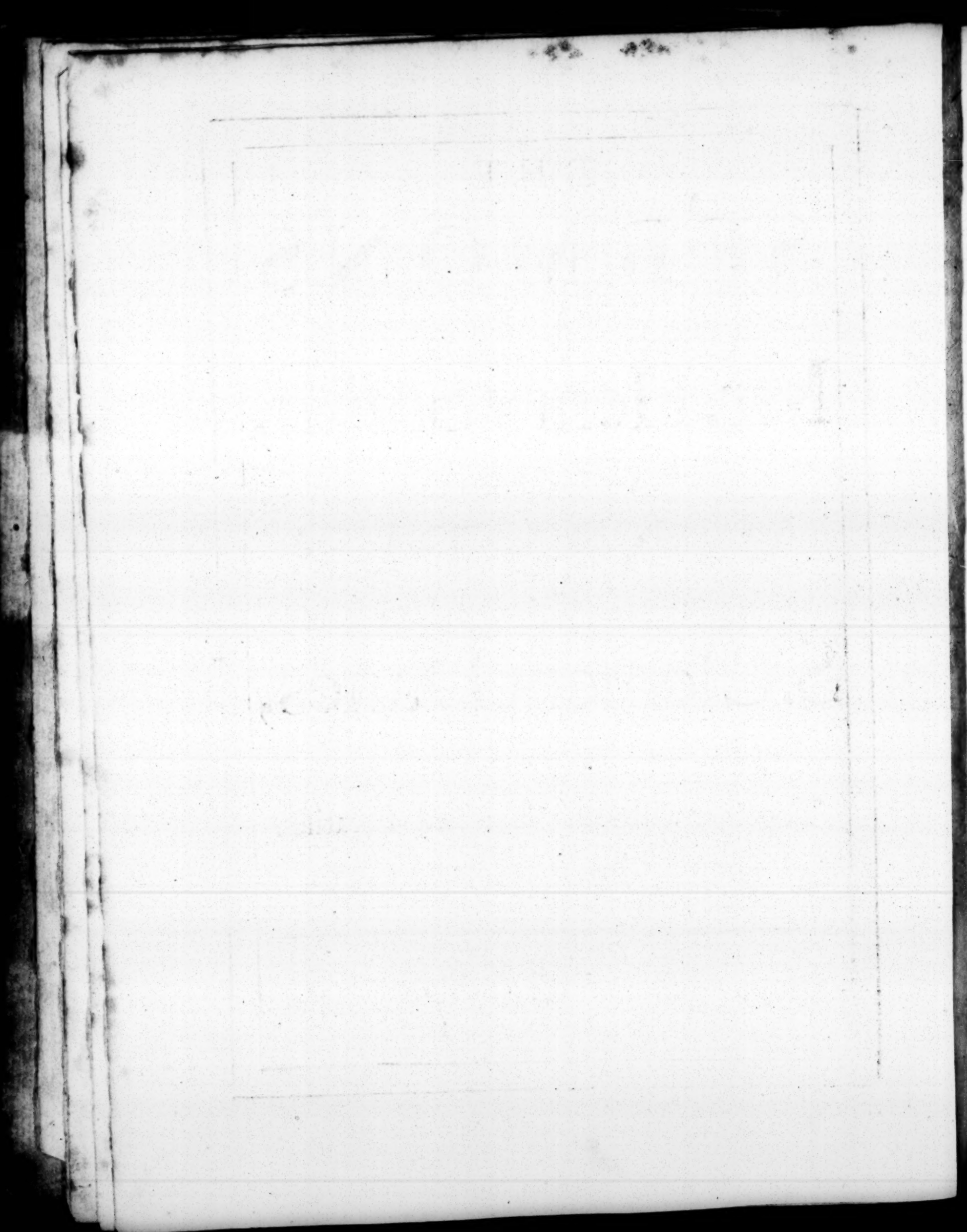


THE
SERMONS
OF
Mr. Henry Smith,
SOMETIMES
MINISTER
OF
S. Clement Danes,
L O N D O N.

Together with other Learned Treatises.
All now gathered into one Volume.

L O N D O N,
Printed for *Obadiab Blagrove* at the *Black-Bear* and *Star*
in *St. Paul's Church-yard*, 1676.



To the Reader.

BEcause Sicknesse hath restrained me from Preaching, I am content to doe any good by Writing. Happy is that Authour which is in stead of others; that after his Book is read, men need reade no more of that matter. I go upon a Theam which many have traversed before me prolixly, or cursorily, or barrenly: If I have performed by study any more then the rest, let my Reader judge, and give Glory to him which teacheth by whom he will. What I have endeavoured, my self do feel, and others know. We are ignorant of many things, for a few that we understand: but I have been always ashamed that my Writings should weigh lighter for want of pains, which is the bane of Printing, and surfeiteth the Reader. Now I send thee like a Bee to gather Honey out of Flowers and Weeds. Every Garden is furnished with either, and so is ours. Reade, pray, and meditate. Thy profit shall be little in any Book, unlesse thou reade alone, and unlesse thou reade all, and record after, as the Berceans did the Sermons of Paul. It is one of the Births of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As Jacob blessed his Sons when he left them, so now I must leave my Fruit to others: I pray God to blesse it, that it may bring forth Fruit in others, and be the Savour of Life to all that reade it.

Thine in Christ,

H. S.

THE
EPISTLE to the TREATISE
Of the
LORD'S SUPPER.

IN the First Sermon the Adversary is confuted. In the Second Sermon the Communicants are prepared. In both are many Observations, and the words of the Text expounded. Now labour for thy self as I have laboured for thee: I would have thee profit somewhat more by this Book, because it hath weakned me more then all the rest.

Farewell.



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YOU are come hither to be contracted in the Lord, that is, Gen. 2. 18. of two to be made one; for as God hath knit the bones and sinews together for the strengthening of mens bodies; so he hath knit Man and Woman together for the strengthening of their life, because *two are firmer than one*. And therefore Eccles. 9. 9. when God made the Woman for Man, he said, *I will make him an help*, Why Contracts go before Marriage. shewing that Man is stronger by his Wife. Every Marriage before it be knit, should be contracted; as it is shewed in Exod. 22. 16. and Exod. 22. 16. *Dent. 22. 28.* Which stay between the Contract and the Marriage, Deut. 22. 28. was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto us, would make us set less by it. Therefore we read how *Joseph and Mary* were contracted before they were Mat. 1. 18. Married. In the * Contract Christ was conceived, and in the Marriage * That is, between the Contract and the Marriage. Christ was born, that he might honour both estates; Virginitie Luk. 1. 27. & with his Conception, and Marriage with his birth. You are contracted, but to be married. Therefore I pass from Contracts to speak of Marriage, which is nothing else but a communion of life between 42. & 49. &c. Man and Woman joyned together according to the Ordinance of What Marriage is. God.

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The parts of
the Treatise.

First, I will shew the excellency of Marriage; then the institution of it, then the causes of it; then the choice of it; then the duties of it; and lastly, the divorcement of it.

Heb. 13. 4.
The Excellency of Marriage

Well might *Paul* say, *Marriage is honourable*; for God hath honoured it Himself. It is honourable for the Author, honourable for the Time, and honourable for the Place. Whereas all other Ordinances were appointed of God by the hands of Men, or the hands of Angels, Marriage was ordained by God himself, which cannot err. No Man nor Angel brought the Wife to the Husband, but God himself; so Marriage hath more honour of God in this than all other Ordinances of God beside, because he solemnized it himself.

Act. 7. 12.
Heb. 2. 2.

Gen. 2. 12.

Marriage the
first Ordinance
of God.

Then it is honourable for the time, for it was the first Ordinance that God instituted, even the first thing which he did after Man and Woman were created, and that in the state of innocency, before either had sinned; like the finest flower, which will not thrive but in a clean ground. Before Man had any other calling, he was called to be an Husband; therefore it hath the honour of antiquity above all other Ordinances, because it was ordained first, and is the ancientest calling of Men.

Then it is honourable for the Place; for whereas all other Ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the happiest place, to signify how happy they are that marry in the Lord; they do not only marry one another, but Christ is married unto them; and so marriage hath the honour of the place above all other Ordinances, because it was ordained in Paradise.

Gen. 3. 15.

Luk. 1. 25.

Deut. 23. 2.

Christ's first
Miracle at a
Marriage.
John 2. 8.

As God the Father honoured Marriage, so did God the Son, which is called, *the seed of the woman*; therefore Marriage was so honoured among Women because of this seed, that when *Elizabeth* brought forth a Son, she said, that God had taken away her rebuke, counting it the honour of Women to bear Children; and by consequence, the honour of Women to be married; for the Children which are born out of Marriage, are the dishonour of Women, and called by the shameful name of Bastards.

As Christ honoured Marriage with his Birth, so he honoured it with his Miracles; for the first Miracle which Christ did, he wrought at a Marriage in *Cana*, where he turned the Water into Wine; so, if Christ be at your Marriage, that is, if you marry in Christ, your Water shall be turned into Wine; that is, your peace, and your rest, and your journey, and your happiness shall begin with your Marriage; but if you marry not in Christ, then your Wine shall be turned into water; that is, you shall live worse hereafter than you did before.

Mat. 22. 2.
Verse 11.

As he honoured it with Miracles, so he honoured it with praises; for he compareth the Kingdom of God to a Wedding, and he compareth holiness

holiness to a Wedding-garment. And in the fifth of *Canticles* he is wedded himself. Cant. 5. 2.

We read in Scripture of three Marriages of Christ. The first was when Christ and our Nature met together. The second is when Christ and our Soul joyn together. The third is, the Union of Christ and his Church. These are Christs three Wives. As Christ honoured Marriage, so do Christs Disciples; for *John* calleth the Conjunction of Christ and the Faithful, a Marriage. And in *Rev. 21. 9.* the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of Marriage, *Paul* sheweth, how by it the curse of the Woman was turned into a blessing; for the Womans curse was the pains which she should suffer in her travel. Now by Marriage this curse is turned into a blessing; for Children are the first blessing in all the Scripture. And therefore Christ saith, that so soon as the Mother seeth a Manchild born into the world, she forgetteth all her sorrows, as though her curse were turned into a blessing. Three Marriages of Christ. Rev. 19. 7. Rev. 21. 9. Rev. 17. 1. Ey Marriage the Womans curse turned into two blessings. Gen. 3. 16. Gen. 1. 27. Joh. 16. 11.

And further *Paul* saith, that by bearing of Children, if she continue in faith, and patience, she shall be saved; as though one Curse were turned into two Blessings. For first, she shall have Children, and after, she shall have Salvation. What a merciful God have we, whose curses are blessings? So he loved our Parents, when he punished them, that he could scarce punish them for love, and therefore a comfort was folded in his judgment. 1 Tim. 2. 15. For those pains will try her faith. Note.

To honour Marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the Woman. He is not said to make man a Wife, but to build him a Wife; signifying, that Man and Wife make (as it were) one house together, and that the building was not perfect, until the Woman was made as well as the Man; therefore if the building be not perfect now, it must be destroyed again. Gen. 2. 22.

Before God made the Woman, it is said, that he cast the Man into a sleep, and in his sleep he took a rib out of his side; and as he made Man of earth, so he made the Woman of bone, while *Adam* was asleep. A note of Adams sleep. Gen. 2. 21.

This doth teach us two things; as the first *Adam* was a figure of the second *Adam*, so the first *Adams* sleep was a figure of the second *Adams* sleep; and the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eve* was born; so in the sleep of Christ the Church was born. As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* Spouse received life in his sleep, so Christs Spouse received life in his sleep; that is, the death of Christ, is the life of the Church; for the Apostle calleth death a sleep; but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, doth teach us, that our affections, 1 Cor. 15. 22. & 45. Ephes. 5. 14. John 14. 6. A second note of Adams sleep.

A Preparative to Marriage.

fections, our lusts, and our concupiscences, should sleep while we go about this action. As the Man slept while his Wife was making, so our flesh should sleep while our Wife is chusing, lest as the love of venison won *Isaac* to bless one for another, so the love of Gentry, or riches, or beauty, make us take one for another.

Gen. 27. 3.
A note of
Adam's Rib.
Gen. 2. 22.
Ephes. 5. 23.
The Fathers
observation.

To honour Marriage more yet, or rather to teach the married how to honour one another, it is said, that the Wife was made of the Husbands Rib; not of his Head, for *Paul* calleth the Husband, the Wives head; not of the foot, for he must not set her at his foot. The Servant is appointed to serve, and the Wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosom, was made in his bosom, and should be as close to him as his Rib, of which she was fashioned.

Lastly, in all Nations the day of Marriage was reputed the joyfulest day in all their life, and is reputed still of all; as though the Sun of happiness began that day to shine upon us, when a good Wife is brought unto us. Therefore one saith, that Marriage doth signifie merry-age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Solomon considering all these excellencies, as though we were more indebted unto God for this, than other temporal gifts, saith, *Houses and riches are the inheritance of the Father, but a prudent Wife cometh of the Lord.*

Thus *Adam*
doth.
Gen. 2.

Houses and riches are given of God, and all things else, and yet he saith, *Houses and riches are given of Parents, but a good Wife is given of God*; as though a good Wife were such a gift, as we should account comes from God alone, and accept it as if he should send us a present from Heaven, with this name written on it, *The gift of God.*

Beasts are ordained for food, and clothes for warmth, and flowers for pleasure, but the Wife is ordained for Man; like little *Zoar*, a City of Refuge to fly to in all his troubles, and there is no peace comparable unto her, but the peace of Conscience.

Now it must needs be, that Marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise have special causes, for the ordinance of it. Therefore the Holy Ghost doth shew us three causes of this Union.

Three causes
of Marriage.
Gen. 2. 22.

One is, The propagation of Children, signified in that when *Moses* saith, *He created them male and female*; not both male, nor both female, but one male, and the other female; as if he created them fit to propagate other. And therefore when he had created them so, to shew that propagation of Children is one end of Marriage, he said unto them, *Increase and multiply*; That is, Bring forth Children, as other creatures bring forth their kind.

Gen. 1. 28.

For

A Preparative to Marriage.

5

For this cause Marriage is called Matrimony, which signifieth Motherage, because it maketh them mothers which were Virgins before, and is the seminary of the world, without which all things should be in vain, for want of men to use them: for God reserveth the great City to himself; and this Suburbs he hath set out unto us, which are Regents by sea and by land.

Why Marriage
is called Ma-
trimony.

If children be such a chief end of Marriage, then it seems, that where there can be no hope of children, for age and other causes, there Marriage is not so lawful, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head upon young shoulders, for they will never bear it willingly, but grudgingly.

This is signi-
fied in Deut.
23. 1.

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such unequal matches so ridiculous every where, that they please none but the parties themselves.

Prov. 5. 18.
Mal. 2. 15.

The second cause is to avoid Fornication; this *Paul* signifieth when he saith, *For the avoiding of Fornication, let every man have his own wife*. He saith not, for avoiding of Adultery; but, for avoyding of Fornication; shewing that Fornication is unlawful too, which the Papists make lawful, in maintaining their stews, as a stage for Fornicators to play upon, and a sanctuary to defend them; like *Absoloms* tent, which was spread upon the top of the house, that all *Israel* might see how he defiled his Fathers Concubines. For this cause *Malachi* saith, that God did create but one woman for the man, he had power to create more, but to shew that he would have him to stick to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no more women than men, but four wives for four husbands, although it was otherwise in the beginning of the world, when many wives might seem necessary to multiply mankind.

The second
cause.
1 Cor. 7. 8.

Papists stews.
2 Sam. 16. 22.
Mal. 2. 15.

If any might have a dispensation herein, it seems that Kings might be privileged before any other, because of their succession to the Crown, if his wife should happen to be barren; and yet the King is forbidden to take many wives, in *Deut.* 17. 17. as well as the Minister, 1 *Tim.* 3. 2. shewing that the danger of the State doth not countervail the danger of Fornication.

Deut. 17. 17.
1 Tim. 3. 2.

For this cause we read of none but wicked *Lamech* before the flood, that had more wives than one, whom *Jovinian* calleth a Monster, because he made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For this cause the Scripture never biddeth man to love his wives, but to love his wife, and saith, *They shall be*

Gen. 4. 23.

two

Mat. 9. 5. *two in one flesh*, not three, nor four, but only two. For this cause
 Prov. 2. 15. King *Solomon* calleth the whorish woman a strange woman; to shew
 that she should be a stranger unto us, and we should be strange to her.
 Gen. 35. 25. For this cause children which are born in Marriage, are called *Liberi*,
 which signifieth free-born; and they which are born out of Marriage,
 are called Bastards, that is base-born, like the Mule which is ingendred
 of an Ass and a Mare. Therefore Adulterers are likened to the Devil
 Fornicators like the devil. which sowed another mans ground: Adulterers sow for a harvest,
 but they sow that which they dare not reap. Therefore children born
 Mat. 13. 22. in wedlock, are counted Gods blessing, because they come by vertue
 Psal. 128. 4. of that blessing, *Increase and multiply*. But before *Adam* and *Eve*
 Gen. 1. 18. were married, God never said, *Increase*; shewing that he did curse,
 and not bless such increase. Therefore we read not in all the Scripture
 Bastards, of one Bastard that came to any good, but onely *Jephthah*: and to
 Judg. 11. 1. shew that no inheritance did belong to them in heaven, they had no
 They might inheritance in earth; neither were counted of the Congregation, as
 be saved, but others were, *Deut. 23. 2*.
 they had the mark of the curse.

Now because Marriage was appointed for a remedy against Fornication,
 therefore the Law of God inflicted a sorer punishment upon
 Luke 20. 10. him which did commit uncleanness after Marriage, than upon him
 Deut. 12. 12. which was not married, because he sinned, although he had the
 Married Fornicators. remedy of sin, like a rich thief which stealeth and hath no need.

Now if Marriage be a remedy against the sin of Fornication, then
 unless Ministers may commit the sin of Fornication, it seems that they
 Marriage of Ministers. may use the remedy as well as other; for as it is better for a man to
 marry than to burn, so it is better for all men to marry than to burn:
 and therefore *Paul* saith, *Marriage is honourable amongst all men*. And
 1 Cor. 7. 2. again, *For the avoiding of Fornication, let every man have his wife*.
 Heb. 13. 4. And as though he did foresee that some would except the Minister in
 1 Cor. 7. time to come; in the first Epistle of *Timothy*, the third Chap. and
 second verse, he speaketh more precisely of the Ministers wife, than
 of any other, saying, *Let him be the husband of one wife*. And
 1 Tim. 3. 2. lest ye should say, that by one wife he meaneth one Benefice, like the
 Papists; he expoundeth himself in the fourth verse, and saith, that
 he must be one that can rule his house well, and his children.

Sure God would not have these children to be Bastards, and there-
 fore it is like that he alloweth the Minister a wife. Therefore *Paul*
 said well, that he had no commandment for virginity; for Virginity
 cannot be commanded, because it is a special gift, but not a special gift
 1 Cor. 7. 6. to Ministers; and therefore they are not to be bound more than other.
 A peculiar gift may not be made a general rule, because none can use
 it but they which have it. And therefore 1 Cor. 7. 17. he saith, *As*
 1 Cor. 7. 17. *God hath distributed to every man, so let him walk*. That is, if
 he have not the gift of continency, he is bound to marry; and
 therefore

therefore *Paul* commandeth in the seventh verse, whether he be Minister or other, *If they cannot abstain, let them marry*; as though they tempted God if they married not.

The Law was general, *It is not good for a man to be alone*, Gen. 2. 18. exempting one order of men no more than another. And again, Christ speaking of chastity, saith, *All men cannot receive this thing*. Mat. 19. 11. Therefore unless that we know that this order of men can receive this thing, Christ forbids to bind them more than other; and therefore as the Priests were married that taught the Law, so Christ chose Apostles that were married to preach the Gospel. Therefore the doctrine of Papists, is the doctrine of Devils; for *Paul* calleth the forbidding of Marriage, the doctrine of Devils; a fit title for all their books. 1 Tim. 4. 3.

Lastly, if Marriage be a remedy against sin, then Marriage it self is no sin: for if marriage it self were a sin, we might not marry for any cause, because we must not do the least evil, that the greatest good may come of it: and if Marriage be not a sin, then the duties of marriage are not sin; that is, the secret of Marriage is not evil; and therefore *Paul* saith, not only *marriage is honorable*, but *the bed is honorable*; that is, even the action of Marriage is as lawful as Marriage. Rom. 3. 8.

Besides, *Paul* saith, *Let the husband give unto the wife due benevolence*. Here is a Commandment toyield this duty; that which is commanded, is lawful, and not to do it, is a breach of the Commandment. Therefore Marriage was instituted before any sin was, to shew that there is no sin in it, if it be not abused; but because this is rare, therefore after women were delivered, God appointed them to be purified, shewing that some stain or other doth creep into this action, which had need to be repented; and therefore when they prayed, *Paul* would not have them come together, lest their prayers should be hindred. Heb. 13. 4. 1 Cor. 7. 8. Levit. 12. 4-8. 1 Cor. 7. 5.

The third cause is to avoid the inconvenience of solitariness, signified in these words, *It is not good for man to be alone*: as though he had said, this life would be miserable and irksome, and unpleasant to man, if the Lord had not given him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to have a fellow; therefore as God created a pair of all other kinds, so he created a pair of this kind. The third cause. Gen. 2. 1. 2.

We say that one is none, because he cannot be fewer than one, he cannot be lesse than one, he cannot be weaker than one, and therefore the Wise-man saith, *Wo to him that is alone*, that is, he which is alone shall have woe. Thoughts, and cares, and fears will come to him because he hath none to comfort him, as Thieves steal in when the house is empty; like a Turtle, which hath lost his Mate; Eccles. 4. 10.

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- Mate; like one leg, when the other is cut off; like one wing, when the other is clipt; so had the man been, if the woman had not been joined to him: therefore for mutual society, God coupled two together, that the infinite troubles which lye upon us in the world, might be eased with the comfort and help one of another, and that the poor in the world might have some comfort as well as the rich: for *the poor man* (saith *Solomon*) *is forsaken of his own brethren*; yet God hath provided one comfort for him, like *Jonathans* Armour-bearer, that shall never forsake him, that is, *another self*; which is the only commodity (as I may term it) wherein the poor do match the rich: without which some persons should have no helper, no comfort, no friend at all.
- Prov. 19. 9. But as it is not good to be alone; so *Solomon* sheweth, *That it is better to be alone than to dwell with a froward wife*, which is like a quotidian Ague, to keep his patience in ure. Such Furies do haunt
- Prov. 17. 2. some men, like *Saul's* spirit, as though the Devil had put a sword into their hands to kill themselves: therefore chuse whom thou maist enjoy, or live alone still, and thou shalt not repent thee of thy bargain.
- 1 Sam. 14. 7. A Wife is the poor mans riches.
- Prov. 21. 9. The choice. That thou maist take and keep without repentance, now we will speak of the choice, which some call the way to good wives dwelling, for these flowers grow not on every ground: therefore they say, that in wiving and thriving a man should take counsel of all the world, lest he light upon a curse while he seeks for a blessing. As
- Deut. 1. 23. *Moses* considered what Spies he sent into *Canaan*, so thou must regard whom thou sendest to spy out a Wife for thee: Discretion is
- Two Spies for a Wife. a wary spy, but Fancy is a rash spy, and liketh whom she will mislike again.
- Zach. 5. 7. In the *Revelation* Antichrist is described by a Woman; and in *Zachary*, Sin is called a Woman; which sheweth, that women have many faults: therefore he which chuseth of them, had need have judgment, and make an Anatomy of their hearts and minds, before he say, This shall be mine. For the wisest man saith, *I have found one man of a thousand, but a woman among them all have I not found.*
- Eccles. 7. 30. Although this may be understood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because he compareth them together, as though there were a dearth of good women over the world.
- For help hereof, in 1 Cor. 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too; therefore we must begin our marriage where *Solomon* began his wisdom, *Give unto thy servant an understanding heart.* So, give unto thy servant an understanding Wife. If *Abrahams* servant prayed unto the Lord to prosper his business, when he went about to chuse a Wife for another, how shouldst
- 1 King. 3. 9.
- Gen. 1. 12. 24.

Shouldst thou pray when thou goest about a Wife for thy self, that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the Holy Ghost gives the two rules in the choice of a Wife, Godliness, and Fitness: Godliness, because our Spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with virtues, as if we married holiness her self. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the *Canticles* she is called undefiled, because she is undefiled. In the 45 Psalm she is called fair within, because her beauty is inward. So our Spouse should be holy, undefiled, and fair within. As God respecteth the heart, so we must respect the heart, because that must love, and not the face. Covetousness hath ever been a Suiter to the richest, and Pride to the highest, and Lightness to the fairest; and for revenge hereof, his joy hath ever ended with his Wives youth, which took her beauty with it. The goods of the World are good, and the goods of the body are good, but the goods of the mind are better. As Paul commendeth Faith, Hope, and Charity, but faith, *The greatest of these is Charity*; so may I commend Beauty, and Riches, and Godliness; but the best of these is Godliness, because it hath the things which it wants, and makes every state alike with her gift of contentation.

Godly & Fit.

Eph. 5. 29.

Cant. 6. 8.

Psal. 45. 9.

1 Sam. 16. 7.

1 Cor. 13. 13.

Secondly, The Mate must be fit: It is not enough to be vertuous, but to be suitable; for divers Women have many vertues, and yet do not fit to some men; and divers men have many vertues, and yet do not fit to some women: and therefore we see many times, even the godly couples to jar when they are married, because there is some unfitness between them, which makes odds. What is odds, but the contrary to even? therefore make them even, saith one, and there will be no odds. From hence came the first use of the Ring in Weddings, to represent this evenness: for if it be straiter than the finger, it will pinch; and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, strive not; but they which are unlike, are fire and water. Therefore one observeth, that concord is nothing but likeness; and all that strife is for unfitness; as in things when they fit not together, and in persons when they suit not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that finds a Wife according to his own heart, whether he be rich or poor, his peace shall afford him a cheerful life, and teach him to sing, *In love is no lack.* Therefore a godly man in our time thanked the Lord, that he had not only given him a godly Wife, but a fit Wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest Wife in the

A fit Wife.

The Ceremony is not approved, but the invention declared.

1 Sam. 2. 35.

The saying of a wise man.

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World, but the fittest Wife for him in the World, which every man should think when that knot is tied, or else so oft as he seeth a better, he will wish that his choice were to make again. As he did thank God for sending him a fit Wife; so the unmarried should pray to God to send him a fit Wife: for if they be not like, they will not like.

Gen. 2. 18.
2 Cor. 6. 14.

The fitness is commended by the Holy Ghost in two words; one is in the second of *Genesis*, and the other in 2 *Cor.* 6. 14. that in *Genesis* is *meet*: God saith, *I will make man a help meet for him*; shewing, that a Wife cannot help well, unless she be meet. Further, it sheweth that Man is such an excellent Creature, that no Creature was like unto him, or meet for him, till the Woman was made.

Gen. 2. 22.

This meetness God sheweth again in the 22 verse, where *Moses* saith, That of the Rib which was taken out of Man, God built the Woman: signifying, that as one part of the building doth meet and fit with another; so the Wife should meet and fit with the Husband; that as they are called couples, so they may be called pairs: that is, as a pair of Gloves, or a pair of Hose are alike; so Man and Wife should be alike, because they are a pair of friends.

If thou be Learned, chuse one that loveth knowledg; if thou be Martial, chuse one that loveth prowess; if thou must live by thy Labour, chuse one that loveth Husbandry: for unless her mind stand with thy Vocation, thou shalt neither enjoy thy Wife, nor thy Calling.

Phil. 4. 3.

That other word in 2 *Cor.* 6. 14. is *Yoke*: there Marriage is called a Yoke. *Paul* saith, *Be not unequally yoked*. If Marriage be a yoke, then they which draw in it must be fit, like two Oxen which draw the Yoke together, or else all the burthen will lye upon one.

Ezek. 16. 44.

Therefore they are called yoke-fellows too, to shew that they which draw this yoke must be fellows. As he which soweth seed, chuseth a fit ground, because they say, it is good grafting upon a good stock: so he, which will have godly and vertuous Children, must chuse a godly and vertuous Wife: for like Mother (saith *Ezekiel*) like Daughter. Now as the Traveller hath marks in his way, that he may proceed aright; so the Suiter hath marks in his way, that he may chuse aright.

Five Rules in
the choice of
a good Wife.
Psal. 11. 26.

Prov. 10. 7.
Mark 14. 9.

There be certain signs of this fitness, and godliness, both in the Man and in the Woman. If thou wilt know a godly Man, or a godly Woman, thou must mark Five things; The Report, the Looks, the Speech, the Apparel, and the Companions; which are like the Pulses, that shew whether we be well or ill. The report, because as the Market goes, so they say the Market-men will talk. A good Man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men; but a good name is not

to be prized from the wicked; and therefore Christ saith, *Cursed are you when all men speak well of you*: that is, when evil men speak well of you, because this is a sign that you are of the world, *for the world liketh and praiseth her own*. Yet as Christ saith, *Who can accuse me of sin?* So it should be said of us, not who can accuse me of sin? but who can accuse me of this sin? or who can accuse me of that sin? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this of his thought, but every man should say it of the act, like *Zachariah* and *Elizabeth*, which are called unblamable before men, because none could accuse them of open sins. Luk. 6. 26. Joh. 15. 19. Joh. 8. 45. Luk. 1. 6.

The next sign is the Look; for *Solomon* saith in *Eccles. 8. 7.* *Wisdom is in the face of a man*; so godliness is in the face of a man, and so folly is in the face of a man, and so wickedness is in the face of a man. And therefore it is said in *Isa. 3. 9.* *The trial of their countenance testifieth against them*; as though their looks could speak. And therefore we read of proud looks, and angry looks, and wanton looks: because they bewray pride, and anger, and wantonness. Eccles. 8. 7. Isa. 3. 9.

I have heard one say, that a modest man dwells at the sign of a modest countenance; and an honest Woman dwelleth at the sign of an honest face, which is like the gate of the Temple that was called beautiful: shewing, that if the entry be so beautiful, within is great beauty. To shew how a modest countenance, and womanly shamefastness do commend a chaste Wife, it is observed that the word *Nuptie*, which signifieth the Marriage of the Woman, doth declare the manner of her Marriage; for it importeth a covering, because the Virgins which should be married, when they came to their Husbands, for modesty and shamefastness did cover their faces; as we read of *Rebecca*, which so soon as she saw *Isaac*, and knew that he should be her Husband, she cast a vail before her face, shewing that modesty should be learned before Marriage, which is the dowry that God addeth to her portion. Acts 3. 2. Gen. 24. 63.

The third thing is her speech, or rather her silence; for the ornament of a Woman is silence; and therefore the Law was given to the Man rather than to the Woman, to shew that he should be the teacher, and she the hearer. As the *Eccho* answereth but one, for many which are spoken to her; so a Maids answer should be in a word; for she which is full of talk, is not likely to prove a quiet Wife. To Adam first, and to Moses after. Maids must speak like an Eccho.

The Eye and the Speech are the Minds glasses, for *out of the abundance of the heart* (saith Christ) *the mouth speaketh*; as though by the speech we may know what aboundeth in the heart. And therefore he saith, *By thy words thou shalt be justified, and by thy words thou shalt be condemned*; that is, thou shalt be justified to be wise, or thou shalt be condemned to be foolish; thou shalt be justified to be sober, or thou shalt

thalt be condemned to be rash ; thou shalt be justified to be humble, or thou shalt be condemned to be proud ; thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Solomon* saith, *A fools lips are a snare to his own soul.* Snares are made for others, but this snare catcheth a mans self, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *The heart of the wise* (saith *Solomon*) *guideth his mouth wisely, and the words of his mouth have grace.* Now to shew that this should be one mark in the choice of thy Wife, *Solomon* describing a right Wife, saith, *She openeth her mouth with wisdom, and the law of grace is in her tongue.* A Wife that can speak this language, is better than she which hath all the Tongues. But as the open vessels were counted unclean, so account that the open mouth hath much uncleanness.

The fourth sign is the Apparel ; for as the pride of the Glutton is noted, in that he went in Purple every day ; so the humility of *John* is noted, in that he went in hair-cloth every day. A modest Woman is known by her sober attire, as the Prophet *Elijah* was known by his rough Garment. Look not for better within than thou seest without ; for every one seemeth better than she is ; if the face be vanity, the heart is pride. He which biddeth thee abstain from the shew of evil, would have thee abstain from those Wives which have the shews of evil ; for it is hard to come in the fashion, and not to be in the abuse ; and therefore *Paul* saith, *Fashion not your selves like unto this world,* as though the fashions of men did declare of what side they are.

The fifth sign is the Company ; for Birds of a feather will fly together, and fellows in sin will be fellows in league, even as young *Rehoboam* chose young Companions. The tame Beasts will not keep with the wild, nor the clean dwell with the Leprous. If a man can be known by nothing else, then he may be known by his Companions ; for like will to like, as *Solomon* saith, *Thieves call one another.* Therefore when *David* left iniquity, he said, *Away from me all ye that work iniquity :* Shewing, that a man never abandoneth evil until he abandon evil company ; for no good is concluded in this Parliament. Therefore chuse such a Companion of thy life as hath chosen Company like thee before. For they which did chuse such as loved prophane companions before, in a while were drawn to be prophane too, that their Wives might love them. All these properties are not spied at three or four comings, for Hypocrisie is spun with a fine thread, and none are deceived so often as Lovers. He which will know all his Wives qualities before he be married to her, must see her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or else he shall have less with her than he looked for, or more than he wished for.

When

When these Rules are warily observed, they may joyn together, and say as *Laban* and *Bethuel* said, *This cometh of the Lord, therefore we will not speak against it.* How happy are those, in whom faith, and love, and godliness are married together, before they marry themselves? For none of these martial, and cloudy, and whining Marriages can say, that godliness was invited to their Bride-ale, and therefore the blessings which are promised to godliness, do fly from them.

Now in this choice are two Questions; First, whether Children may marry without their Parents consent. Secondly, Whether they may marry with Papists or Atheists, &c. Touching the First, God saith, *Honour thy father and thy mother.* Now wherein canst thou honour them more, than in this honourable action, to which they have preserved thee, and brought thee up; which concerneth the state of thy whole life? Again, in the first institution of Marriage, when there was no father to give consent, then our Heavenly Father gave his consent. God supplied the place of the Father, and brought his Daughter unto her Husband, and ever since the Father after the same manner hath offered his Daughter unto the Husband.

Beside, there is a Law, that if any man deflower a Virgin, he shall marry her; but if the Father of the Virgin do not like of the Marriage, then he shall pay unto her the dowry of Virgins; that is, so much as her Virginity is esteemed; so that the Father might allow the Marriage, or forbid it.

Again, there is a Law, that if a free-man, or free-woman make a Vow, it must be kept. But if a Virgin make a Vow, it should not be kept unless the Father approve it, because she is not free, therefore if she did vow to marry, yet the Father hath power by this Law to break it. Again, our Saviour saith, *That in Heaven there is no marrying, or giving to marriage;* shewing that in Earth there should be a giving to marriage, as well as marrying. Therefore the Law speaketh unto the Father, saying, *Thou shalt not take a wife for thy Son of strangers;* therefore *Paul* speaketh to the Father, *If thou give thy Daughter to marriage, thou dost well.* Therefore *Job's* Children are counted part of *Job's* substance; shewing, that as a man hath the disposition of his own substance, so he hath the disposition of his own Children. Therefore in *Mat. 22. 30.* the Wife is said to be bestowed in Marriage; which signifieth, that some did give her beside her self. Therefore it is said, that *Jacob* served *Laban*, that *Laban* might give him his Daughter to Wife. Therefore *Saul* saith to *David*, *I will give thee mine eldest Daughter to Wife.* Therefore it is said, that *Judah* took a Wife to *Er* his Son. Therefore *Sichem* saith to his Father, *Get me this maid to wife.* Therefore in the Marriage of *Isaac*, we see *Abraham's* servant in the place of *Isaac*, and *Rebecca* the Maid and her Parents, sitting in Parliament together. Therefore *Sampson* though he

Gen. 24. 53.

Parents consent in Marriage.

Exod. 20.

Gen. 2. 22.

Exod. 22.

Numb. 30. 6.

Deut. 7. 3.

1 Cor. 7. 38.

Job 1. 3. & 10.

Gen. 29. 18.

1 Sam. 18. 17.

Gen. 28. 6.

Gen. 34. 9.

Gen. 24. 51, 52.

Judg. 14. 2.

had

had found a Maid to his liking, yet he would not take her to Wife, before he had told his Parents, and craved their assent. It is a sweet Wedding when the Father and the Mother bring a blessing to the feast; and a heavy union, which is cursed the first day that it is knit.

The Parents commit their Children to Tutors, but themselves are more than Tutors. If Children may not make other Contracts without their good will; shall they contract Marriage, which have nothing to maintain it after, unless they return to beg of them whom they scorned before?

Will you take your Fathers money, and will you not take his instruction? Marriage hath need of many Counsellors, and dost thou count thy Father too many, which is like the fore-man of thy instructors? If you mark what kind of youths they be, which have such haste that they dare not stay for their Parents advice, they are such as hunt for nothing but beauty, and for punishment hereof they marry to beggary, and lose their Father and Mother for their wife: therefore honour thy Parents in this, as thou wouldst that thy Children should honour thee.

Marriage with
Papists, &c.
Gen. 24. 3.
Exod. 34. 16.
Gen. 18. 1.
Mal. 2. 11.
Ezra 9. 12.
Gen. 34. 14.
The similitude
holds in their
saying, and not
in their mean-
ing; for they
spoke truly,
but they
meant falsely.
Mat. 19. 6.
Mark 10. 9.

The second question is answered of *Paul*, when he saith, *Be not unequally yoked with infidels*. As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be unequally yoked, unless we be Atheists too. As the *Jews* might not marry with the *Canaanites*, so we may not marry with them which are like *Canaanites*; but as the sons of *Jacob* said unto *E-mor*, which would marry their Sister, *We may not give our Sister to a man uncircumcised; but if you will be circumcised like us, then we will marry with you*: so Parents should say to Suters, I may not give my daughter to a man un sanctified; but if you will be sanctified, then will I give my daughter unto you. Though Heresie and Irreligion be not a cause of Divorce, as *Paul* teacheth; yet it is a cause of restraint: for we may not marry all, with whom we may live being married. If Adultery may separate marriage, shall not Idolatry hinder marriage, which is worse than it? Christ saith, *Let no man separate whom God hath joined*: so I may say, Let no man join whom God doth separate. For if our Father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Isa. 52. 11.

2 Joh. 10.

Shall I say, *Be my Wife*, to whom I may not say, *Be my Companion*? or, *Come to my Bed*, to whom I may not say, *Come to my Table*? How should my marriage speed well, when I marry one to whom I may not say, *God speed*, because she is none of Gods friends? If a man long for a bad Wife, he were best go to Hell a wooing, that he may have choice. Is there no friend but the enemy? no tree but the forbidden tree? He marieth with the Devil, which marieth with the

the Tempter; for *Tempter* is his name, and to tempt is his nature. Mat. 4. 3.
When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good evil, and evil good.

He prayeth, *Not to be led into temptation*, and leadeth himself into Luk. 11. 4.
temptation. Surely he doth not fear sin, which doth not shun occasions: and he is worthy to be snared, which maketh a trap for himself. When *Solomon*, the mirror of Wisdom, the wonder of the World, the figure of our Lord, by idolatrous Concubines is turned I King. 11. 1, &c.
to an Idolater, let no man say, I shall not be secured; but say, how shall I stand, where such a Cedar fell? The Wife must be meet, as God said, *Gen. 2. 18*. But how is she meet, if thou be a Christian and she a Papist? We must marry in the Lord, as *Paul* saith: but how do we marry in the Lord, when we marry the Lords enemies? Our Spouse must be like Christ's Spouse; but Christ's Spouse is neither Harlot, nor Heretick, nor Atheist. If she be poor, the Lord reproveth I Cor. 7. 39.
not for that; if she be weak, the Lord reproveth not for that; if she be hard-favoured, the Lord reproveth not for that; all these wants may be dispensed with; but none giveth any dispensation for godliness, but the Devil. Therefore they which take that priviledg, are like to them which seek to Witches, and are guilty of preferring evil before good. This unequal marriage was the chief cause that Gen. 3. 4:
brought the Flood, and the first beginning of Giants and monstrous births, shewing by their monstrous children what a monstrous thing Gen. 6. 2.
it is for believers and unbelievers to match together.

In *Mat. 22*, Christ sheweth, that before parties married, they were Mat. 22. 21:
wont to put on fair and new garments, which were called Wed- Wedding-gar-
ding-garments; a warning unto all which put on Wedding-garments, ment.
to put on truth and holiness too, which so precisely is resembled by that Garment more than other. It is noted, *Luke 14*, that of all Note.
them which were invited to the Lords Banquet, and came not, Luke 14. 21:
only he which had married a Wife, did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the service of God: and therefore we had not need to take the worst, for the best are cumbersome enough. In the Book of *Job* it is to be observed, that his Job 2. 9.
Wife did tempt him to blaspheme God; and he did not open his Job 3. 1:
mouth to curse the day of his birth, till after he had been so tempted by her: shewing, that wicked women are able to change the stedfast man, more than all tentations beside. *Sampson* would take a Judg. 14.
Philistine to wife, but he lost his honour, his strength, and his life by her, lest any should do the like.

But what a notable warning is that in 2 *Chro. 21. 6*. where the Holy 2 Chron. 21. 6:
saith, *Jeroboam walked in the way of Abab, for he had the daughter of Abab to wife*? as though it were a miracle if he had been better.

- ter than he was, because his Wife was a tentation. Miserable is that Man which is fettered with a Woman that liketh not his Religion, she will be nibbling at his prayers, and at his study, and at his meditations, till she have tired his devotion; and turned the edg of his Soul, as
- 2 Sam. 16. 6. *David* was tried of his malapert *Michal*, she mocked him for his zeal, and liked her self in her folly; many have fallen at this stone. Therefore as Christ saith, *Remember Lots wife*; so when thou marriest, remember *Jehoram's* Wife, and be not wedded to her which hath not the Wedding-garment; but let unity go first, and let union follow after, and hope not to convert her, but fear that she will pervert thee, lest thou say after, like him which should come to the Lords banquet,
- Luk. 16. 32. *I have married a Wife and cannot come*, Luk. 14. 20.

The duties of Marriage. Yet the chiefest point is behind, that is, our duties. The duties of Marriage may be reduced to the duties of Man and Wife one toward another, and their duties toward their Children, and their duty toward their Servants. For themselves, saith one, they must think themselves like to Birds, the one is the Cock, and the other is the Hen; the Cock flieth abroad to bring in, and the Dam sitteth upon the Nest to keep all at home. So God hath made the Man to travel abroad, and the Woman to keep home; and so their nature, and their wit, and their strength, are fitted accordingly; for the Mans-pleasure is most abroad, and the Womans within.

Prov. 31. 16.
The Man and wife like Cock and Dam.

In every state there is some one vertue which belongeth to that calling more than other; as Justice unto Magistrates, and Knowledg unto Preachers, and Fortitude unto Soldiers; so love is the Marriage vertue, which sings Musick to their whole life.

Marriage compounded of two Loves.

Wedlock is made of two Loves, which I may call the first love, and the after love. As every man is taught to love God before he be bid to love his Neighbour; so they must love God, before they can love one another.

To shew the love which should be between Man and Wife, Marriage is called *Conjugium*, which signifieth a knitting or joyning together; shewing, that unless there be a joyning of hearts, and a knitting of affections together, it is not Marriage in deed, but in shew and name, and they shall dwell in a house like two poysons in a storack, and one shall ever be sick of another.

Gen. 3. 6.

Judg. 16. 17.

2 Sam. 13. 14.

Mat. 10. 36.

Therefore, first, that they may love, and keep love one with another, it is necessary that they both love God; and as their love increaseth toward him, so it shall increase each to other. But the man must take heed that his love towards his Wife be not greater than his love toward God, as *Adam's* and *Sampson's* were: for all unlawful love will turn to hatred; as the love of *Amnon* did toward *Thamar*; and because Christ hath forbidden it, therefore he will cross it. This made *Uriah* so fearful, lest the pleasure of his Wife should withdraw his

his

his heart from God, that he would not go to his house, so long as he had cause to mourn and pray, although he had a Wife which feared God like himself; and that you may see it is no cheap dalliance for the Husband to make the Wife, or the Wife to make the Husband less zealous than they were; in *Dent. 13*, the Wife which did draw her Husband from God is condemned to die. Therefore good Wives when their Husbands purpose any good, should encourage them like *Jacob's* Wife, which bid him do according to the Word of God; and if they see them minded to do any evil, they should stay them, like the Wife of *Pilate*, which counselled her Husband not to condemn Christ. For seeing Holiness is called the Wedding-garment, who shall wear this Wedding-garment, if they wear it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the Marriage, and his Angels come to the feast.

Gen. 30. 16.

Mat. 17. 19.

Mat. 22. 11.

To pass over sleights which seldom prosper, unless they have some warrant; the best policy in Marriage is to begin well; for as Boards well joyned at the first, sit close ever after; but if they square at the first, they warp more and more: so they which are well joyned, are well married; but they which offend their love before it be settled, fade every day like a Marigold, which closeth her flower as the Sun goeth down, till they hate one another more than they loved at first.

Best policy in Marriage, to begin well.

To begin this concord well, it is necessary to learn one anothers natures, and one anothers affections, and one anothers infirmities, because ye must be helpers; and ye cannot help, unless you know the Disease. All the jars almost which do trouble this band, do rise of this, that one doth not hit the measure of the others heart, apply themselves to eithers nature, whereby it cometh to pass, that neither can refrain when either is offended; but one sharpeneth another, when they had need to be calmed. Therefore they must learn of *Paul*, to fashion themselves one to another, if they would win one another: for if any jar do arise, one saith, in no wise divide beds for it; for then the Sun goeth down upon their wrath, and the means of reconciliation is taken away. Give passions no time; for if some mens anger stand but a night, it turneth to malice, which is incurable.

They must learn one anothers natures:

1 Cor. 9. 20:

Ephes. 4. 25:

The Apostle saith, that there will be offences in the Church; so sure there will be many offences in Marriage; but he saith, these are trials who have faith, these are but trials who are good Husbands, and who are good Wives. His anger must be in such a mood, as if he did chide with himself, and their strife as it were a sawce made of purpose to sharpen their love when it waxeth unpleasant; like *Jonathan's* Arrows, which were not shot to hurt, but to give warning. Knowing once a couple which were both Cholerick, and yet never fell out; I asked the Man how they did order the matter, that their infirmity

1 Cor. 11. 19:

1 Sam. 20. 20.

A sweet example, teaching how couples shall never fall out.
Gen. 16. 6.

Ephes. 5. 23.

Note ye Husbands.

The Husbands first duty.

Understand in his Marriage only.

Ephes. 5. 25.

1 Cor. 11. 7.

Ephes. 5. 28.

Levit. 19. 18.

did not make them discord? He answered me, When her fit is upon her, I yield to her, as *Abraham* did to *Sarah*, and when my fit is upon me, she yields to me; and so we never strive together, but asunder. Methought it was a good example to commend unto all Married folks; for every one hath his frenzy, and loveth them that can bear his infirmity. Whom will a Woman suffer, if she will not suffer her Husband? and whose defects will a man bear, if he will not bear hers which beareth his? Thus much of their duties in general; now to their several Offices. The man may spell his duty out of his name, for he is called *the head*, to shew that as the eye, the tongue, and the ear are in the Head, to direct the whole Body; so the Man should be stored with Wisdom, and Understanding, and Knowledg, and Discretion, to direct his whole Family; for it is not right, that the worse should rule the better; but the better should rule the worse, as the best rules all. The Husband saith, that his Wife must obey him, because he is her better; therefore if he let her be better than himself, he seems to free her from her obedience, and binds himself to obey her.

His first duty is called *Hearting*; that is, hearty affection. As they are hand-fasted, so they must be heart-fast; for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandments to love, so I may draw all their duties to love, which is the Heart's gift to the Bride at her Marriage. First, he must chuse his Love, and then he must love his Choice; this is the oyl which maketh all things easie. In *Solomon's Song*, which is nothing else but a description of Christ the Bridegroom, and the Church his Spouse, one calleth the other Love; to shew, that though both do not honour alike, yet both should love alike, which the Man may do without subjection.

The Man is to his Wife in the place of Christ to his Church; therefore the Apostle requireth such an affection of him towards his Spouse as Christ beareth towards his Spouse; for he saith, *Husbands, love your Wives, as Christ loved his Congregation*: that is, with a holy love, and with a hearty love, and with a constant love, as the Church would be loved of Christ. Will not a man love his glory? why *Paul* calleth the Woman, *the glory of the man*; for her reverence makes him to be revered, and her praise makes him to be praised. Therefore he which loveth not his Wife, loveth his shame, because she is his glory, *Ephes. 5. 28. Paul saith, He which loveth his Wife, loveth himself*: For thereby he enjoyeth peace and comfort, and help to himself in all his affairs; therefore in the same verse *Paul* counselleth Husbands to love their Wives as their bodies. And after in *vers. 33.* as though it were too little to love them as their bodies, he saith, *Let every man love his wife as himself*: That is, as his body and soul too. For if God com-
man ded

manded men to love their Neighbours as themselves, much more are they bound to love their Wives as themselves, which are their next neighbours. As *Elcanah* did not love his Wife less for her barrenness, but saith, *Am not I better unto thee than ten Sons?* As though he favoured her more for that which she thought her self despised; so a good Husband will not take occasion to love his Wife less for her infirmities; but comfort her more for them, as this man did, that she may bear with his infirmities too.

1 Sam. i. 7.

When Christ saith, that *a man should leave father and mother and cleave to his Wife*; he signifieth how Christ left his Father for his Spouse; and that man doth not love his Wife so much as he should, until he affect her more than ever he did his Father or Mother. Therefore when God bid *Abraham* forsake all his Kindred, yet he bid him not forsake his Wife; as though the other sometime might be forsaken for God, but the Wife must be kept for God, like a charge which bindeth for term of life.

Mark 10. 7.

Gen. 21. 1.

His next duty to Love, is a fruit of his love; that is, to let all things be common between them, which were private before. The Man and Wife are Partners, like two Oars in a Boat; therefore he must divide offices, and affairs, and goods with her, causing her to be feared, and revered, and obeyed of her Children and Servants, like himself, for she is an under-officer in his Common-weal, and therefore she must be assisted and born out like his Deputy; as the Prince standeth with his Magistrates for his own quiet, because they are the legs which bear him up. To shew this community between Husband and Wife, he is to maintain her as he doth himself, because Christ saith, *They are no more two, but one*: Therefore when he maintaineth her, he must think it but one charge, because he maintaineth no more but himself, for they two are one. He may not say as Husbands are wont to say, That which is thine is mine, and that which is mine is mine own; but that which is mine is thine, and my self too. For as it is said, *He which hath given us his Son, can he deny us any thing?* So she may say, He which hath given me himself, can he deny me any thing? The body is better than the goods; therefore if the body be mine, the goods are mine too.

The Husbands second duty. Man and Wife are two Partners.

Mark 10. 8.

Rom. 8. 30.

Lastly, he must tender her as much as all her friends, because he hath taken her from her friends, and covenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessel*. As we do not handle Glasses like Pots, because they are weaker Vessels, but touch them nicely and softly, for fear of cracks; so a man must intreat his Wife with gentleness and softness, not expecting that wisdom, nor that saith, nor that patience, nor that strength in the weaker Vessel, which should be in the stronger; but think when he takes a Wife, he takes a Vineyard, not Grapes, but a

The Husbands last duty.

1 Pet. 3. 7.

A Preparative to Marriage.

Vineyard to bear him Grapes ; therefore he must sow it, and dress it, and water it, and fence it, and think it a good Vineyard, if at last it bring forth Grapes. So he must not look to find a Wife without a fault, but think that she is committed to him to reclaim her from her faults ; for all are defective ; and if he find the Proverb true, That in space cometh grace, he must rejoyce as much at his Wife when she amendeth, as the Husbandman rejoyceth when his Vineyard beginneth to fructifie.

Husbands must hold their hands, and Wives their tongues.

This is far from civil war between Man and Wife ; in all his offices is found no office to fight. If he cannot reform his Wife without beating, he is worthy to be beaten for chusing no better ; when he hath used all means that he may, and yet she is like her self, he must take her for his cross, and say with *Jeremy*, *This is my cross, and I will bear it*. But if he strike her, he takes away his hand from her, which was the first part he gave her to joyn them together ; and she may put up her complaint against him, that he hath taken away part of her goods. Her Cheeks are made for thy lips, and not for thy fists.

Gen. 22. 11.

The very name of a Wife, is like the Angel which stayed *Abraham's* hand when the stroke was coming. If *David* because he could

Psal. 133. 1.

not express the good and comfort of Unity, was fain to say, *O how good and joyful a thing it is for Brethren to dwell together in unity !* Then weigh and judg how harsh and bitter a thing it is for Man and Wife to dwell together at enmity. For the first year after Marriage, God

Deut. 24. 9.

would not have the Husband go to War with his Enemies ; but no year would he have him war with his Wife ; and therefore God gave him that year to stay at home and settle his love, that he might not war, nor jar after ; for the God of peace dwelleth not in the house

Mat. 12. 29.

of War. As a Kingdom cannot stand if it be divided, so a house cannot stand if it be divided ; for strife is like fire, which leaves nothing but dust, and smoke, and ashes behind it. We read in Scripture of Masters that struck their servants, but never of any that struck his Wife,

Gen. 19. 33.

but rebuked her. *Lot* was drunk when he lay with his Daughters instead of his Wife ; and so is he which striketh his Wife instead of his

Deut. 23. 2.

servant. The Law sheweth how a Bondman should be corrected, but the Wife is like a Judg, which is joyned in Commission with her Husband to correct others, Wilt thou strike one in his own house ? no more shouldest thou strike thy Wife in her house. She is come to

Gen. 20. 16.

Gen. 13. 8.

thee as to a sanctuary to defend her from hurt, and canst thou hurt her thy self ? Therefore *Abraham* was called *Sarabs veil*, because he should shield her ; for a veil is made to save. *Abraham* said to *Lot*, *Are we not Brethren ?* that is, my Brethren jarr ? but they may say, Are we not one ? can one chide with another ? can one fight with another ? He is

Prov. 12. 4.

a bad Hoste that welcomes his guest with stripes. Doth a King trample his Crown ? *Solomon* calleth the Wife, *The Crown of her Husband* ; there-

therefore he which woundeth her, woundeth his own honour. She is a free Citizen in thine own house, and hath taken the peace of thee the first day of her Marriage, to hold thy hands till she release thee again. *Adam* saith of his Spouse, *This is flesh of my flesh*; But *no man* (saith *Paul*) *ever hated his own flesh*. So then, if a man ask whether he may strike his Wife, God saith, nay, thou mayest not hate thy Wife, for no man hateth his own flesh; shewing that he should not come near blows, but think his wrath too much; for *Paul* saith, *Be not bitter to your wives*; noting, that anger in a Husband is a vice. Gen. 2. 23.
Ephes. 5. 19.
Col. 3. 16.

Doth the Cock spur the Hen? Every man is ashamed to lay his hands on a woman, because she cannot match him: therefore he is a shameless man which layeth hands on his Wife. The hand doth not buffet its own cheek, but stroke it. If a man be seen raging with himself, he is carried to *Bedlam*: so these mad men which beat themselves, should be sent to *Bedlam* till their madness be gone. *Solomon* saith, *Delight continually in her love*; that is, begin, proceed, and end in love. In revenge therefore he sheweth that delight is gone, because he calleth love their delight. Therefore as *Paul* saith of Bishops, *A Bishop must be no striker*; so a Husband must be no striker; for he which striketh his own flesh, breaketh that Law which saith, *Thou shalt not make a scar in thy flesh*; and is like the *Baalites*, which wounded their own bodies. Thus we have sent Letters unto Husbands to read before they fight. Now let us go home to love again. Wouldst thou learn how to make thy Match delightful? *Solomon* saith, *Rejoice in her love continually*. As though thou couldst not delight without love, and with love thou mayest delight continually. Therefore love is called the thankful Virtue, because it rendereth peace, and ease, and comfort to them that make use of her. So much to Husbands. Prov. 5. 16.
1 Tim. 3. 3.
Of his Wife.
Lev. 19. 28.
Deut. 14.
1 King. 18. 28.
It is properly meant in mourning for the dead, but it doth imply an unlawfulness to hurt our selves.

Likewise the woman may learn her duty of her names. They are called good wives, as good-wife *A.* and good-wife *B.* every wife is called a good-wife; therefore if they be not good wives, their names do be-ly them, and they are not worth their titles, but answer to a wrong name, as Players do upon a stage. This name pleaseth them well. But besides this, Wife is called a Yoke-fellow; to shew that she should help her Husband to bear his yoke, that is, his grief must be her grief; and whether it be the yoke of poverty, or the yoke of envy, or the yoke of sickness, or the yoke of imprisonment, she must submit her neck to bear it patiently with him, or else she is not his yoke-fellow, but his yoke; as though she were inflicted upon him for a penalty, like to *Job's* wife, whom the Devil left to torment him, when he took away all he had beside. The Apostle biddeth to *rejoice with them that rejoice*, The Womans.
duty.
Phil. 4. 3.
Job 2. 9.

Rom. 12. 19. *rejoice, and mourn with them that mourn.* With whom should the Wife rejoice rather than with her Husband? or with whom should she mourn, rather than with her own flesh? *I will not leave thee,* saith *Elisha* to *Elijah*; so she should never leave him till death. 2 King. 2. 6.
Gal. 6. 2. *Bear one anothers burthen,* saith *Paul*: who shall bear one anothers burthen, if the wife do not bear the husbands burthen? wicked *Jezebel* comforted her husband in his sickness; and *Jeroboams* wife sought for his health, though she were as bad as he. God did not bid *Sarah* leave her Father and her Countrey, as he bad her husband; yet because he bid *Abraham* leave his, she left hers too: shewing that she was content not only to be his play-fellow, but his yoke-fellow too.

Beside a yoke-fellow, she is called a *Helper*, to help him in his business, to help him in his labours, to help him in his troubles, to help him in his sickness, like a Woman-physician; sometime with her strength, and sometime with her counsel: for sometime as God confoundeth the wise by the foolish, and the strong by the weak; so he teacheth the wife by the foolish, and helpeth the strong by the weak; Therefore *Peter* saith, *Husbands are won by the conversation of their Wives.* As if he should say, sometime the weaker vessel is the stronger vessel; and *Abraham* may take counsel of *Sarah*, as *Naaman* was advised by his servant. The *Shunamites* counsel made her Husband receive a Prophet into his House? and *Hesters* counsel made her Husband spare the Church; so some have been better helpers to their Husbands, than their Husbands have been to them; for it pleased God to provoke the wife with the foolish, as he did the Jews with the Gentiles.

Beside a helper, she is called a *Comforter* too, and therefore the man is bid rejoyce in his Wife; which is as much to say, that Wives must be the rejoycing of their Husbands, even like *David's* Harp to comfort *Saul*. Therefore it is said of *Rebeccah*, that she prepared meat for her Husband, such as he loved; so a good Wife is known, when her words, and deeds, and countenances are such as her Husband loveth. She must not examine whether he be wise or simple, but that she is his Wife, and therefore they which are bound must obey; as *Abigail* loved her Husband, though he were a fool; for the Wife is as much despised for taking rule over her Husband, as he for yielding it unto her. Therefore one saith, that a Mankind-woman is a monster; that is, half a woman, and half a man. It becomes not the Mistress to be Master, no more than it becometh the Master to be Mistress, but both to sail with their own wind.

Lastly, We call the Wife, *Huswife*; that is, House-wife: not a Street-wife, like *Tamar*; nor a Field-wife, like *Dinah*; but a House-wife; to shew that a good Wife keeps her House. And therefore

Paul

Paul biddeth Titus to exhort Women, that they be chaste, and keeping at home; presently after chaste, he saith, keeping at home; as though home were Chastities keeper. And therefore Solomon depainting the Whore, setteth her at the door, now sitting upon her stalls, now walking in the streets, now looking out at the windows, like cursed Jezebel; as if she held forth the glass of temptation for vanity to gaze upon. But chastity careth to please but one, and therefore she keeps her closet as if she were still at prayer. The Angel asked Abraham, Where is thy wife? Abraham answered, she is in the Tent. The Angel knew where she was, but yet he asked, that he might see how Women in old time did keep their Tents and Houses. It is recorded of the Shunamite, that she did ask her Husband leave to go unto the Prophet; though she went to a Prophet, and went of a good errand, and for his cause as much as her own, yet she thought it not meet to go far abroad without her Husbands leave. Phidias, when he should paint a Woman, painted her sitting under a Snails shell; signifying that she should go like a Snail, which carrieth his house upon his back. Solomon bid Shimei, Go not beyond the river; so a Wife should teach her feet, go not beyond the door; she must count the walls of her house like the bounds of the River which Shimei might not pass, if he would please the King. For when Adam was away, Eve was made a prey. If her Husband be from her, until he return again, she must think her self a widow; that is, separated from man; for Vidua doth signifie, *A viro divisa*; that is, Widow doth signifie divided from Man; therefore now she must have no fellowship nor company with Men, because she is divided from Man. As it becometh her to keep home, so it becometh her to keep silence, and always speak the best of her head. Others seek their honour in triumph, but she must seek her honour in reverence, for it becometh not any Woman to set light by her Husband, nor to publish his infirmities: For they say, That is an evil Bird that defileth her own nest; and if a Wife use her Husband so, how may the Husband use his Wife? Because this is the quality of that Sex, to overthwart and upbraid, and sue the pre-eminence of their Husbands; therefore the Philosophers could not tell how to define a Wife, but called her, *The contrary to the husband*; as though nothing were so cross and contrary to a man, as a Wife. This is not Scripture, but no slander to many.

As David exalted the love of Women above all other loves; so Solomon mounteth the envy of Women above all other envies; stubborn, fullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would think they were moulten out of the salt-pillar, into which Lot's Wife was transformed; we say not all are alike, but this sect hath many disciples. Doth the rib that is in man's side fret or gaul him? no more then should she which is made of the rib,

Why Wives are called Housewives. Tit. 2. 5. Prov. 7. 12.

2 King 9. 30.

Gen. 18. 9.

2 King. 4. 22.

1 Kin. 2. 36, 37. Husbands should not keep their wives so strait but wives should not think their house their prison, but as their paradise where they would be. A Wife may not utter her Husband's faults.

A Wife the contrary to a Husband.

1 Sam. 1. 26. Prov. 21. 19. Gen. 19. 26. Gen. 2. 20.

Tit. 2. 9.

rib. Though a Woman be wise, and painful, and have many good parts, yet if she be a shrew, her troublesome jarring in the end will make her honest behaviour unpleasant, as her over-pinching at last causeth her good Huswifery to be evil spoken of: Therefore although she be a Wife, yet sometimes she must observe the servants lesson, *Not answering again*; and hold her peace, to keep the peace. Therefore they which keep silence, are well said to hold their peace, because silence oftentimes doth keep the peace, when words would break it.

Ephes. 5. 23.
How far the
Wife should
obey.

Gen. 3. 16.
Gen. 2. 20.

Verf. 2. 3.

Hest. 1. 20, 22.
Numb. 30. 7.
Judg. 19. 26.
Gen. 19. 12.
1 Pet. 3. 6.

Ephes. 5. 24.
Joh. 15. 13.

The cause why
many despise
their Hus-
bands.

1 Tim. 2. 9.

1 Pet. 3. 5.

Gen. 3. 21.

Gen. 3. 7.
Luk. 10. 18.

To her silence and patience she must add the *acceptable obedience*, which makes a Woman rule while she is ruled. This is the Wives tribute to her Husband; for she is not called his head, but he is called her head. Great cause hath man to make much of his Wife, for great and many are her duties to him; for *Paul* saith, *Wives submit your selves unto your Husband, as to the Lord*. Shewing that she should regard his will as the Lords will; but withal, as the Lord commandeth only that which is good and right; so she should obey her Husband in good and right; or else she doth not obey him as the Lord, but as the tempter. The first subjection of Women began at sin; for when God cursed her for seducing her Husband, when the Serpent had seduced her, he said, *He shall have authority over thee*. And therefore as the Man named all other Creatures, in sign that they should be subject to him, as a servant which cometh when his Master calleth him by his name; so did he name the Woman also, in token that she should be subject to him likewise. And therefore *Abashuerus* made a Law, That every man should bear rule in his own house, and not the woman; because she sinned first, therefore she is humbled most; and ever since the Daughters of *Sarah* are bound to call their Husbands, Lords, as *Sarah* called her Husband; that is, to take them for their Lords, for Heads and Governours. If ye disdain to follow *Abraham's* Spouse, the Apostle biddeth you follow *Christs* Spouse; for he saith, *Let a Wife be subject to her Husband, as the Church is to Christ. A greater love than this* (saith *Christ*) *no man can have*; so a better example than this, no woman can have. That the Wife may yeild this reverence to her Husband, *Paul* would have her attire to be modest and orderly, for garish Apparel hath taught many gossips to disdain their Husbands. This is the folly of some men, to lay all their pride upon their Wives; they care not how they sloven themselves, so their Wives jet like Peacocks. But *Peter* doth commend *Sarah* for her attire, and not *Abraham*; shewing that Women should brave it no more than men: and God made *Eves* Coat of the same Cloth that he made *Adam's*. They covered themselves with Leaves, and God derided them not; but now they cover themselves with pride, like Satan which is fallen down before them like lightning; ruff upon ruff,

ruff, lace upon lace, cut upon cut, four and twenty orders, until the Woman be not so precious as her Apparel; that if any man would picture vanity, he must take a pattern of a Woman, or else he cannot draw her likeness. As *Herodias* was worse for her fine dancing; so a Woman may have too many Ornaments. Frizled locks, naked breasts, painting, perfume, and especially a rolling eye, are the fore-runners of Adultery; and he which hath such a Wife, hath a fine plague. Once Women were married without dowries, because they were well nurtured; but now, if they weighed not more in Gold than in Godliness, many should sit like Nuns without Husbands. Thus we have shadowed the Mans duty to his Wife, and the Womans to her Husband.

After their duties one to another, they must learn their duties to their Family. One compareth the Master of the House to the Seraphin, which came and kindled the Prophets zeal; so he should go from Wife to Servants, and from Servants to Children, and kindle in them the zeal of God, longing to teach his Knowledg, as a Nurse to empty her breasts. Another saith, That a Master in his Family hath all the Offices of Christ; for he must rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behave himself in his Household: when the Holy Ghost speaketh of the Conversation of any House-keeper, lightly he saith, *That the man believed with all his household.* As *Peter* being converted, must convert his Brethren; so the Master being converted, must convert his Servants. For therefore God said, that he would not hide his counsel from *Abraham*, because he would teach his Family; and surely all duty which is not done of conscience, is but eye-service, and faileth at most need, as *Ziba* betrayed his Master when he should have defended him. Therefore before *Onesimus* was converted, *Paul* said, he was an unprofitable servant, but when he was converted, he calleth him more than a servant, because such a servant is better than many servants. Therefore though *Laban* was wicked himself, yet he rejoyeeth that *Jacob* his servant was godly, because God blessed him the better for him. *Joshuah* saith, *I and my household will serve the Lord*: shewing that Masters should receive none into their houses but whom they can govern, as *Joshuah* did; and if any have crept into their doors, then they must put them forth again; for *David* saith, *I will not suffer a lyar to stay in my house*, Psal. 101. 7. He saith not, a swearer, nor a thief, but a lyar; as if he should say, I will rid him out of my doors before he be a swearer, and a thief; for a lyar will grow to a swearer and a thief in a day, as a Dicer groweth to a beggar in a night. Therefore it is noted of *Cornelius*, that all his Household served God as himself did. This is reported also of *Joseph* and *Mary* for an example, that they

Their duties
to their ser-
vants.

Rev. 5. 10.
Act. 13. 16.
and 18. 8.

Phil. 1. 8.

Gen. 29. 27.

Josh. 14. 15.

Act. 10. 2.

Luk. 2. 41:

went up every year with all their Family to worship at *Jerusalem*, that their children and their servants might learn to know God as well as they. These examples be written for Householders, as others are for Magistrates, and Ministers, and Soldiers, that no Calling might seek farther than the Scripture for instruction. Wherefore as you are Masters now, and they your servants, instruct them and train them as if you would shew what Masters they should be hereafter. After the care of their souls, they must care for their bodies: for if the labourer is worthy of his hire, which labourereth but a day, what is the servant worthy of, which labours every day? therefore *Paul* is so earnest with *Philemon* to make much of *Onesimus* his servant, that he desired *Philemon* to receive him as he would himself. Therefore because cruel and greedy Masters should not use them too hardly, God remembered them in his creation, and made every week one day of rest, wherein they should be as free as their Masters: so God pitieth the labourer from Heaven, and every Sabbath looks down upon him from Heaven; as if he should say, One day thy labours shall have an end, and thou shalt rest for ever, as thou restedst this day.

Luk. 10. 7.

Phil. 17.

Gen. 2. 2.

By this we see, as *David* did limit *Joab*, that he should not kill *Ab-solom*; so God hath bound Masters, that they should not oppress their servants. Shall God respect thine more than thou? Art thou made fresher to thy labour by a little rest? and is not thy servant made stronger by rest to labour for thee? How many beasts and sheep did *Laban* lose, only for hardly entreating of a good servant? therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an error: for there is difference between believing servants, and infidel servants: the infidels were made slaves to the Jews, because God hated them, and would humble them; but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a servant: which teacheth Christians to use their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man, saying, *Thou hast made him a little lower than the Angels*: so I may say of servants, that God hath made them a little lower than children; not children, but the next to children; as one would say, inferior children, or sons in law. And therefore the Householder is called *Pater familias*; which signifieth a Father of his Family, because he should have a fatherly care over his servants, as if they were his children; and not use them only for their labour, like beasts.

Isa. 42. 1.

Mat. 12. 18.

Psal. 8. 6.

Besides, the name of a servant doth not signifie suffering, but doing; therefore Masters must not exercise their hands upon them, but set their hands to work; and yet as God loveth no more upon his servants.

1 Cor. 12. 17.

servants, than he makes them able to bear; so men should lay no more upon their servants than they are able to bear. For a good man (saith *Solomon*) will be merciful to his beast, and therefore he will be merciful to his brother. Prov. 12. 10.

That man is not worthy to be served, which cannot afford that his servants should serve God as well as himself. Give unto God that which is Gods, and then thou mayest take that which is thine. *He that careth not for his family (saith Paul) is worse than an Infidel, because Infidels care for their Families.* But as *Agur* prayeth, *Give me not too much, nor too little, but feed me with food convenient;* so their care should not be too much nor too little, but convenient, or else they are worse than Infidels too, because Covetousness is called Idolatry, which is worse than infidelity: for it is less rebellion not to honour the King, than to set up another King against him, as the Idolaters do against the King of Heaven. 1 Tim. 5. 8.
Prov. 30. 8.
Ephes. 5. 4.

Next unto servants instructions and labours, must be considered their corrections. As *Paul* saith, *Fathers, provoke not your children to wrath:* so may I say, Masters provoke not your servants to wrath; that is, use such reproofs, and such corrections, that you do not provoke them, but move them; that you do not exasperate them, but win them: for reviling words, and unseasonable fierceness, doth more hurt than good. And therefore the Law of God did charge the Master, that he should not inflict above forty stripes upon his servant, lest he should seem despised in his eyes. For while a Child, or Scholar, or Servant, doth think that he is reprov'd for love, or beaten with reason, it makes him think of his faults, and is ashamed: but when he sees that he is rebuked with curses, and beaten with staves, as though he were hated like a dog, his heart is hardned against the man which correcteth him, and the fault for the which he is corrected: and after he becometh desperate, like a Horse which turneth upon the striker: and therefore think that God even then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must be forgiven, and some punished with a look: for he which takes the forfeit of every offence, shall never be in any rest, but vex himself more than his servant. Ephes. 6. 4.

Further, I have heard experience say, that in these punishments it is most meet and acceptable to the offender, that the Man should correct his Men, and the Woman her Maids; for a Mans nature scorneth to be beaten of a Woman, and a Maids nature is corrupted with the stripes of a Man. Therefore we read that *Abraham* would not meddle with his Maid, but committed her to his Wife, and said, *Do with her as it pleaseth thee;* as if he should say, It belongeth not to me, but to thee. The Master must correct his men, and the Mistress her Maids.
Gen. 16. 6.

Their duty to-
wards their
Children.

Gen. 28. 31.

Lastly, We put the duty towards Children, because they come last to their hands. In *Latin* Children are called *Pignora*; that is, *Pledges*, as if I should say, a pledg of the Husbands love to the Wife, and a pledg of the Wifes love toward the Husband: for there is nothing which doth so knit love between the Man and the Wife, as the fruit of the Womb. Therefore when *Leah* began to conceive, she said, *Now my Husband will love me*; as though the Husband did love for Children. If a Woman have many defects (as *Leah* had) yet this is the amends which she makes her Husband, to bring him Children, which is the right Wedding-Ring, that sealeth and maketh up the Marriage. When their Father and Mother fall out, they perk up between them like little Mediators, and with many pretty sports make truce, when others dare not speak to them. Therefore now let us consider what these little ones may challenge of their Parents, that stand them instead of Lawyers. Before we teach Parents to love their Children, they had need be taught not to love them too much, for *Davids* darling was *Davids* traitor; and this is the manner of God, when a man begins to set any thing in Gods room, and love it above him which gave it, either to take away it, or to take away him, before he provoke him too much; Therefore if Parents would have their Children live, they must take heed not to love them too much; for the giver is offended, when the gift is more esteemed than he.

Mothers
should nurse
their Children
Gen. 21. 7.
Exod. 2. 14.

Matth. 2. 14.

The first duty is the Mothers, that is, to nurse her Child at her own Breasts, as *Sarah* did *Isaac*: and therefore *Isaiah* joyneth the Nurses name and the Mothers name both in one, and calleth them *Nursing Mothers*; shewing, that Mothers should be the Nurses. So when God chose a Nurse for *Moses*, he led the Handmaid of *Pharaohs* Daughter to his Mother, as though God would have none nurse him but his Mother. After, when the Son of God was born, his Father thought none fit to be his Nurse but the Virgin his Mother. The Earths fountains are made to give water, and the breasts of Women are made to give suck. Every Beast, and every Fowl is bred of the same that did bear it, only Women love to be Mothers, but not Nurses. Therefore if their Children prove unnatural, they may say, Thou followest thy Mother, for she was unnatural first, in locking up her breasts from thee, and committing thee forth like a Cuckow to be hatched in a Sparrows nest. Hereof it comes that we say, *He sucks evil from the dug*; that is, as the Nurse is affected in her body or in her mind, commonly the Child draweth the like infirmity from her, as the Eggs of a Hen are altered under the Hawk. Yet they which have no milk, can give no milk. But whose breasts have this perpetual drought? forsooth it is like the Gout; no beggars may have it, but Citizens or Gentlewoman. In the ninth Chapter of *Hosea*, dry breasts are

are named for a curse ; what lamentable hap have Gentlewomen to light upon this curse more than other ? Sure if their breasts be dry, as they say, they should fast and pray together, that this curse might be removed from them.

The next duty is, *Catechise a child in his youth, and he will remember it when he is old.* This is the right blessing which Fathers and Mothers give to their Children, when they cause God to bless them too. The wrong Mother cared not though the Child were divided, but the right Mother would not have it divided ; so wicked Parents care not though their Children be destroyed, but godly Parents would not have them destroyed but saved ; that when they have dwelt together in Earth, they may dwell together in Heaven. As the Midwife frameth the body when it is young and tender, so the Parents must frame the mind while it is green and flexible ; for Youth is the seed-time of Vertue : They which are called Fathers, are called by the name of God, to warn, them that they are instead of God to their Children, which teacheth all his Sons. What example have Children but their Parents ? and sure the providence of God doth ease their charge more than they are aware of, for a child will learn better of his Father than of any other. And therefore we read of no School-master in the Scripture but the Parents ; for when Christ saith to the Jews, *If ye be the Sons of Abraham, ye will do the works of your father Abraham :* he sheweth that Sons use to walk in their Fathers steps, whether they be good or bad.

It is a marvellous delight to the Father and Mother, when people say, That their Children are like them ; but if they be like them in godliness, it is as great delight to others as to their Parents ; or else we say, that they are so like, that they are the worse for it. Well doth David call Children, *Arrows* ; for if they be well bred, they shoot at their Parents enemies ; and if they be evil bred, they shoot at their Parents. Therefore many Parents want a staff to stay them in their age, because they prepared none before ; like old Eli, which was corrected himself, for not correcting his Sons. Are not Children called the fruit of their Parents ? Therefore as a good tree is known by bringing forth good fruits ; so Parents should shew their godliness in the education of their Children, which are their fruit. For this cause the Jews were wont to name their Children so when they were born, that ever after, if they did but think upon their names, they would put them in mind of that Religion which they should profess ; for they did signifie something that they should learn.

An admonition to such as call their Children at all adventures, sometimes by the names of Dogs, even as they prove after. In 1 King. 2. 2. we have David instructing his Sons. In Gen. 39. Jacob correcting his Sons ; and in Job 1. Job praying for his Sons. These three

Prov. 22. 6.
How Children
should be
brought up.
1 King. 23. 6.

Luk. 11. 2.

Except of
Kings Sons.
John 8. 38.

Psal. 127. 4.

1 Sam. 2. 29.
Psal. 132. 11.
Matth. 12. 33.

1 Sam. 1. 20.
1 Sam. 13. 24.

Three exam-
ples of good
Parents.

put

put together, instructing, correcting, and praying, make good Children, and happy Parents.

Luk. 18. 17. Once Christ took a Child, and set him in the midst of his Disciples, and said, *He which will receive the Kingdom of Heaven, must receive it as a little child*; shewing that our Children should be so innocent, so humble, and so void of evil, that they may be taken for examples of the Children of God. Therefore in *Psal. 127. 4.* Children are called *the heritage of the Lord*; to shew, that they should be trained, as though they were not Mens Children; but Gods, that they may have Gods heritage after. Thus if you do, your servants shall be Gods servants, and your Children shall be Gods Children, and your house shall be Gods House, like a little Church; when others are like a den of thieves.

Col. 4. 15.
Phil. 1. 8.

The name of
step-mothers
expounded,
and their duty.

Now I speak to one which is a Mother so soon as she is married; therefore peradventure you look that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signifie a stead-mother; that is, one Mother dieth, and another cometh in her stead; therefore that your love may settle to those little ones as it ought, you must remember that you are their stead-mother, that is, instead of their mother; and therefore to love them and tender them, and cherish them as their Mother did. She must not look upon them like *Rehoboam*, who told his people that he would be worse unto them than his Predecessors; for then they will turn from her, as his subjects did from him; but she must come to them as *David* came to the people after *Saul's* death, and said, *Though you Master Saul be dead, yet I will reign over you*; so she must say to them, though your Mother be dead, yet I will be as a Mother; so the Children will love her as much as their Father. Further, these Children are Orphans, and therefore you must not only regard them as Children, but as orphan Children. Now God requireth a greater care over Widows and Orphans, than over any other Women or Children.

I Sam. 2. 7.

Jer. 22. 2.

Deut. 14. 17.

Deut. 24. 17.

& 26. 12.

Mat. 7. 2.

Lastly, You must remember that saying, *As you measure unto others, so it shall be measured unto you again*; that is, as you intreat these Children, so another may come after and intreat your Children; for he which hath taken away the first Mother, and sent you, can take away the second Mother, and send a third, which shall not be like a step-mother to yours, unless you be like a step-mother to these.

Divorcement
the physick of
Marriage.

If these duties be performed in Marriage, then I need not speak of divorcement, which is the rod of Marriage, and divideth them which were one flesh, as if the body and soul were parted asunder. But because all perform not their Wedlock vows, therefore he which appointed Marriage, hath appointed Divorcement, as it were taking
our

our priviledg from us, when we abuse it. As God hath ordained remedies for every disease, so he hath ordained a remedy for the disease of Marriage. The disease of Marriage is Adultery, and the medicine hereof is Divorcement. *Moses* licensed them to depart for hardness of heart; but *Christ* licenseth them to depart for no cause but Adultery. If they might be separated for discord, some would make a commodity of strife; but now they are not best to be contentious, for this law will hold their noses together, till weariness make them leave struggling; like two Spaniels which are coupled in a Chain, at last they learn to go together, because they may not go asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is, thy friend be a tempter; so nothing may dissolve Marriage but fornication, which is the breach of Marriage, for Marriage is ordained to avoid fornication; and therefore if the condition be broken, the obligation is void.

Mat. 18. 19.
Mat. 19. 8.

Why *Christ* would have no Divorcement but for Fornication.

Mat. 5. 32.

Mat. 10. 9.
1 Cor. 7. 20.

And besides, so long as all her Children are his Children, she must needs be his Wife, because the Father and Mother are Man and Wife; but when her Children are not his Children, she seems no more to be his Wife, but the others whose Children she bears, and therefore to be divorced from him. In all the old Testament, we read of no divorce between any; which sheweth that they lived chaster than we; yet no doubt this Law was better executed amongst them, than amongst us. Such a care God had in all ages and callings, to provide for them which live honestly; for Divorcement is not instituted for the carnal, but for the chaste, lest they should be tyed to a plague while they live; as for the Adulterer and Adulteress, he hath assigned death to cut them off, lest their breath should infect others. Thus he which made Marriage, did not make it unseparable; for then Marriage were a servitude. But as *Christ* saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man and not for the hindrance of Man; so Marriage was made for Man; that is, for the honour of Man, and not for the dishonour of Man; but if Marriage should turn to fornication, and when it is turned to fornication, there might be no separation; then Marriage were not for the honour of Man, but for the trouble and grief, and dishonour of Man. Therefore now ye have heard how Divorcement is appointed for a remedy of fornication; if any be ashamed of this physick, let them be more ashamed of the disease. Because I have spoken more than you can remember; if you ask me what is most needful to bear away; in my opinion, there is one saying of *Paul*, which is the profitablest sentence in all the Scripture for Man and Wife to meditate often, and examine whether they find it in themselves, as they do in other, lest their Marriage turn to sin, which should further them in godliness. *The unmarried man careth for the things*

Note:

Levit. 20. 10.

Mark 2. 27.

Levit. 20. 10.

Conclusion.

A sentence for the Married to think upon.

1 Cor. 7. 32.

Gen. 41. 4.
1 Cor. 7. 35.

things of the Lord; how he may please the Lord; but he that is married careth for the things of the world, how he may please his Wife. Also the unmarried woman careth for the things of the Lord, how she may be holy; but she that is married, careth for the things of the world, how she may please her husband; as though their pleasing God were turned all to pleasing one another; and their carnal love had eaten their spiritual love, as the lean kine devoured the fat. Therefore it follows in the next words, *This I speak for your commodity*; as though there were great commodity in remembring this watch-word. All men have not the feeling of Gods Word, or else such a sentence might be an anchor for the Married to stay them, when any tentation goeth about this change, which *Paul* feared even in them which feared God before.

If thou hast read all this Book, and art never the better, yet catch this flower before thou go out of the Garden, and peradventure the scent thereof will bring thee back to smell the rest. As the corps of 1 Sam. 1: 23. *Asael* made the passengers to stand, so I placed this sentence in the door of thy passage, to make thee stand and consider what thou doest before thou marriest. For this is the scope and operation of it, to call thy mind to a solemn meditation, and warn thee to live in Marriage as in a tentation, which is like to make him worse then he was, 2 Chron. 21. 6. as the Marriage of *Jehoram* did, if he use not *Jobs* preservative, to Job 9. 28. be jealous over all his life.

The allurements of beauty, the troubles about riches, the charges of children, the losses by servants, the unquietness of neighbours, cry unto him that he is entred into the hardest vocation of all other; and therefore they which have but nine years Prentiship to make them good Mercers or Drapers, have nineteen years before Marriage to learn to be good Husbands and Wives; as though it were a trade of nothing but mysteries, and had need of double time over all the rest.

Therefore so often as you think upon this saying, think whether you be examples of it, and it will waken you, and chide you, and lead you a straight path, like the Angel which led the servant of Gen. 24. 42. *Abraham*.

Thus have I chalked the way to prepare you unto Marriage, as 2 Chron. 35. 6. the Levites prepared their Brethren to the Passover. Remember that this day you are made one; and therefore must have but one will. And now the Lord Jesus, in whom you are contracted, knit your hearts together, that ye may love one another like *David* and *Jonathan*; and go before you in this life, like the Star which went before the Gentiles, that ye may begin and proceed, and end in his glory. To whom be all glory for ever. Amen.

1 Sam. 13. 1.
Mat. 2. 9.



A
TREATISE
OF THE
Lords Supper,
In Two Sermons.

The First Sermon.

1 Cor. II. 23, 24.

The Lord Jesus, in the night that he was betrayed, took Bread; and when he had given thanks, he brake it, and said, Take, eat, this is my Body which is broken for you, this do ye in remembrance of me.

THe Word and the Sacraments are the two Breasts where- The two breasts
with our Mother doth nurse us. Seeing every one re- of the Church,
ceiveth, and few understand what they receive; I
thought it the necessariest doctrine to preach of the Sa-
crament, which is a witness of Gods promises, a remembrance of
Christs death, and a seal of our Adoption. Therefore Christ hath not
instituted this Sacrament for a fashion in his Church, to touch, and
feel, and see, as we gaze upon Pictures in the windows; but as the
F Woman

Mat. 9. 22.

Woman which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself, because she believed; so Christ would that we touching these signs, should draw vertue from himself; that is, all the Graces which these signs represent. Therefore as the Levites under the Law were bound to prepare their Brethren before they came to the Passover; so Preachers of the Gospel should prepare their Brethren before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the clearest and fullest declaration of this Sacrament in all the Scripture.

2 Chron. 35. 6.

The Lord Jesus in the night, &c.

The Division.

The sum of all these words is, the institution and use of the Lords Supper. First, *Paul* sheweth the Author of it, *the Lord Jesus*; then the time when it was instituted, *in the night that he was betrayed*: then the manner how he did institute it, *he took Bread, and when he had given thanks, he brake it, and gave unto his Disciples, &c.* Then the end why he did institute it, *for a remembrance of his Death*.

The Author.
Joh. 1. 17.None but
Christ may or-
dain Sacra-
ments.
Joh. 1. 27.

Rev. 7. 14.

Touching the Author, he which is signified by it, was the Author of it; The Lord Jesus hath bid us to Supper; *I am not worthy* (saith *John*) *to loose his shoe*; so we are not worthy to wait at his trencher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passover ceased, because he is our Passover; that is, the Lamb by whose blood we are saved. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and cleanser of our sins.

Joh. 1. 29.

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. Instead of the Paschal Lamb which the *Jews* did eat, he hath given us another Lamb to eat, which *John* calleth, *The Lamb of God*, that is, himself, upon whom all do feed, who-soever do receive the Sacrament with an assured faith that Christ died to possess them of life. The breaking of the Bread doth signifie the wounding of the Body; the pouring out of the Wine doth signifie the shedding of his Blood: the eating of the bread, and drinking of the wine doth signifie that his flesh and blood do nourish in us life eternal, as the bread and wine do nourish the life present.

Gen. 15. 10.

Who was
therefore cal-
led John the
Baptist.

Mat. 3. 10.

Rev. 1. 5.

Rev. 22. 14.

The Time.

Instead of Circumcision, which began at *Abraham*, he hath ordained Baptism, which began at *John*, a more lively representation of the true Circumcision of the Heart, because it representeth unto us the blood of Christ, which washeth our souls as the water in Baptism washeth our bodies.

Touching the time, *In the night* (saith *Paul*): therefore this Sacrament is called the *Lords Supper*, because it was instituted at night.

night when they used to sup. But what night? *Even that night* Verf. 23.
 (saith Paul) *when he was betrayed.* That night which he should Joh. 33.
 have cursed, as Job did, the day of his birth, if he had suffered
 against his will; that night when he should have thought to de-
 stroy men, as men conspired to destroy him; that night (saith
 Paul) this Sacrament of Grace, and Peace, and Life began: *Even*
that night when we betrayed him. Many nights did he spend in
 watching and praying for us; and is there a night now for us
 to betray him? That was a dark night, when men went about
 to put out the Sun which brought them light. Who can but
 wonder to see how Christ, and they for whom Christ came, were
 occupied at one time; when they devised mischief against him,
 and sought all means to destroy him, then he consulted how to
 save them, and instituted the same night this blessed Sacrament,
 to convey all his graces and blessings unto them, *Even that night*
when they betrayed him. The reason why this action was defer-
 red until night, is, because that was the time appointed by the
 Law to eat the Passover, which was like a predecessor of this
 Sacrament. The reason why he deferred it until his last night,
 was, because the Passover could not be ended before the fulness
 of time, and the true Paschal Lamb were come to be slain in-
 stead of the other. Therefore how fitly did Christ end the Pass-
 over, which was a sign of his suffering, so presently before his
 suffering? And beside, how sweetly did he confirm his Disciples
 faith, whenas they should see that, the next day, performed be-
 fore their eyes, which over-night both in the Passover, and in the
 Sacrament, was so lively resembled unto them? If any man from
 this do gather, that we ought to eat the Lords Supper at night, Why this Sa-
 crament was
 instituted at
 night.
 as Christ did, he must understand, that we have not the same Why it was
 deferred till
 his last night.
 cause to do so, which Christ had, because of the Passover. And
 therefore the Church which hath discretion of times and places,
 hath altered both the time and the place, using the Temples in-
 stead of the Chamber, and the Morning instead of the Evening:
 for indifferent things are ruled by order and decency.

Touching the manner, *He took bread, and when he had given* Verf. 23, 24.
thanks, he brake it, and gave it unto them. He would not eat it,
 nor break it, before he had given thanks to God. What need he
 which was God, give thanks to God, but to shew us what we
 should do when we eat our selves? *In all things give thanks*
 (saith Paul): whereby we declare that all things come from God; 1 Thes. 5. 18.
 but the wicked believe easier that God doth take, than that he
 doth give; and therefore they never pray heartily unto him for
 any thing, nor feelingly thank him for it. For which the Lord
 complaineth, saying, *I have loved you; yet ye say, wherein hast thou* Note.

Mal. 1. 2.

Isa. 1. 5.

Gen. 19. 20.

loved us? shewing, that we are worse than the Ox which knoweth his feeder. And if that we acknowledg all things from God, yet we do like *Lot* (*Is it not a little one*, saith he when he craved to go unto *Zoar*? as though it were not much which he asked) so mince and extenuate the gifts of God, before we receive them, and after; like them which have a grace for dinner, and none for breakfast; as though they had their dinners from God, and breakfasts of their own.

Luk. 11. 31.

Our Example did not so, although it was but bread which he received, yet he was more thankful for bread than many which bury the Fowls, and Fishes, and Beasts in their belly: For if account of all were kept, for one that prayeth, *Give us this day our daily bread*, a hundred take their bread and meat, and sleep too; which never pray for it.

Note.

After he had given thanks, he brake it, and gave unto them, and said, *Take, eat*; for when he had given thanks to God, then it was sanctified, and blessed, and lawful to eat; so when thou serveest God, then it is lawful for thee to use Gods blessings, then thou mayest eat and drink as Christ did, but not before: for these things were created to serve them, which serve God; if thou dost not serve him for them, thou encroachest upon Gods blessings, and stealest his Creatures which are no more thine, than thou art his; for the good God created all things for good men, as the Devils possessions are reserved for evil men.

Therefore as Christ would not break the Bread before he had given thanks to the Founder; so know, that there is something to be done before thou receive any benefit of God; and presume not to use his Creatures with more liberty than his Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

Mat. 26. 30.

Gen. 27.

It followeth, *This is my Body*. Here is the fruit of his thanks before, he prayed that the Bread and Wine might be blessed, and they were blessed. As *Isaac's* blessing shewed it self upon *Jacob* whom he blessed, so Christ his blessing appeared straight upon these mysteries; for it could not be said before, *This is my Body*, because it was meer Bread; but now it may be called his Body, because his blessing hath infused that vertue into it, that it doth not only represent his Body, but convey his Body and Himself unto us. The efficacy of this blessing is in this Sacrament ever since, sanctifying it unto us as well as it did to the Apostles, even as Christs prayer stayed *Peter's* faith after Christ was dead.

Luk. 22. 32.

Now ye have heard the meaning of these words, *He took Bread, and blessed it, and brake it, and gave it*; you shall see with what a mystical resemblance they unite Christ and us. First, as Christ in the Supper

per took Bread to feed us ; so in his Birth he took our flesh to save Heb. 2. 16. us. Secondly, as Christ when he had taken the Bread, blessed the Bread to make it a Spiritual food ; so Christ, when he had taken our flesh, poured forth most rich and precious Graces into it, to make it food of life unto us. Thirdly, as Christ when he had blessed the Joh. 17. 19. bread, brake the bread ; so Christ when he had filled his body with most precious Graces, brake it up like a rich Treasure-house ; his 1 Pet. 2. 24. hands by the nails, his back by the stripes, his head by the thorns, his side by the spear ; that out of every hole, a river of Grace and Ephes. 3. 17. goodness might issue and flow forth unto us. Lastly, as Christ gave the Bread when he had broken it ; so Christ (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we see the Minister take the Bread to feed us ; we may conceive that Christ (being God from everlasting) took our flesh to save us. When we see the Minister bless the Bread to a holy use, we must conceive that Christ (by uniting the Godhead unto it) sanctified his flesh for our redemption. When we see the Minister break the bread to sustain our bodies, we must conceive that Christ in his death, brake his Body to refresh our Souls. When we see the Minister give the bread to our hand, we must conceive that Christ as truly offereth himself to our faith, to be received of us.

Because upon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eat the same body which died upon the Cross, and drink the same blood which issued out of his side : That you may see the blindness of this Popish dream, I would have you but mark every word of the Scripture, how they make against Transubstantiation, that ye may see them slain like Goli- 1 Sam. 17. 15. ab with their own sword. Even as God made Caiphas speak against Joh. 18. 14. himself, so the Scriptures which Hereticks alledg, do make against 2 King. 1. 22. themselves, like the Baalites which wounded their own flesh. I may liken Hereticks alledg Scripture their allegations to Satans ; when he tempted Christ in the Wilder- like the Devil. ness, he alledged but one sentence of Scripture for himself, and that Mat. 4. 4. Psalm out of which he borrowed it, made so plain against him, that Psal. 91. 11. he was fain to pick here a word, and there a word, and leave out that which went before, and skip in the midst, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the Devil, or for Sinners, or for Hereticks ; yet as the Devil alledged Scripture, though it made not for him, but against him ; so do the Libertines, and Epicures, and Hereticks, as though they had learned at his School.

Now there is no sentence of the Scripture, which the wiser Papists alledg boldly for their Transubstantion, but this, that Christ said,

Mat. 26. 26.
Joh. 10. 7, 9.
Joh. 15. 1.

Note.

Gen. 3. 3.

Arguments a-
gainst Popish
Transubstanti-
ation.

Mat. 22. 34.

2.

Mark 14. 25.

3.

1 Cor. 10. 4.

Verf. 3, 4.
Verf. 4.

said, *This is my body*; by which they may prove as well, that Christ is a Door, because he saith, *I am the door*; or a Vine, because he saith, *I am a vine*; for his sayings are like. Figurative speeches must not be construed literally; but this is Hereticks fashion. If you mark, you shall see throughout, that all the testimonies which the Papists alledg for their Heresies, are either tropes, or figures, or allegories, or parables, or allusions, or dark speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the mark, or else it is impossible that the truth should maintain error, that is, that the Scriptures should speak for Heresie, if it were not wrested and perverted; therefore we see that *Eve* never erred, until she corrupted the Text.

Now we will enter the lists with our adversaries, and see whether these words do prove that the Bread and Wine are turned into Christs body. *Paul* saith, *Jesus took bread*; well then, yet it is bread: when he had taken it, then he blessed it; What did he bless? the bread which he took; well then, yet it is bread; when he had blessed it, then he brake it; What did he break? the bread which he blessed; well then, yet it is bread; when he had broken it, then he gave it; What did he give? the bread which he brake; well then, yet it is bread; when he had given it, they did eat it; What did they eat? the bread which he gave them; well then, yet it is bread; when they did eat it, then he said, *This is my body*; what did he call his body? the bread which they did eat; well then, yet it is bread. If it be bread all this while, when he did take it, and bless it, and brake it, and gave it, and they did eat it, when is it turned into his body? here they stand like the Sadduces, as mute as fishes,

Now that ye may see, that not we only say it is Bread and Wine after the Consecration; in *versf. 27*. Christ himself doth call it Bread and Wine after he had given it, as he did before. And in *Mark* he saith, *I will drink no more of the fruit of the Vine*. Here Christ saith, that it was the fruit of the Vine which he drank, but his Blood is not the fruit of the Vine, but Wine: therefore Wine was his drink, and not blood.

Besides, if you would hear *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we have in ours; for he saith, *They all did eat the same spiritual meat, and all drank the same spiritual drink*. Straight he saith, *that this meat, and this drink was Christ*. Mark that, he saith not only *they did eat the same meat* that we did eat, but he saith, *that the meat was Christ*; and not only so, but to shew that Christ is not a Corporal meat, as the Papists say, he saith, he is a Spiritual meat, as we say: therefore you see that we do not eat him corporally, no more than our fathers; but that as they did eat him Spiritually, so do we; for Spiritual meat must be eaten spiritually, as Corporal meat is eaten corporally.

Again,

Again, for the figures to be turned into the thing signified by them, is utterly against the nature of a Sacrament, and makes it no Sacrament, because there is no sign: for every Sacrament doth consist of a sign, and a thing signified; the sign is ever an earthly thing, and that which is signified is an heavenly thing. This shall appear in all examples: As, in Paradise there was a very Tree for the sign, and Christ the thing signified by it: In Circumcision there was a cutting off of the skin, and the cutting off of sin: In the Passover there was a Lamb, and Christ: In the Sabbath, there was a Day of Rest, and Eternal Rest. In the Sacrifices there was an offering of some beasts, and the offering of Christ: In the Sanctuary there was the holy place, and Heaven: In the Propitiatory there was the golden covering, and Christ our cover: In the Wilderness there was a Rock yielding water, and Christ yielding his blood: In the Apparition there was a Dove, and the Holy Ghost: In the Manna there was bread, and Christ: In Baptism there is very water which washeth us, and Christs blood washing us: so in the Supper of Christ there is very Bread and Wine for the Sign, and the Body and Blood of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Again, there must be a proportion between the Passover and the Lords Supper, because this was figured by the other.

5.
Exod. 12.

Now the Jews had in their Passover, Bread and Wine, and a Lamb: so our Saviour Christ instituting his last Supper, left Bread, and Wine, and a Lamb; the which name is given to himself, because he came like a Lamb, and died like a Lamb.

Mat. 26. 6.
Joh. 19.

Again, if Christs very Body was offered in the Sacrament, then it were not a Sacrament, but a Sacrifice; which two differ as much as giving and taking: for in a Sacrifice we give, and in a Sacrament we receive; and therefore we say our Sacrifice, and Christs Sacrament.

Again, Every Sacrifice was offered upon the Altar. Now mark the wisdom of the Holy Ghost; lest we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *the Table of the Lord*. Therefore it is no doubt but the Devil hath kept the name of Altar, that we might think it a Sacrifice.

6.
Exod. 27.

Again, if the Bread were Christs flesh, and the Wine his Blood; as these two are separate one from the other, so Christs flesh should be separate from his blood: but his Body is not divided, for then it were a dead Body.

7.

Again, that which remaineth doth nourish the body, and relish in the mouth as it did before, which could not be, but that it is the same food which it was before.

8.

Again, I would ask whose are this whiteness, and hardness, and round-

9.

roundness, and coldness? None of them say, that it is the whiteness, and hardness, and roundness, and coldness of Christs body: therefore it must needs be the whiteness, and hardness, and roundness, and coldness of the bread, or else qualities should stand without substances, which is as if one should tell you of a House without a Foundation.

10. Again, as Christ dwelleth in us, so he is eaten of us; but he dwelleth in us only by faith, *Ephes. 3. 17.* therefore he is eaten only by faith.

11. Again, none can be saved without the communion of the body of Christ: but if all should communicate with it corporally, then neither Infants, nor any of our Fathers, the Patriarchs or the Prophets, should be saved, because they receive it not so.

12. Again, Christ saith not, *This Wine*, but *This Cup*: and therefore by their conclusion, not only the Wine should be turned into blood, but the Cup too.

13. Again, *Paul* saith, *They which receive unworthily, receive their own damnation.* But if it were the flesh of Christ, they should rather receive salvation than damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life everlasting, Joh. 6. 54.*

14. Again, if they would hear an Angel from Heaven: when Christs body was glorified, an Angel said to the woman, *He is risen, and is not here, Mat. 28.* as if he should say, His body is but in one place at once; or else he might have been there, though he was risen.

15. Again, why do they say in receiving this Sacrament ever since the Primitive Church, *Lift up your hearts*, if they have all in their mouths.

Joh. 6. 68. To end this controversie; here we may say, as the Disciples said to Christ, *Whither shall we go from thee?* I mean we need not to go to any other Expositor, than Christ himself. Therefore mark what he saith. At first, when Christ said, that he was the Bread of Life, and that all which would live, must eat him, they murmured until he expounded his words; and how did he expound his words? thus, *He that cometh unto me, hath eaten; and he that believeth in me, hath drunk.* After, when he instituted this Sacrament in like words, they murmured not; which they would, as before, if he had not resolved them before, that to eat his body, and to drink his blood, was nothing but to come to him, and believe in him.

Joh. 6. 63. After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*; & it is plainly said, *these words are spirit*; that is, they must be understood spiritually, and not literally.

But if it be flesh indeed, why do they not satisfy the simple people how they may eat this flesh in Lent, when they forbid them to eat any

any flesh? they must needs eat it doubtfully; and he which doubteth, saith *James*, receiveth nothing: therefore he which eateth the Mass, receiveth nothing.

I did not alledg the Fathers in my Sermon: but if any suspend his assent till they bring in their verdict, let him hear them make confession of their belief.

Augustine saith, The Lord doubted not to say, *This is my body*; when he gave only a sign or Sacrament of his body.

Tertullian saith, *This is my body*; that is, a sign of his body.

Ambrose saith, The Bread and Wine remain still the same thing that they were.

Theodoret saith, After the Consecration the mystical signs do not cast off their own nature, but abide still in their first substance and form.

Origen saith, The bread that is sanctified with the Word of God, as touching the material substance thereof, goeth into the belly, and forth again like other meats.

Irenaeus saith, That it hath two things in it; one earthly, and the other heavenly.

Cyril saith, Our Sacraments avouch not the eating of a man.

Cyprian saith, The Lord called bread, made of many grains, his body; and called wine, made of many grapes, his blood.

Athanasius saith, Christ made mention of his ascension into heaven, that he might withdraw his Disciples from corporal and fleshly eating.

Chrysostom saith, God giveth us things spiritual, under things visible and natural. And again, being sanctified, it is delivered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remain.

And because they believe that the Pope cannot err, Pope *Gelasius* setteth to his hand, and saith with the rest; Neither the substance of the bread, or nature of the wine, cease to be more than they were before.

Tell us Papists, do not these Fathers speak as plain as we? Canst thou avouch Transubstantiation more flatly than they deny it? How had this Heresie been chased, if the Devil had hatched it in their time?

Thus the Scripture on the one side, and the Fathers on the other side, did so trouble three Arch-papists, *Biel*, *Tonstal*, and *Fisher*; that *Gabriel Biel* saith, How the Body of Christ is in the Sacrament, is not found in the Canon of the Bible.

Aug. upon the 3 Psalm.

Tertul. against Marcion the 4 book.

Ambro 4 book 4 chapter of Sacraments.

Theod. Dialogue 1.

Orig. on Mat. 15.

Iren. lib. 4. cap. 34. against Valentius.

Ad ob. Theo. Anathematis.

Cyp. Epist. lib. 1.

In that Gospel, Whosoever speaketh a word, &c.

Hom. 60. to the people of Antioch.

To Casarius the Monk.

Against Eutyches the Heretick.

Upon the Canon. Lect. 40.

1 Book of the
Sacraments.
pag 46.
Against the
captivity of
Babylon, made
by M. Luther.
Luk. 19. 22.

Tonsal saith, It had been better to leave every man to his own conjecture, as they were before the Council of *Lateran*, than to bring in such a question.

Fisher saith, No man can prove by the words of the Gospel, that any Priest in these days doth consecrate the very body and blood of Christ.

Here is fulfilled, *Out of thine own mouth I will condemn thee*. But we will carry the matter so, because a Judge must have two ears; therefore now let them speak.

The Papists
allegation for
the Real Pre-
sence.
Exod. 4. 8. & 21

Because they cannot tell how the Bread and Wine should be turned into flesh and blood, and yet appear bread and wine still, they say it is a miracle: but how do they prove it? if they contend it is a miracle, they must shew us a sign: for every miracle may be seen, like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a sign, because it may be seen like a sign, and the word signifieth a Wonder. And the *Jews* craving a miracle, said, *Shew us a miracle*; as though they were taught to judge of miracles by sight. All which doth shew, that a miracle may be seen, but here no miracle is seen.

Exod. 9.

Again, a miracle (especially in the time of the Gospel) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into flesh and blood, then miracles are as common as Sacraments; and so because they have Mass every day, they should work miracles every day.

1 The. 1. 9.

Lastly, This seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speaks not of this: therefore then it was counted no miracle: but *Paul* speaks of lying miracles, and this is one of them.

Object.
Answ.

If they say, that Christ can turn bread and wine into his body, and therefore he doth. First, they must prove that he will; for they can do many things themselves which they do not, because they will not: therefore it is an old answer, that from *Can* to *Will* no argument followeth. The Leper did not say unto Christ, If thou canst, thou wilt: but, *If thou wilt, thou canst*.

Mark 2. 40.

Objection.

Answer.

But the question which they think cannot be answered, like their Invincible Navies, is this: If the bread be not his body, why doth he call it his body? Resolve this knot, and all is clear. Mark then, and we will loose it as well as we can. He saith, *This is my body*? as he saith after, *which is broken for you*. Why? his body was not broken before he suffered; how did he say then, *which is broken*, before it was broken. There is no sense of it but this; The bread was broken, and signified that his body should be broken.

Now,

Now, as the breaking of the Bread did signifie the breaking of his Body ; so the bread must needs signifie his body ; but as his body was not broken indeed when the bread was broken ; so the bread could not be his body indeed ; for then his body should have been broken, when the bread was broken ; yet let them object what they can.

If (say they) the Bread and Wine be not changed into his Body Objection. and Blood, why doth he speak so darkly ? he might have spoken plainer.

I answer, though this seem dark to Papists, yet it was not dark to Answer. the Apostles, they understood his meaning well enough, and all the rest, for 1215 years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning they would not stick to ask him, as their manner was ; until they were acquainted with Christs phrase, whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what is thy meaning ?* but they were used to such phrases; for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used in holy Scripture, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Passover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passover, Christ instituted this Sacrament to be used for it. Christ (I say) called the Lamb the Passover, and yet the Passover was this, an Angel passed over the houses of the *Israelites*, and struck the *Ægyptiant* : Mat. 26. 17. this was not a Lamb ; and yet because a Lamb was a sign of this Passover, as the Bread and Wine is of Christs Body ; therefore Christ called the Lamb the Passover, as he called the Bread and Wine his Body.

Again, Circumcision is called the *Covenant*, and yet Circumcision Gen. 17. 13. was nothing but the cutting away of a skin ; but the Covenant is, *In Abrahams seed all Nations shall be blessed : I will be their God, and they shall be my people : I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant : so Bread and Wine are called Christs Body, because they signifie Christs Body. Gen. 12. 3.

Again, Baptism is called Regeneration, and yet Baptism is a dipping of our bodies in water ; but Regeneration is the renewing of the mind to the image wherein it was created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration, because it signifieth Regeneration : so the Bread and Wine are called Christs Body , because they signifie Christs Body. Tit. 3. 5. 1 Cor. 6. 11.

Luk. 22. 20.

Joh. 3. 36.

Again, the Cup is called the New Testament, and yet the Cup is but a piece of metal filled with Wine; but the New Testament is, *He which believeth in the Son shall be saved.* This is not a Cup; and yet as though the Cup were the New Testament it self, it is called the New Testament, because it signifieth the New Testament; so the Bread and Wine are called Christs Body, because they signifie Christs Body.

Mat. 26. 26.

They which knew that the Lamb is not the Passover, though Christ called it the Passover; That Circumcision is not the Covenant, though God called it the Covenant; that Baptism is not Regeneration, though it be called Regeneration; that the Cup is not the New Testament, though Christ called it the New Testament; could they not as well understand, that the Bread and Wine were not Christs Body, though Christ called them his Body? As they understood these speeches, so they understood this speech; therefore they which say, that the Bread and Wine are Christs Body, because Christ saith, *This is my body*; may as well say, that the Lamb is the Passover, because Christ calleth it the Passover; that Baptism is Regeneration, because *Paul* calleth it Regeneration; that the Cup is the New Testament, because Christ calleth it the New Testament.

If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self; what reason have they to take this Sacrament for the thing it self, more than all the rest? It is the consent of all Writers, that a Sacrament is a sign, therefore not the thing signified; no more than the Bush at the door is the Wine in the Cellar; If I call the Prince a Phoenix, the University a Fountain, the Court a Peacock, the City a Sea, the Country an Hermite; why can the Papists understand me, and not understand Christ?

Luk. 9. 8.

Joh. 4. 33.

Luk. 24. 39.

What a dark, and strange, and intricate, and incredible speech had this been for them to understand grossly, and literally? Would they think that they did eat Christs body, when his body stood before them, and he had told them before, that his body was like their body? Nay, this would have required more words, and made them come again with, *Master, what is thy meaning?* For they were not so instructed yet before the Resurrection, to believe every thing without questioning, if it were contrary to sense and reason; but as they asked, who had given him any meat, when he said that he had meat, and they could see none; so they would have asked, what meat is this which we see not? How can every one of us eat his body, and yet he hath but one body, and that body is whole when we eat it? Lo he standeth before us and saith, that his body is like unto ours, and yet he takes bread and breaks it, and gives it unto us to eat, and when we eat it, he saith, *This is my body*, and yet his body standeth before

before us still. If his body be like ours (as he saith) how can it be eaten, and be there? for ours cannot. Thus they would have questioned, if they had not been used to such phrases; but as they could understand him, when he called himself a stone, a rock, a door, a window, and a vine; so they pickt out his meaning, when he had said that bread was his body; for he told them before, that he was *the bread of eternal life.*

Joh. 6. 35.

Now the Bread of Eternal Life is not eaten with teeth; for the body cannot eat Spiritually, no more than the soul can eat Corporally; and therefore he is such a bread as is eaten with faith, and so himself saith in the Gospel of *John*. Mark this eating by faith, and all the strife is ended. Flesh and blood indeed need not faith to chew them, for the teeth can chew them well enough. Therefore if the Bread and Wine were the Body of Christ, then we need not faith to eat it, but all those which hath teeth might eat Christs Body, yea the Mice might eat it as well as men, for they eat the same bread that we do, as well after it is consecrated as before.

Joh. 6. 37.

If this be not enough to batter the ruins of this upstart Heresie, I will come to Interrogatories, and see whether they have learned it by rote, or by reason.

If they ground their Transubstantiation upon these words of Christ, *This is my body*, which he spake to his Disciples; I ask them whether they receive that body which was mortal, or that body which is glorified? because one of these bodies they must needs receive, either his mortal body, or his glorified body. If they say that it is his mortal body; the mortal body will not profit them, for you see that mortal food is but for this mortal life; neither hath Christ a mortal body now to communicate unto them, because it is changed to an immortal body; therefore they cannot receive the mortal body, because Christ hath not a mortal body to give unto them; if they say, that they receive his glorified body, then they must fly from this Text; for at that time Christ had not any glorified body.

Neither
Christs mortal
body nor im-
mortal in the
Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his Resurrection; therefore if they receive the same body which the Apostles received, as they say they do, they cannot receive a glorified body, because then Christ had not a glorified body to communicate unto them.

Thus the Rocks and Sands are on both sides them, they receive a body neither mortal, nor immortal; if Christ hath any such body, judg you. Here they stand like a fool, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dream, and knew not what it meant.

Dan. 4. 15.

Beside,

The first Sermon upon the Lords Supper.

Mark 14. 24.
Christ spake
not to the
bread & wine,
but to his Dis-
ciples.

Beside, I ask them to whom Christ spake, when he said, *This is my body?* Mark saith, he spake it to them, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signs, but to the persons; not to the bread and wine, but to the receivers, as the words which follow, *Do this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plain that they do not change the nature of the bread and Wine. If the nature of them be not altered, then the substance remaineth, and then we receive no other substance with them, because two substances cannot be in one place.

More in the
Lords Supper
than bread
and wine.
1 Cor. 10. 16.

What then, is there nothing in the Sacrament but bread and wine, like an hungry *Nunscion*? Nay, we say not that the Sacrament is nothing but a bare sign, or that you receive no more than you see; for Christ saith, that it is his body; and Paul saith, that it is the communion of Christs body and blood. Therefore there is more in Sacramental bread, than in common bread; though the nature be not changed, yet the use is changed; it doth not only nourish the body, as it did before, but also it bringeth a bread with it which nourisheth the soul: for as sure as we receive bread, so sure we receive Christ; not only the benefits of Christ, but Christ, although not in a Popish manner; yet we are so joyned and united unto him, even as though we were but one body with him.

A Similitude.

As the Spouse doth not marry with the Lands and Goods, but with the man himself; and being partaker of him, is made partaker of them; so the faithful do not only marry with Christs benefits, but with Christ himself; and being partakers of him, they are made partakers of his benefits: for Christ may not in any wise be divided from his benefits, no more than the Sun from his light.

Rom. 1. 32.

It is said, *The Father gave us his Son*, and so the Son giveth us himself. For as the bread is a sign of his body, so the giving of the bread is a sign of the giving of his body. Thus he lieth before us like a Pellican, which letteth her young ones suck her blood: so that we may say, the Lord invited us to Supper, and he himself was our meat.

Dan. 3. 25.

But if you ask how this is? I must answer, It is a mystery: but if I could tell it, it were no mystery. Yet, as it is said, when three men walked in the midst of the furnace, *One like the Son of God walked amongst them*: so, when the faithful receive the bread and wine, one like the Son of God seemeth to come unto them, which fills them with peace, and joy, and grace, that they marvel what it was which they received besides bread and wine.

A Similitude.

For example, thou makest a bargain with thy Neighbour for House, or Land, and receivest in earnest a piece of Gold. That which thou receivest is but a piece of Gold, but now it is a sign
of

of thy bargain; and if thou keep not touch with him, haply it will clasp thee for all that thou art worth: so that which thou receivest, is bread, but this bread is a sign of another matter, which passeth bread.

Again, thou hast an Obligation in thy hand, and I ask thee, what hast thou there? and thou sayest, I have here an hundred pounds: why (say I) there is nothing but Paper, Ink, and Wax: Oh but by this (sayest thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that under these signs you receive the vertue of Christs body and blood by faith, as if you did eat his body, and drink his blood indeed, which were horrible to think, that any should devour their God, thinking thereby to worship him: never any Heretick nor Idolater conceived so grossly of their God, before the Papist. We read of a people which did eat men, but never of any people which did eat their God.

All the Apostles say, that it was needful that Christ should take our flesh; but no Apostle saith, that it is needful that we should take Christs flesh; for all the blessings of Christ are apprehended by faith: and nothing fit to apprehend him whom we see not, but faith: and therefore one of their own * Pillars said, *Believe, and thou hast eaten.* Faith doth more in Religion than the mouth; or else we might say with the woman, *Blessed are the breasts which gave thee suck,* and so none should be blessed but Mary: but Mary was not blessed because Christ was in her body, but because Christ was in her heart. And lest this should seem incredible unto you, because Mary is called blessed among women; when Christ heard the woman say, *Blessed are the breasts which gave thee suck;* he replied unto her, *Blessed are they which bear the word of God, and keep it: these are my brethren, and sisters, and mother,* saith Christ; as though the rest were no kin to him in Heaven, though they were kin in Earth. Thus if Christ were in thy body, and thou shouldst say as this woman, *Blessed is the body that bath thee in it;* nay, would Christ say, *Blessed is the heart that bath me in it.* If Mary were no whit better for having Christ in her arms, nor for having him in her body, how much better art thou for having him in thy belly, where thou canst not see him? Must the Son needs come to us, or else cannot his heat and light profit us? Nay, it doth us more good, because it is so far off: so this Sun is gone from us, that he might give more light unto us; which made him say, *It is good for you that I go from you;* therefore away with this carnal eating of spiritual things. *Many daughters have done vertuously, but thou (saith Solomon) surpassest them all.* So many Hereticks have spoken absurdly, but this surpasseth them all, that Christ must be applied like physick; as though his blood could not profit us, unless we did drink it, and swallow it as a potion. Is this the Papists union with Christ? Is this the manner where-

Another Similitude.

* So they account Augustine. Luke 11.27.

Luke 8. 22.

Note:

John 16. 7.
Prov. 31. 29.

No natural or corporal presence or union where-

A way to
know whether
Christs body
be in the Sa-
crament.

Joh. 20. 27.

Why Christ
calleth the
bread his bo-
dy.

Verf. 22.

whereby we are made one flesh with Christ, to eat *his flesh*? Nay, when he took our flesh unto him, and was made man, then we were united to him in the flesh, and not now. Christ took our flesh, we take not his flesh, but believe he took ours: therefore if you would know whether Christs body be in the Sacrament, I say unto you as Christ said unto *Thomas*, Touch, feel, and see. In visible things God hath appointed our eyes to be Judges: for as the Spirit discerneth spiritual objects, so sense discerneth sensible objects. As Christ taught *Thomas* to judg of his body, so may we, and so should they: therefore if you cannot see his body, nor feel his body, you may gather by Christs sayings to *Thomas*, that he would not have you believe that it is his body; for my body (saith Christ) may be seen and felt. And thus Transubstantion is found a lyar.

Now if you ask me why Christ called the sign by the name of the thing it self; I ask thee again, maist thou say when thou seest the picture of the Queen, this is the Queen? and when thou seest the picture of a Lion, this is a Lion? And may not Christ say when he seeth a thing like his body, *This is my body*?

I shewed you before that every Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stumble at this more than the rest? The reason why the signs have the names of the things, is to strike a deep reverence in us to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body and blood himself.

And surely, as he which defaceth the Kings Seal is convicted of contempt and treason to his own person; so he which prophaneth these seals of Christ, doth not worship Christ, but despise him; and that contempt shall be required of him, as if he had contemned Christ himself. This is the reason why Christ calleth the signs of his body, his Body; to make us take this Sacrament reverently, because we are apt to contemn it, as the *Jews* did their Manna.

It followeth, *Do this in remembrance of me*; that is, these signs shall be a remembrance of my death; when you break the bread, you shall remember the wounding of my body; and when you drink the wine, you shall remember the shedding of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent; we remember not, but we see that which is before us. This might put the Papists in remembrance that Christ is not sacrificed now, when we do but remember his sacrifice; this is not Christs sacrifice, but a remembrance of his sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vain. This was done once really, when he offered himself upon the Cross; therefore that offering was called a sacrifice,

sacrifice, because he was sacrificed indeed ; but this offering is called a Sacrament, because it is but a sign of his sacrifice.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice, as his once offering was ; but because it is but a remembrance of his Sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selves. Lest we should take it to be a sacrifice of Christ, Christ himself calleth it a remembrance of his Sacrifice, *Do this in my remembrance.*

If Christsbody were in the Sacrament, it were not a Sacrament, but a Sacrifice.

Here is our work. As Christ hath done, so must we do ; so we minister, and so you receive ; we can give you nothing but that which we have received from him, as *Paul* saith. Therefore if Christ did not give his mortal body which stood before them, and could not profit them ; nor his glorified body, which was not glorified then, and when it was glorified, ascended up into Heaven, and there abideth ; how can these juggling Priests make their god again, which made them ? They can no more turn wine into blood, and bread into flesh, than they can command a gnat to become a Camel ; for it is a greater work to make God than to make the World. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, believe them not.* So when they tell you that Christ is in Heaven, and that Christ is in Earth, in this place, and that place, believe them not ; for *Elias* Ascension was a figure of Christs Ascension ; when *Elias* was ascended, yet some sought for his body upon earth ; so though Christ be ascended, yet many seek his body upon earth ; but as they could not find *Elias* body, so these cannot find Christs body, although they have sought three hundred years.

Mat. 24. 23.

2 King. 2. 17.

But if his body were upon earth, as they say, should we handle it, and touch it, now it is glorified ? After his Resurrection he said unto *Mary*, *touch me not* ; because his body was glorified ; that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but only *Thomas*, to settle his faith.

Joh. 20. 17.

Thus you see we need to suborn no witnesses, for every word in this Text which they alledg for Transubstantiation, doth make against Transubstantiation ; whereby, if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (except Purgatory, the Popes publick can and tasker) about which the Papists are at such civil wars among themselves, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth ; some hang one way, and some another, like the *Midianites*, which fought one against another. And no marvel though their consciences stagger about it ; for to shew you the right father of it, it was one of the dreams of *Innocentius*

Judg. 7. 22.
A monster of his age.

the third, in the year of our Lord, 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot; so it came out of *Rome*, the grandame of all heresies; and for want of Scriptures, hath been defended with fire and sword, and swallowed more Martyrs, than all the gulfs of the Papal Sea beside.

Eight absurdities which follow Transubstantiation.

1.
A&T. 19. 11.
Rom. 8. 34.
A&T. 3. 21.

2.

3.

4.

5.
Heb. 9. 28.
& 10. 12.

6.

7.

8.

Now when the doctrines of men go for Scriptures, you shall see how many errors rush into the Church: for grant but this to Pope *Innocentius* as the Papists do, that the Bread and Wine are changed into Christs body; First, it will follow that Christs body is not ascended up to Heaven, because it remaineth upon earth, and so one of the articles of our Faith shall be falsified, which saith, *He is ascended into Heaven*; or if he be ascended, and descended again, another article will be falsified, which saith, *That he sitteth at the right hand of his Father*, that is, as *Peter* saith, he abideth in Heaven. Secondly, it will follow, that Christ hath not a true body, but a fantastical body, because it may be in many places at one time; for if his body be in the Sacrament, he must needs have so many bodies as there be Sacraments; nay, he must have so many bodies as there be bits in every Sacrament. Thirdly, it will follow, that his body is divided from his soul, and consequently is a dead body, because the bread is only changed into his body, and not into his soul. Fourthly, it will follow, that the wicked and prophane, and reprobate may receive Christ as well as the godly, because they have a mouth to eat as well as the best. Fifthly, it will follow that Christs sacrifice once for all, was not sufficient, because we must sacrifice him again, and break his body, and shed his blood, as the *Jews* crucified him upon the Cross. Sixthly, it will follow, that the bread being turned into the body of our Redeemer, hath a part in our Redemption as well as Christ. Seventhly, it will follow, that Christ did eat his own body; for all the Fathers say, that he did eat the same bread which he gave to his Disciples. Lastly, it will follow, that a Massing Priest should be the Creator of his Creator, because he makes him which made him. All these absurdities are hatched of Transubstantiation.

Thus when men devise articles of their own, while they strike upon the anvil, the sparks fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, methinks he seemeth like a Collier which is grimed with his own Coals. Therefore as in manners we should think of *Peters* saying, *Whether it is meet to obey God or men?* so in Doctrines we should think, whether it be meet to believe God or men.

A&T. 5. 29.

Conclusion.

Thus you have heard the Author of this Sacrament, *The Lord Jesus;*

The first Sermon upon the Lords Supper.

51

Jefus; the time when it was instituted, *in the night that he was betrayed*; the manner how it was instituted, *after thanksgiving*; the end why it was instituted, *for a remembrance of his death*, and the discovery of Transubstantiation, one of the last heresies which *Babylon* hatched. Now they which have been patrons of it before, should do like the father and mother of an Idolater; that is, lay Deut.13.6,9. the first hand upon him to shorten his life. Thus I end. Think what account ye shall give of that ye have heard.

The end of the first Sermon.

H 2

A



A
TREATISE
OF THE
Lords Supper.

The Second Sermon.

1 Cor. 11. 25, 26, 27, 28.

25. *After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my blood; this do as oft as ye drink it, in remembrance of me.*
26. *For as often as ye shall eat this bread, and drink this Cup, ye shew the Lords death till he come.*
27. *Wherefore whosoever shall eat this bread, and drink the Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*
28. *Let a man therefore examine himself, and so let him eat of this bread, and drink of this Cup.*

Here I am to speak of the second service (as it were) at the Lords Table, and of that preparation which is like the Wedding-Garment that every man must bring to his Banquet. These words are diversly repeated of the Evangelists. Here it is said, *This Cup is the new Testament in my Blood.*

Blood. In *Matthew* and in *Mark* it is said, *This Cup is my Blood* of *Mal.* 26. 28.
the *New Testament*. This is the first mention which Christ makes *Mark.* 16. 24.
of a Testament, as though now his promises deserved the name of
a Testament, because the seal is set unto them, which before this
Sacrament were not sealed, but like a bare writing without a signet.
This word Testament doth imply a promise, and therefore teacheth
us, that the Sacrament doth confirm, and strengthen, and nourish
our faith, because it sealeth the promise which we should be-
lieve.

Here is to be noted, that Christ doth not only speak of a Testa-
ment, but he calleth it a *New Testament*, which words never met to-
gether before; as though the Law were for the old man to mortifi-
fie him, and the Gospel for the new man to comfort him again; or
as if the old Testament had so washt her face, and changed her ap-
parel at Christs coming, that one would not think it the same, but a
New Testament, because even now she was shadowed with a thou-
sand Ceremonies, and now they are gone from her like a mist at the
Sun-rising. As Christ calleth Love, *A new Commandment*, because *Joh.* 13. 34.
he renewed it like a Law worn out of memory; so he calleth the
promise of salvation, *a new Testament*, because as it was renewed to
Shem, and after renewed to *Abraham*, and after renewed to *David*;
so now he renewed it again, which should be alway new and fresh
unto us. Every Testament is confirmed with blood. The Old Testa- *Heb.* 9. 18.
ment was confirmed by the blood of Goats, and Bullocks, and Rams;
but the New Testament is confirmed by the Blood of Christ; *My* *Matth.* 26.
blood (saith Christ) *is the blood of the New Testament*: nay, *This Cup* *Luk.* 22. 20.
(saith Christ) *is the New Testament*. You may see then, that they may
gather as well of Christs words, that the Cup is the New Testa-
ment, as that the Wine is his blood; for Christ saith, *This Cup is the*
New Testament, as well as he saith, *This wine is my blood*, or, *this bread*
is my body. Beside, when Christ speaks of a New Testament, he im-
plieth that the Old Testament is fulfilled; the Sacrifices and Cere- *Heb.* 8. 13.
monies of the Law, did signifie Christ before he came, therefore they
are fulfilled in his coming. No more Sacrifices, no more Ceremonies, *Against Cere-*
for the truth is come. Sacrifices and Ceremonies are honourably bu- *monies.*
ried with the Priesthood of *Aaron*, let them rest; it is not lawful to
violate the Sepulchres of the dead, and take their bodies out of earth,
as the Witch would raise *Samuel* out of his grave. Therefore they *1 Sam.* 28. 14.
which retain Ceremonies, which should be abrogated, reliques of
Judaism, or reliques of *Papism*, may be said to violate the Sepul-
chres of the dead, and disturb the deceased, like the Witch which
presumed to raise *Samuel* out of his grave.

This Testament is called a Testament in blood, because the Testa-
ment and Will of a man is confirmed when the man is dead; so
Christ.

Luk. 17. 11.

Heb. 9. 22.

Deut. 4. 2.
Rev. 22. 18.The Popish receiving under one kind confuted.
Mat. 26. 27.

1 Sam. 15. 9.

Mat. 27. 25.

Christ confirmed his Testament by his death. *Moses* saith, that life is in the blood ; so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made unto us had been unprofitable, as the Testament of a Father is unto his Son, if the Father should not die, but live ; Therefore the Apostle saith, *Without shedding of blood there is no remission of sins.* Therefore the Testament or Covenant of the remission of our sins, is called the Testament in blood ; the blood of Christ is the seal of the Testament, which we have to shew unto God for the remission of our sins, and the two Sacraments are a seal of that blood, to witness that it was shed.

Again, this is a matter regarded in Testaments and wills ; to the Testament of him that is dead, no man addeth or detracteth ; but as the testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ ; no man should alter it now he is dead ; for he which addeth or detracteth, hath a curse in Gods book.

Therefore Christ, when he instituted this Sacrament, commanded, *Do this* ; that is, do as I do ; lest they should swerve one whit from his own manner ; yet how many gawdes have the Papists added to it ? that he which had heard Christ say *Do this in remembrance of me* ; and should see how they handle the matter in their Mass, could see nothing to remember Christ by, but a veil to hide Christ from him. Therefore this Commandment was repeated again, when he gave the Wine, *Do this, &c.*

As he commanded them to eat the Bread in remembrance of him, so he commanded them to drink the Wine in remembrance of him : nay, he speaks more precisely of the Wine than the Bread, for he saith of the Wine, *Drink you all of this*, which he saith not of the Bread. Surely Christ did foresee, that some proud Hereticks would do otherwise after him, even as it is come to pass ; for the Papists do break this Commandment of Christ as flatly as *Saul* brake the Commandment of *Samuel*. *Samuel* commanded him to kill the fat and the lean ; *Saul* killed the lean, but not the fat ; so Christ commandeth to receive Bread and Wine ; they teach to receive Bread, but not Wine. Christ saith, *Drink you all of this* ; they say, drink not all of this. Christ gave the Bread and Wine to all, they give the Bread to all, and the Wine to some ; their Priests receive all, but the people must content themselves with half ; the Priests eats and drinks, but the people must not drink for spilling on their Clothes. Is this the Church which cannot err ? Do they think to hem Christ in their Mass, and shut his ordinance out of their Mass ? The Soldiers divided Christs coat, but these divide his body, and separate the Bread and Wine which Christ hath joyned ; *Paul* speaketh of Hereticks

ticks which taught, *Touch not, taste not, handle not*; so these say, *Col. 2. 22.*
Touch not, taste not, handle not; when they should say, *Touch,* *How the Po-*
and taste, and handle. Of all Heresies either old or new, there is *pish Priests*
 none so injurious to the common people as the Pasture of Popish *do injury to*
 shavelings; for they may not read the Scriptures, they may not come *the people.*
 to Councils; they may not examine that which is taught them; *1.*
 they may not be buried without a Mortuary; they may not drink at *2.*
 the Communion; as though their Priests were their Lords. *3.*
4.

Therefore we may say, as a Heathen did, *There is no charity in the* *5.*
Papists Sacraments, because like *Ananias,* the Priests keep back that *Act. 5. 2.*
 which they should distribute, and mangle the Sacrifice, as though *Eli* *1 Sam. 2. 13.*
 his Sons had left his hook to the Massing Friars.

Thus that ye may know who succeedeth the Pharisees, they have *Mark. 7. 13.*
 fulfilled that which the Pharisees did, that is, *by their own Command-*
ments they have made the Commandment of God of no effect. For
 whereas the purpose of Christ was to tye our faith wholly to him-
 self, that we should not seek for any thing without him, knowing
 that the maintenance of this life hath need both of meat and drink,
 to teach us that sufficiency is in himself; by Bread and Wine he shew-
 eth, that he is instead both of meat and drink, that is, instead of all;
 which signification is taken away, where the Wine is not given as
 well as the bread. Therefore as it is said of a horrible and odious
 crime, *Consider the matter, and give sentence*; so I wish all to consider *Judg. 19. 30.*
 this innovation, and give sentence of it. Can there be any clearer
 contradiction to the word, or bolder check to Christ, than when he
 faith, *Drink ye all of this*; to say, drink not all of this? it is even as
 when God said, *Ye shall die*; the Devil said, *You shall not die.* Shall *Gen. 2. 17.*
 we go now to a Council, or a Father, or a Doctor, to enquire,
 whether this doctrine be like Christs doctrine? I do verily think, that
 none here is so simple, but that he seeth, that if any thing can be
 contrary to Christs speech, this is contrary to it. But this is only their
 detraction from the Sacrament.

Now you shall hear their additions to the Sacrament. Look upon
 their Vestures, and their gestures, and their Altars, and their Pixe,
 and their incense, and their becks, and their nods, and their turn-
 ings, all this is more than Christ did; and therefore the Prophet may
 say again, *Who hath required this of you?* Did Christ command you *Isa. 1. 12.*
 to do more than he did, and not do as he did? Therefore let them
 that have eyes to see, be thankful for their light, when they hear
 how blind they were whom God gave over to be seduced.

The fruit of this Sacrament is noted in these words, *which is bro-* *Verf. 24.*
ken for you, which is shed for you; that is (as *Matthew* interprets) *shed*
for the remission of sins. As all was made for us, so all which Christ *Mat. 26. 28.*
 spake, he spake for us; and all which Christ did, he did for us;
 and

Gen. 1.
2 Cor. 4. 15.
Mat. 7. 13.

Psal. 109. 7.

Mat. 23.

Act. 3. 6.
Mark. 15. 46.
Mat. 13. 55.
Luk. 2. 16.

Mat. 17. 27.

Luk. 9. 57.

Luk. 23. 34.

A similitude
of mans estate.

and all which Christ did, he did for us; and all which Christ suffered, he suffered for us; that the sins of men might be forgiven; and yet so few apprehend this benefit, that the way to Heaven is called, *A narrow way*, as though all these pains did ransom but a small number, and certain order of men. All are not saved by Christs death, but all which are saved, are saved by Christs death; his death is sufficient to save all, as the Sun is sufficient to lighten all; but if any man wink, the Sun will not give him light; so if any man contemn, and will not receive Christ, he will not thrust him into Heaven, but every man shall have that which he chuseth (as *David* saith) *Blessing to him that loveth blessing, and cursing to him that loveth cursing.* There wants not a hand to give, but a hand to take; *I would* (saith Christ) *but you would not.* Stretch forth thy hand, and here is Christs hand, which takes Gods hand, and mans hand, and joyns them together, and then the remission of sins is sealed. This is the will and testament of Christ.

He had no goods, nor land, nor money to give by his Testament. A rich man when he dieth, bestoweth the money which he hath gathered, and forgiven many debts which are owing him; but Christ hath nothing to give, nor any thing to forgive. The Lord of all had least of all, and he might say like his servant *Peter*, *Gold and silver have I none*; no not a grave to bury his body in; but the grave that *Joseph* made for himself, served to bury Christ. His Father was a Carpenter, but never made any House for himself; his Mother lay in a Stable for want of a Chamber; his Disciples was fain to borrow twenty pence for him of a Fish. Therefore when one offered, *Master, I will follow thee*? thinking to gain by his service, like retainers to Noblemen; he replied unto him, *The foxes have holes, and the fowls have nests, but the Son of man hath not a house to hide his head*: shewing that the beasts and fowls were richer than he; therefore when he had nothing to give, he gave himself, and when he had no debtors to forgive, he forgave his enemies. What then? this is a poor and weak Testament, which gave nothing. Oh the goodliest Testament that ever was made, for it bringeth to us the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit than all the world: for thus it stood: Thou hadst committed high Treason against the *Queens* person. thou art detected, apprehended, accused, convicted, and condemned upon it to be hanged, drawn and quartered, and thy quarters to be set up for a spectacle, like a carcass which thou hast seen hanged upon a Gibbet, and the Crows picking upon it. What a horrour and shaking to thy mind, to think of that day, when all these torments, and shame and fear, shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face?

face? Thou hast no comfort now but this, When I have suffered, I shall be free; before to morrow at this time all my pain will be past; though my shame continue, and my children be beggars. What grace, what favour, what mercy now to pardon thee all this, and save thy life, and set thee at liberty, as though thou hadst never offended? So I and thou, and every one here, had committed Treason against the King of Kings, and stood condemned for it, not to suffer, and then be free, like them which break the Laws of men; but to suffer and suffer, and ever to suffer all that the Devils would heap upon us.

Then came the mercy of God; for Christ which shed his blood, like an Umpier between God and us, and said as *Isaiab* said to *Hezekiah*, *Thou shalt not dye, but live: Loose him, and let him go*, for he is mine: so we were stayed like the Widows son when he was carried to his grave. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoever we receive it, this addition cometh with it, *which is shed for the remission of sins*; our fault was so heinous and grievous, that no ransome could countervail it, unless God himself had suffered for us.

His words are not so, but the effect of his words.

2 King. 20. 5.

Luke 7. 15.

Mat. 26. 28.

Being in this extremity, neither Man nor Angel offered his life for us, but the Prince himself, which should have crucified us, came to be crucified of us, for us, that we might say with stedfast faith, *I believe the remission of sins*; not the satisfaction of sins, but the remission of sins. Mark this distinction against Popish merits of works or penance. Christ hath satisfied, and not we; we are remitted, and not Christ: therefore we say in our confession, *I believe the remission of sins*; which I may call the merciful Article, because it is the quintessence and sweetness of the twelve. Therefore who but Antichrist durst deprave it? If there be a satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance; let Christ never be called a Forgiver, but an Exchanger, like the Pope which selleth his pardons.

The Merciful Article.

Wretched creatures! which will not receive the Lord when he comes to the door! Christ saith, *Take for nothing*; and they say, No, we will not take, but buy. Vile, base, miserable men disdain to take the grace of God without satisfaction; but they will cope with the Lord, and give him so many pilgrimages, fast so many days, hear so many Masses, and pay so many works for it, until they have done as much good as they have done evil. Our sins are infinite, and God is infinite; but our works are finite in number and measure: How can they answer then to that which exceeds number and measure? Therefore be content, with *Josephs* brethren, to take your money again, and say that you have corn for nothing; that is, you are saved for nothing: or else when you say, *I believe the remission of sins*,

Rev. 21. 6.

Gen. 42. 25.

sins, you lye unto God, because you do not believe the remission of sins, but satisfaction for sins, like the Papists.

Verf. 26.
Three argu-
ments against
Transubstan-
tiation in one
verse.

It followeth. *As often as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come.* Here are three invincible arguments against Popish Transubstantiation, like the three witnesses, under which every word doth stand.

Deut. 17. 6.

We are said to eat bread; then it is not flesh, but bread. Secondly, we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, until he come; if he be to come, then he is not come; if he be come, how can we say, until he come? The effect of this verse was shewed in these words, *Do this in remembrance of me*; and to say, *So oft as ye do this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here; then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ; but this is such a shew and remembrance, that the next verse saith, *Whosoever receiveth it unworthily, is guilty of the body and blood of Christ.*

Verf. 27.

What it is to
receive un-
worthily.

Psal. 108. 1.
Psal. 57. 7.
Joh. 10. 27.

Will ye know who receiveth unworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body*; that is, which putteth no difference between this bread and other, but eateth like a child, the meat which he knoweth not; and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, *I have received unworthily*, before I could say like *David*, *My heart is prepared*; *My sheep* (saith Christ) *know my voice*: as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords-Table, they seem to come into the Lords presence, there they greet, and kiss, and embrace one another with affections which none can know, but they that feel, like *John*, which leaped in the womb, so soon as Christ came near him.

Luk. 1. 41.

How receivers
may be guilty
of Christs
death.

Mar. 14. 44.
Mat. 25. 15.
Mark 15. 25.
1 Cor. 11. 30.

2 Cor. 2. 16.

Will ye know beside, what it is to be guilty of the body and blood of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the *Jews* for crucifying him, so they are guilty which receive this Sacrament unworthily, as *Pilate*, and *Caiphas*, and *Judas* were. If they be guilty of Christs death, they are guilty of their own death too; as if they had committed two murders; and therefore *Paul* saith after, that many of the *Corinthians* died, only for the unworthy receiving of this Sacrament. As the word is the favour of death to them which receive it unworthily; so the Sacrament is the favour of death to them which receive it unworthily; it never goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day have I taken possession of thee, because I am guilty of Christs blood. Therefore it follows immediately, *Let a man examine himself before he eat of this bread, or drink of*

this wine; as if he should say, If he which receiveth this Sacrament unworthily be guilty of Christs death, like *Judas* which hanged himself; if these signs be received to salvation or damnation, like the word; the next lesson is to examine your selves before you receive, lest you receive like the son of perdition, which swallowed the bread and the Devil together. Therefore, *Let a man examine himself, and so let him eat*; that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the bread of Heaven? When *Jehonadab* came to *Jehu* his Charriot, he said, *Is thy heart upright as my heart is toward thee?* So when we come to the Lords Table, he would have our hearts upright to him, as his heart is to us; for who feasteth his enemies and mockers? The golden Ring sitteth highest at our Table, but the Wedding Garment sitteth highest at this Table. It is safer eating with unwashed hands, than with unwashed hearts. The *Jews* were taught to chuse the Lamb of the Passover on the tenth day of the first month, in which month they came out of *Aegypt*; and on the fourteenth day after, they were taught to eat him; so they had four days respite, between the chusing and the killing, to prepare and sanctifie themselves for the Passover, which was a sign of the Lords Supper. This admonished them that the matter (now to be performed) was very weighty, and therefore they were deeply to consider it; for now was the action and sum of all salvation in handling. If they did prepare themselves so, before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament it self? Therefore as *Josiah* commandeth the Levites to prepare the people; so *Paul* adviseth the people to prepare themselves, that is, to examine whether they have faith and love, and repentance before they come to this feast. By this all may see; first, that *Paul* would have every lay-man skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which minister the Sacrament, but to all which receive the Sacrament. And the rule by which we must examine our selves, is the law which we should obey; therefore if the rule be unknown, the examination must be undone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our belief must be examined by the twelve articles of faith; our life must be examined by the Ten Commandments of the Law. Now he which hath his Touchstone, may try Gold from Copper; but he which hath it not, takes one for the other; therefore before *Pauls* examine, you had need to learn Christs search, *search the Scriptures*, and they will lighten you to search your selves. This is the doctrine with which I will end, and the necessary point for which I chose this Text, to teach you (if I

How we should be prepared before we come to the Lords Table.

Joh. 13. 17.

1 Sam. 9. 13.

2 King. 10. 15.

Jam. 2. 2.

Exod. 12. 3, 6.

1 Chron. 35. 5.

All are bound to know the Scriptures.

Act. 17. 11. Note.

Exod. 20. 1, &c.

2 Cor. 13. 5.

Joh. 5. 39.

could) that Christian art, how to examine your selves.

Verf. 28.
The division

Let a man examine himself before he eat. Here is first, an examination; secondly, an examination of our selves; thirdly, an examination before we come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selves*, but in 2 *Cor.* 13. he doubleth his charge, *Prove your selves*, and again at next word, *Examine your selves*, as if he should say, this work must be done when it is done, because it is never thoroughly done; and therefore we must double our Examination, as *Paul* doubleth his counsel. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that be spied, he will move another; like one which puteth divers keys into a lock until it be open; so he which examineth, must try and try, prove and prove, search and search; for the Angel of darkness is like an Angel of light, and we have no way to discover him, but that of *John*, *Try the spirits*. God examineth with trials; the Devil examineth with tentations; the World examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth us how we should examine; for it signifieth to put our selves unto the Touchstone, as if we would try Gold from Copper. Therefore one saith,

2 *Cor.* 11. 14.
1 *Joh.* 4. 1.

A description
of true exami-
nation.

That Examination is the eye of the Soul, whereby she seeth her self, and her safety, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth; she looks into her glass; and spieth every spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After she looks again, and beholdeth all her gifts; her faith, fear, love, patience, meekness, and marketh how every one do flourish or wither. If they fade and decay, that she feelth a consumption; then she takes preservatives and restoratives of prayer, and counsel, and repentance; before the sickness grow. Thus every day she letteth down a bucket into her heart, to see what water it bringeth up, lest she should corrupt within, and perish suddenly.

Jer. 3. 5.

Job. 9. 28.

Mat. 13. 14.
1 *Thes.* 5. 21.

To hear, and read, and pray, and fast, and communicate, is a work of many: but to examine those works, is the fashion of few: and therefore *Jeremy* complaineth, *No man saith what have I done?* as if he should say, No man examineth himself. And therefore in all the Scripture it is said but of one, *That he feared all his works*: as though he durst not think, nor speak, nor do any thing before he had examined what it was, from whence it came, and whither it went: so the more precious treasure is deeper hid in the ground.

The second point is, *To examine our selves*. *Paul* saith, *Try all things*: much more should we try our selves. The good sower doth

sow

sow his own ground; but the bad sower doth sow another mans ground, as the Devil did. The Disciples of Christ said, *Master, is it I?* not, *Master, is it he?* The Disciples of *John* asked, *Master, what shall we do?* Not, *Master, what shall they do?* We must obey some, and hear others, and admonish others, and love all, but examine our selves. That which we apply unto others, the Apostle applieth unto our selves: for when we speak of an examiner, we intend one which examineth others; when we speak of an accuser, we intend one which accuseth others; when we speak of a Judg, we mean one that judgeth others; but the Scripture cryeth, *Examine thy self, accuse thy self, judg thy self*; that is, be not curious to search a mote in thy brothers eye, but pull out the beam which is in thine own eye. This doth shew, that they which sit in Gods chair to judg others, commonly have greater faults themselves, than they whom they use to judg: and therefore Christ called their fault a beam, and the others a mote. This made *David* say, *Examine thy heart: thy heart is thine own heart*; therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *he* fast, as the Pharisee examined the Publican; lest thou have *Peter's* check when he examined what *John* should do, Christ said, *What is that to thee? follow thou me.* Thou art a private man, and hast a private examination; therefore let thy question be, *What have I done?* and make thy Anatomy of thy self.

See beloved, we may not believe our selves, before we have examined our selves, for we are false-hearted; and the notablest cozener that deceiveth most, for one time that he deceiveth others, ten times he deceiveth himself: Because the flesh is a wily servant, and will lye, like *Gebezi* to his Master, and face him that it hath not sinned, when it cometh from sin; therefore as *Elisba* examined his servant, so the soul must examine her servant; that is, man must be jealous of himself, and take himself for a lyar, for a flatterer, for a dissembler, until he be thoroughly acquainted with himself; for no man is so often beguiled as by himself, by trusting his double heart, and taking his own word without further trial. If *Paul* had bid us examine others, we would have sifted them like Satan, *Satan hath desired to sift thee* (saith Christ to *Peter*); so we have a desire to sift others. Even as *Peter* which was sifted of Satan, longed to sift *John*, and know what he should do, before he hearkned to his own charge. Therefore the help of examination is a needful preservative, although we were as sound as *Peter*. They which are suspected of a crime, do not examine themselves, but are examined of others, lest they should be partial: but a Christian must examine himself of his crime, and be his own judg, his own accuser, and his own condemner: for no man knoweth the spirit of a man, but the spirit which

Mat. 13. 25.

Mat. 26. 12.

Luk. 3. 10.

1 Cor. 11. 28.

31.

Mat. 7. 3.

Psal. 4. 4.

Luk. 18. 11.

Joh. 21. 22.

2 King. 5. 25.
26.

Luk. 22. 13.

Joh. 21. 21.

1 Cor. 11. 32.

1 Cor. 2. 11.

Rom. 1. 15.

1 Joh. 3. 21.

which is in man, which will condemn him if he be guilty, and tell him all that he hath done, and with what mind he did it, and what he deserveth for it. This is the private Arraignment, or close Sessions, when Conscience sits in her Chair to examine, and accuse, and judg, and condemn her self, because she will not be condemned of God.

Thus holy men have kept the Sessions at home, and made their Hearts the Fore-men of the Jury, and examined themselves as we examine others: the fear of the Lord stood at the door of their souls, to examine every thought before it went in; and at the door of their lips, to examine every word before it went out, whereby they escaped a thousand sins which we commit, as though we had no other work. So thou shouldst sit in judgment of thy self, and call thy thoughts, and speeches, and actions, to give in evidence against thee, whether thou be a Christian or an Infidel, a Son or a Bastard, a Servant or a Rebel, a Protestant or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examinest thy self, let no man make thee believe that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a Believer, that thou art a Gospeller, because thou art worse than thou seemest thy self: for every man is partial to himself when he is most humbled.

Prov. 15. 3.

2 Cor. 2. 11.

Therefore if my heart tell me, that I do love God, whom shall I believe before my self? As *Solomon* saith, *No man can search the heart of the King*: so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man*: that is, no man feeleth the heart of man so well as himself. And yet himself, although he have lived with it ever since he was born, doth not know his own heart, unless he examine it narrowly, no more than he knoweth his own bones, or his veins, or his sinews, or his arteries, or his muscles, how many are in his body, or where they lye, or what they do.

Luk. 9. 55.

This seems strange that a man should not know his own heart: yet it is true, that the best of all doth not know his own heart, though he hath dwelt with it from his Mothers womb. For *Christ* saith to his Disciples, even to his Disciples, *you know not of what spirit you are*, that is, ye think better of your selves than you are, and know not what the Clock striketh within. There is a zeal without knowledg; and there is a knowledg without zeal; there is a faith without obedience, and there is an obedience without faith; there is a love without fear, and there is a fear without love; and both are Hypocrites. Therefore as *Dalilah* searched where *Sampsons* strength lay: so let every man search where his weakness lyeth, and alway be filling the empty gap.

Judg. 16. 6.

Now this Enamination must go before us to the Sacrament. Every meat worketh according as it is digested; and this meat worketh according

according as it is received. Therefore when Christ had taught what we should do in receiving the Sacrament, now the Apostle Paul sheweth what we should do before we receive the Sacrament. *Let a man examine himself*; but some will come before they examine themselves; and therefore as the Priests of the Law had authority to put by lame and blind Sacrifices, so the Ministers of the Gospel have power to put by lame and blind receivers; and he which doth not so, giveth a sword into their hands to kill themselves. If the Pastor would use this examination duly, it were the only way to make every one examine himself, lest he be put by like *Non-proficients*. As *Jephthah* discerned the *Ephramites*, because when they should pronounce *Shibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is, give reason of their faith, are to be thrust from this Table.

There is a hearing, and a preparative before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving; which if it be wanting, the receiver receiveth uncomfortably, the prayer prayeth idly, the hearer heareth unfruitfully, like those which do eat before hunger, & drink before thirst.

This preparative before hearing, and praying, and receiving, doth signifie that there is a kind of Physick in these three; for preparatives are ministred always before physick. And as the preparative which goeth before, maketh way to the physick, or else it would do no good but hurt; so unless examination go before the Sacrament, we seal up the threatnings which are written against us, instead of the promises which are made unto us; for the Sacrament is a seal, and therefore sealeth good or evil, as every other seal doth.

The preparative before we receive, is to *Examine*. As *John* was the fore-runner of Christ; so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the room. For if *Job* commanded his Sons to sanctifie themselves before they did come to his Sacrifice, how should we sanctifie our selves before we come to Christs Sacrament, wherein we are commanded to do as the Lord himself did which instituted it? It is said that the Chamber wherein Christ did institute this Sacrament was trimmed; the Chamber wherein the Apostles received this Sacrament was trimmed. If *Judas* chamber, his inner chamber had been trimmed so too, he had received this Sacrament with as much comfort, as the other Disciples did; but because his heart was not trimmed, therefore he was the first which was condemned for the unworthy receiving of this Sacrament.

Adam did not think that death had been in an apple; so you would not think that death should be in bread; but as a coal hath fire in it, besides

Luk. 8. 18.
Eccles. 5. 17.

Luk. 1. 76.
The second
Examination.

Job 1. 5:

Luk. 12. 12.

Gen. 3. 6.

besides the coal it self, which fire doth either warm or burn; so this meat hath another meat in it, beside that which is seen, which doth either save or destroy; therefore which he cometh to this spiritual meat, must examine whether he hath a spiritual mouth, as well as a carnal mouth, or else shall receive no more than he seeth, and that which he seeth not shall destroy him.

Mark. 2. 22. *No man (saith Christ) putteth new wine into old vessels, lest the vessels break and the wine leak.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leak forth, and break the vessel, and thou shalt have no more taste of it, than while the relish of bread is in thy mouth. When Christ cometh to our house, shall we not look whether our Chamber be trimmed, as the Chamber was trimmed against his coming to the Passover? But how shall we trim it?

When a man takes an office, he examines his substance; when he takes a trade, he examineth his skill; when he goeth to fight, he examineth his strength; but these wants are no wants when he goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time; that is, how thou shouldest examine thy self; As 1 Thes. 5. 16. some prayer may be at all times; so some examination is at all times. Job 9. 23. Thus Job examined himself every day, nay, every hour, because he scanned all that he did.

But there is a special examination before the Sacrament, because it 1 Cor. 11. 29. is the bread which is received to salvation or damnation; because Mat. 22. 11. it is the feast, to which whosoever cometh without his Wedding-garment, shall be cast into utter darkness, because it is a seal which sealeth a curse or a blessing.

Therefore having observed that Examination is the necessariest lesson in Christianity, and less known than other, I have studied since my Sermon, to lay down three Examinations which you should use at all times, and a special examination for the Communicants Catechism, which leadeth immediately to the Sacraments, as a guest is handed to the Table, In the first examination, I will shew thee a rule how thou shalt try others spirits, and how then thou shalt try thine own.

Three examinations.
The first Examination of the trial of spirits.
1. Thou shalt try strange spirits by their manner of speaking, plainly, or doubtfully, boldly, or fearfully; therefore we read that the Oracles of the Heathen had a double meaning, and that the false Prophets never spake boldly, but where their patrons were ready to flesh them. 1 King. 22. 11.

2. By the proportion of faith; for every heresie is contrary to some article of our belief, as every sin is against some of the Ten Commandments.

3. By the event of their speeches; for they take no effect, as it is said in the 18 Chap. of *Deut.* and therefore they are called false Prophets.

The second Sermon upon the Lords Supper.

65

4. By their fruits : for none of the false Prophets were good men.

4.

Mat. 7. 16.

5. By their success : for if they be not of God, they will come to nought. As the *Arrians*, and *Manichees*, and *Pelagians* are vanished, as if they had never been ; so time shall wear out every doctrine that is not truth. This is thy rule to try others spirits.

5

Thou shalt try thine own spirit by the motions that it hath to good or evil. For as a good stomach turneth all that it eats into good nutriment ; and a bad stomach turneth all that it eats into raw humours : so likewise a good mind converteth all that it heareth, and all that it seeth, and all that it feeleth, unto some profit : but a bad mind maketh a tentation of every thing ; therefore it is said, *To the clean all things are clean* ; and so, *to the unclean nothing is clean* : that is, they defile themselves with every thing.

1.

The examination of our own spirits.

Rom. 14. 14.

Tit. 1. 15.

Secondly, By the first cause or preparation which thou hadst unto it ; for whatsoever it be, thy thoughts will be where thou lovest, to verifie that saying, *Where a mans treasure is, there will be his heart* : for likely the beginning is a picture of the end, and the act is like the thought which set it a work.

2.

Thirdly, By the manner of the consolation in it, whether it be of knowledg or ignorance, whether it be constant or mutable, calm or boisterous, simple or mixt : for as a clear fountain yeeldeth clear streams, so a pure heart hath pure joys.

3.

Fourthly, Whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God ; water the seed, O Lord, which thou hast sown. This is the fruit of thy first examination. In the second, by making thee discern whether another be a Christian, I will teach thee to know whether thy self be a Christian ; which that thou maist reach to, observe this direction, and thou shalt see of what side thou art.

4.

It must needs be, that they which walk to contrary ends, should go divers ways : therefore there be more differences between the Children of God and the Children of the World, than there be between men and beasts.

The second examination upon the differences between the

1. First, They are distinguished in *will* : for the wicked strive to bring Gods will to their will, like *Balaam*, which when he had an answer, staid for another : but the faithful labour to bring their will to Gods will ; like Christ, which said, *Not as I will, but as thou wilt*.

wicked and the godly.

Num. 22. 19.

Mat. 26. 36.

2. They are distinguished in *Faith* : *All men have not faith*, saith *Paul* ; *but the just live by faith* : as if he should say, The just believe, and the unjust believe not. The just believe, and apply that they believe to themselves : the wicked may believe like the Devils, but their

2 Thes. 3. 2.

Rom. 1. 17.

Jam. 2. 19.

faith is like the gadding Hen, which carrieth her Eggs to other, and never layeth at home : so they believe that other shall be saved, but not themselves.

Met. 6. 2.

1 Tim. 3. 2.

Psal. 123. 2.

Mat. 6. 3.

John 1. 21.

3. They are distinguished in *Hope* ; for because the wicked hope not for any mends of God, therefore they never defer their reward, but if they do any good, they are trumpets of it themselves, for fear it should not be blazed enough : and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works : and if they do not good, but evil, yet they would be magnified as much for evil, as other are for good. But the faithful are likened to handmaids which wait their reward ; *Their left hand seeth not when their right hand doth well* ; and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his virtues meaner than they were, and debased himself, when he might have got a name above his Lord.

Mat. 7. 17.

4. They are distinguished in *Obedience* ; therefore Christ teacheth us to judg men by their fruit, as an infallible rule : for the evil tree will bring forth evil fruit, and the good tree good fruit ; and neither can change his property, although the evil fruit is sometimes beautiful, and the good fruit sometime blasted. All slip ; but in the wicked, one sin teacheth another ; and in the faithful, one sin preventeth another.

Exod. 10. 16.

1 Sam. 15. 30.

Mark 17. 3.

Dan. 3. 18.

Psal. 51. 17.

Rom. 2. 5.

Luke 8. 30.

2 King. 5. 18.

Mat. 14. 3.

5. They are distinguished in *Repentance* : for the wicked do but weep for their sins past, but the godly purpose to sin no more : so *Pharaoh*, *Saul*, and *Judas* said, *I have sinned* : but *Sbadrach*, *Meshech*, and *Abednego*, said, *We will not sin* : therefore the heart of the godly is called *a contrite heart* ; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a Legion of Devils at once, so the godly would be purged of all their sins together ; but the wicked never consent to leave all, but as *Naaman* said, *Let the Lord spare me in this* ; so ever he excepteth one sin, which is his beloved sin ; like *Herod*, which reformed many things, and yet would not leave his brothers wife.

Mat. 5. 43.

Luke 6. 32.

6. They are distinguished in *Charity* : for ye shall never see the wicked love their enemies : and therefore when the Pharisees could not love their enemies, they taught that men might hate their enemies : and Christ speaking of the Publicans and sinners, exhorteth his Disciples not to love like them, because they loved none but their friends.

Psal. 14. 4.

Zach. 12. 13.

Rom. 8. 16.

Mat. 6. 7.

7. They are distinguished in *Prayer* : for the wicked cannot pray ; therefore *David* saith, *they call not upon the Lord* ; as if they had not the *Spirit of prayer* : and therefore Christ calleth their prayer *babbling* : for they think not of God when they speak unto him.

8. They

8. They are distinguished in *Patience*: no hypocrite can bear the Cross, but faith, like *Cain*, *It is heavier than I can suffer*: but *Paul* and *Silas* sung in prison: for a faithful man would have something to humble him, and rejoyceth to bear his Masters marks, because the wounds of a *Lover* are sweet. Gen. 4. 13.
Acts 16. 25.
Gal. 6. 17.

9. They are distinguished in the *use of adversity*: for this is a proper and peculiar mark of Gods Children, to profit by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *David*, *It is good for me that I have been afflicted*. Psal. 119. 71.

10. They are distinguished in *Humility*: for the wicked are not humbled before the cross; like *Pharaoh*, that never sorrowed but when he suffered: but the Apostles learned Humility of their Master, before their persecution came. Exod. 8. 8. 15
Mat. 11. 29.

11. They are distinguished in their *judgment of the word*: for to the wicked it seemeth the hardest, and simplest, and unpleasantest book that is: and therefore *Paul* saith, *that it is foolishness unto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others; as though God did suddenly bring the understanding of it to them, as *Jacob* said of his Venison; according to that, *He that will do his will, shall know his doctrine*. 1 Cor. 1. 11.
Gen. 27. 20.

12. They are distinguished in their *judgment of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feel it, as the *Jews* praised him always when he did as they would have him; but they cannot perswade themselves, that God will be merciful to them still, like *Job*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. Beside, if the wicked love God, it is but for his benefits, as *Saul* loved him for his Kingdom. And this is always to be noted, that in the wicked the fear of Hell is greater than is their hope of Heaven: but in the faithful the hope of Heaven is greater than their fear of Hell. John 7. 17.
Exod. 15. 20.
Job 15. 15.
Prov. 14. 32.
Prov. 23. 18.
1 Sam. 10. 6.

13. They are distinguished in their *Delights*: for the sport of the ungodly is folly, like *Belshazzar's*: and therefore when they are sick or troubled, they never run to the word for comfort, as though Gods promise pertained not to them, but to feasts, or tables, or tales, or musick, as *Saul* did to the Harp. But all the delights of the godly are like *Davids* dance about the Ark; they are never merry but when they are doing well; nor at peace, but when their prayers have overcome God, like *Jacob*. Dan: 5. 4.
1 Sam. 16. 23.
2 Sam. 6. 14.
Gen. 32. 28.

14. They are distinguished in their *opinions of death*: for the faithful long to be dissolved; and although they might live ever in continual prosperity, yet they would not stay so long out of Heaven. But the wicked would never be dissolved, because death comes always unto them like a Gaoler, to hale unto prison; as *Achab* said of *Micaiah*,

1 King. 22. 8. *That he never prophesied good to him.* Hereby a man shall know whether he have faith; for if he do believe the Promises, he will be glad to receive them.

15. They are distinguished in their *sense of sin*. Wicked men feel the loathsomeness of their Vices; but none but the faithful feel the defects of their righteousness. The natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his alms, and his watches; like *Isaiah*, that said, his righteousness was like a menstruous cloth. As Christ met the Tempter in the Wilderness, a place of prayer, and fasting, and meditation: so a godly man meeteth the Tempter in his prayer, and in his fasts, and in his meditations; that is, he finds some let, or spot, or want in all his devotions. Therefore unless thy righteousness mislike thee as well as thy prophaness, know that thou art yet no further than the wicked.

Isa. 64. 6.
Psal. 16. 2.
Mat. 4. 12.

16. They are distinguished in their *Ends*: for the children of God propose the glory of God, and level all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *David*, when he said, *All that is within me praise the Lord*: As though himself had rather be without praise, than his Master: but the children of the world set up their own glory for their mark, like *Nebuchadnezzar*, which said, *For the honour of my Majesty*, Dan. 4. 27. Therefore they speak, and look, and walk, as if they did say to their tongue, and eyes, and feet, and apparel, as *Saul* said to *Samuel*, *Honour me before this people*.

Psal. 103. 1.

Dan. 4. 27.

1 Sam. 15. 13.

Exod. 2. 38.
Levit. 6. 12.

17 Lastly, They are distinguished in *Perseverance*: for the zeal of the wicked lasteth not; and therefore God saith, *They are soon turned out of the way*: but the zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band.

The third examination.

Then come to the third examination: As the Devil tempteth thee to see what thou wilt do for him, so thou must tempt thy self, and get of thy soul what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain Interrogatories, whereof thou shalt examine it.

Josh. 24. 19.

1 First, Whether thou have the heart of *Joshua*, to worship God as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah* while he built the Ark?

Mat. 26. 70.

2 Whether thou wouldst not deny Christ, as *Peter* did, if thou wert in *Peter's* straits, and nothing to succour thee but policy?

Josh. 7. 8, 9.

3 Whether thou wouldst not steal, if thou didst see a booty as fit as *Achan's*, which thou mightest catch up, and no man spy thee?

4 Whe-

4. Whether thou wouldst refuse a Bribe, like *Elisha*, if thou didst meet with one which were as willing and able to give it as *Naaman*? 2 King. 5. 16.

5. Whether thou would not deceive, if thou were in such an office as the false Steward, whose Master referred all unto him, and knew not when he kept any thing back? Luke 16. 6. Although this is a parable, yet it carrieth the signification of a History.

6. Whether thou wouldst not fulfil thy lust, as *David* did, if thou hadst his opportunity and allurement, and mightest do it without danger of the Law, like a King, as *David* might? 2 Sam. 11. 1.

7. Whether thou wouldst not tell a Lye, as *Abraham* did, if it stood upon thy life, which made him twice dissemble that his wife was his sister, lest he should dye for her beauty?

8. Finally, if it should be said unto thee, as the Devil said to Christ, *All these will I give thee, if thou wilt fall down and worship me*: that is no more, but if thou wilt sin: whether thou wouldst yeeld or no? Gen. 12. 8. Gen. 20. 2. Mat. 4. 9.

If thou have sinned thus and thus before, I will not say therefore, the Lord will not hear thee; but *David* saith, *If I regard wickedness in my heart, the Lord will not hear me*: that is, if for any cause a man purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though he did not hear him: for he hath a Traytors mind as deep as any, which thinks for a Dukedom I would betray my Prince, though he never play the traitor in his life. Thus you have heard how to try spirits, and how to discern a Christian from an Hypocrite, and how to oppose your hearts, that ye may be sure to judg rightly what ye are. Psal. 66. 18. 1 King. 18. 26.

Now we come to that examination, which is the Epitome or Abbridgment of all these; for memory is short, and all are not of one strength; but some run, and some go, and some creep, and all do well, so long as they strive to perfection. The matters whereof principally the mind should be examined before the Sacrament, are these: The fourth examination. Heb. 6. 1.

1 First, Whether thou hast faith, not only to believe that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so *Job* calleth him his Redeemer. The receivers Articles.

2 The second Article is, Whether thou be in charity; not whether thou love them which love thee; but whether thou love them that hate thee; for Christ commandeth us, *To love our enemies*. Isa. 59. 20. Job 19. 25. Mat. 5. 44.

3 The third Article is, Whether thou repent, not for thy open and gross sins, but for thy secret sins, and petty sins, because Christ saith, *that we must give account of every idle word*. Mat. 12. 36.

4 The fourth Article is, whether thou resolve not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning and the end, as well in our living, as in our being, which hath made no promise to them which begin, but to them which persevere. Rev. 22. 11. Rev. 2. 12.

5 The

Luke 12.38.
2 Tim. 3.4.

5. The last Article is, Whether thou canst find in thy heart to dye for Christ, as Christ died for thee ; we are bid not only to follow him, but to bear his Crosse ; and therefore we are called Servants, to shew how we should obey ; and we are called Soldiers, to shew how we should suffer.

Mat. 19.20.
Gen. 8.11:
Mat. 5. 24.
Mat. 22.11.

These are the Receivers Articles, whereof his Conscience must be examined before he receive this Sacrament ; happy is he which can say, *All these have I kept* : for the Dove was not so welcome to Noah as this man is to Christ. But if thou find not these affections within, but a nest of vices, leave thine offering at the Altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord, until thou have on this *Wedding-garment*.

The prepara-
tion of the
Countrey folk
before they
receive.

How is it then, that some regard their other garments more than this ? *Paul* saith, *Examine your selves* ; and they examine their apparel : if they have new clothes in the Countrey, then they are ready to receive. I have known many kept from the Sacrament a whole year together by their Masters, for nothing but for want of a new Sute to set them forth with their fellows.

Others respect whether it be a fair day, that they may walk after service ; making that day upon which they receive, like a Scholars Thursday, which he loves better than all the days in the week, only because it is his play-day. Thus like the Jews, *they sit down to eat, and rise up to play* : that as Christ calleth the Pharisees prayer babbling, Mat. 6.7. so their receiving may be called dallying.

Judg. 19.7.

When they have the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Levite in his house, thought that God loved him : but as the Levite did not profit him, because he received nothing but the Levite ; so the bread and wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for, for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiveth comfort.

Joh. 13. 30.

Now it may be that the most which are here have brought a mouth and not a heart, these go away from the Sacrament to despight Christ, as *Judas* went from the Sacrament to betray him.

The other go away like one which had received a cheerful countenance of the Prince, all his thoughts are joy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meat, hath a sweet breath : so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God : their peace of Conscience, and joy of heart, and desire to do good, will tell them whether they have received bare signs, or the thing signified.

Every

The second Sermon upon the Lords Supper.

71

Every one which receiveth this Sacrament, shall feel himself better after it, like the Apostles ; or else he shall find himself worse after it, like *Judas*. Hereby ye shall know whether ye have received like the Apostles, or like *Judas*. Thus we have ended the Doctrine of the Lords Supper. Now if you cannot remember all that I have said, yet remember the Text, that is, **Examine** your selves before you receive this Sacrament hereafter.

How a man
shall know
whether he
have received
well.

The Journal of the American Society for the Study of the History of the Physical Sciences

The American Society for the Study of the History of the Physical Sciences was organized in 1906. Its purpose is to promote the study of the history of the physical sciences and to publish a journal devoted to this subject. The society is composed of members from all over the world, and its meetings are held annually. The journal, which is published quarterly, contains articles on the history of the physical sciences, and is one of the most important sources of information on this subject. The society also publishes a book series, and sponsors lectures and other activities. Its headquarters are in New York City, and it has a large library of books and documents. The society is a non-profit organization, and its funds are derived from membership dues and donations. It is a member of the American Association of Universities and Colleges, and is affiliated with the American Philosophical Society. The society's work is of great importance to the study of the history of the physical sciences, and its journal is a valuable resource for scholars in this field.

THE
Examination
OF
USURY,
IN
II. SERMONS.

By HENRY SMITH.



L O N D O N,

Printed by *A. Maxwell* for *Edward Brewster*, at the
Crane in *St. Paul's Church-yard*; and *John Wright*
in *Little Britain*. 1 6 7 3.

To the READER.

Here thou hast the Sermons which have been often desired, because of the matter fit for the City. One saith, that he would never speak to Usurers and Bribe-mongers, but when they be upon their Death-beds: for he which liveth by sin, resolveth to sin that he may live: but when he goeth to hanging, Judas himself will say, I have sinned. If I speak not to Usurers upon their Death-bed, yet I speak to Usurers which shall lye on their Death-bed: Three things do give me hope; One is, that all hearts are in the hands of God, to call them at what hour he list; and therefore Saul may become an Apostle. Mat. 27. 4.

The next is, That the third crow doth waken more than the former; and therefore after the crowing of other, this crow may happily be heard.

The last is, that there is no sin but some men have been reclaimed from it, and so may Usurers from their sin. Acts 9. 11.

Therefore go my Book, like David against Goliath, and 1 Sam. 17. 51. fight the Lords battels against Usurers: The Lord give that success to his Doctrine in these leaves, that it may consume Usurers as Joshua drove out the Canaanites before him: If Josh. 5. 1. I could take but this one weed out of the Londoners Garden, I were answered for my health and my strength spent amongst them: Read with thy best mind, and thou shalt profit more.

Thine H. S.

THE
EXAMINATION
OF
USURY.

The First SERMON.

Psal. 15. vers. 1, and 5.

- 1 *Lord, who shall dwell in thy Tabernacle? Who shall rest
in thine holy mountain?*
5 *He that giveth not his money to Usury.*

THese two verses must now be considered together, because one is the Question, and the other is the Answer: *David* demands who shall come to Heaven: and God tells him that *Usurers* shall not come thither; as if he should say, they go to Hell. Therefore as *Paul* taught *Timothy* to warn them which are rich, as though they had more need to be warned than other: so this sentence seemeth to be penned for the warning of the rich, because it strikes upon the rich mans vice.

I have spoken of Bribery and Simony, and now I must speak of their Sister Usury. Many times I have thought to speak of this Theam, but the Arguments which are alledged for it, have made me doubtful what to say in it, because it hath gone as it were under Protection.

VerL 1.

1 Tim. 6. 17.

The first Sermon upon Usury.

Protection. At last you see it falleth into my Text, and therefore now I cannot bawke it any longer. Therefore if any here have favoured this occupation before, let him now submit his thoughts to Gods thoughts: for I will alledg nothing against it but that which is built upon the rock.

Usurers Hereticks.

2 King. 5. 18.

Three sins counted no sins.

Usury is the sin which God will try now whether you love better than his word: that is, whether you will leave it if he forbid it. For if he flatly forbid it, and yet you will fully retain it, then you love Usury better than Gods word. Therefore one saith well, That our Usurers are Hereticks, because after many admonitions, yet they maintain their error, and persist in it obstinately, as Papists do in Popery. For this cause I am glad that I have an occasion to grapple with this sin, where it hath made so many spoils, and where it hath so many Patrons: for it is said that there be more of this profession in this City, than there be in all the Land beside. There be certain sins which are like an unreasonable Enemy, which will not be reconciled to death: and this is one of those everlasting sins which will live and dye with a man. For when he hath resigned his pride, and his envy, and his lust, yet Usury remaineth with him, and he saith as Naaman said, *Let the Lord be merciful unto me in this*; let me have a dispensation for this: as though this were a necessary sin, and he could not live without it. There are three sins which are accounted no sins, and yet they do more hurt than all their fellows; and those are, Bribery, Non-residence, and Usury: These three (because they are gainful) are turned from Sins to Occupations.

How many of this City for all they are Usurers, yet would be counted honest men, and would fain have Usury esteemed as a Trade? whereas if it were not so gainful, it would be counted as great a sin as any other, and so it is accounted of all but them which live by it. This is the nature of pleasure and profit, to make sins seem no sins, if we gain any thing by them: but the more gainful a sin is, the more dangerous it is; and the more gainful Usury is, the more dangerous it is. I will speak the more of it, because haply you shall not hear of this matter again.

The contents of this Treatise.

First, I will define what Usury is. Secondly, I will shew you what Usury doth signifie. Thirdly, I will shew the unlawfulness of it. Fourthly, I will shew the kinds of it. Fifthly, I will shew the arguments which are alledged for it. Sixthly, I will shew the punishment of it. Seventhly, I will shew you what opinion we should hold of them which do not lend upon Usury, but borrow upon Usury. Lastly, I will shew you what they should do which have got their riches by Usury.

The definition of Usury.

Touching the first, Usury is that gain which is gotten by lending, for the use of the thing which a man lendeth, covenanting before with the

the borrower, to receive more than was borrowed: and therefore one calls the Usurer a legal Thief, because before he steal, he tells the party how much he will steal, as though he stole by the Law. This word [*more*] comes in like a sixth finger, which makes a Monster, Usurers steal because it is more than should be. Another defining Usury, calleth it by Law. the contrary to Charity: for *Paul* saith, *Love seeketh not her own*, but Usury seeketh anothers that is not her own; therefore Usury is far from love; but *God is love*, saith *John*, therefore Usury is far from God too. 1 Joh. 4. 8.

Now all the Commandments of God are fulfilled by love, which Christ noteth, when he draweth all the Commandments to one Commandment, which is, *Love God above all things, and thy neighbour as thy self*: as if he should say, he which loveth God, will keep all the commandments which respect God: and he which loveth his neighbour, will respect all the Commandments which respect his neighbour: therefore to maintain love, God forbiddeth all things which hinder this love; and amongst the rest, he forbiddeth Usury as one of her deadliest Enemies. For a man cannot love and be an Usurer, because Usury is a kind of cruelty, and a kind of extortion, and a kind of persecution; and therefore the want of love doth make Usurers: for if there were love, there would be no usury, no deceit, no extortion, no slandering, no revenging, no oppression: but we should live in peace, and joy, and contentment, like the Angels: whereby you see, that all our sins are against our selves: for if there were no deceit, we should not be deceived; if there were no slander, then we should not be slandered; if there were no envy, then we should not be envied; if there were no extortion, then we should not be injured; if there were no Usury, then we should not be oppressed. Therefore Gods Law had been better for us than our own Law: for if his Law did stand, then we should not be deceived, nor slandered, nor envied, nor injured, nor oppressed. God hath commanded every man to lend freely; and who would not borrow freely? Therefore they which brought in Usury, brought in a Law against themselves. Luke 6. 35.

The first Usurers which we read of, were the *Jews*, which were forbidden to be Usurers; yet for want of faith and love, *Ezekiel* Ezek. 18. 12. and *Nehemiah* do shew, how the *Jews*, even the *Jews*, which received this Law from God himself, did swerve from it as they did from the rest. First, they did lend upon Usury to strangers, after they began to lend upon Usury to their Brethren: and now there be no such Usurers upon earth as the *Jews*, which were forbidden to be Usurers: whereby you may see how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of men, Usury hath turned it to the undoing of men: for they take

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Gal. 5. 15.

take when they seem to give, they hurt when they seem to help, they damage when they seem to advantage: therefore it is well noted, that Usury hath her name of biting; and she may well signifie biting, for many have not only been bitten by it, but devoured by it; that is, consumed all that they have. Therefore as the Apostle saith, *If you bite one another, take heed ye be not devoured one of another*: so I may say, if you be Usurers one to another, take heed you be not devoured one of another, for Usurers are Biters.

Because it signifieth an adversary: *Nesbiter*.

As the name of the Devil doth declare what an Enemy he is: so the name of Usury doth declare what an enemy she is. That you may know Usury for a biter, her name doth signifie biting. If there were one biting Usury, and another healing Usury, then Usury should have two names, one of biting, and another of healing: but all Usury signifieth biting, to shew that all Usury is unlawful.

Now you have heard what Usury is, and of what it is derived; you shall hear the unlawfulness of it.

1. The unlawfulness of Usury.

First, It is against the Law of Charity, because Charity biddeth us to give every man his own, and to require no more than our own: but Usury requireth more than our own, and gives not to other their own. Charity rejoiceth to communicate her goods to other, and Usury rejoiceth to gather other mens goods to her self.

2.

Secondly, It is against the Law of Nations; for every Nation hath some Law against Usury, and some restraint against Usurers, as you shall hear when we speak of the punishment.

3.

A Similitude.

Thirdly, As it is against the Law of Nations, so it is against the Law of Nature; that is, the natural compassion which should be amongst men. You see a River when it goeth by an empty place, it will not pass until it hath filled that empty place, and then it goeth forward to another empty place, and filleth it; and so to another empty place, and filleth it; always filling the places which are empty. So should we; the rich should fill the poor, the full should fill the hungry, they which abound should fill them which want; for the rich are but Gods Almoners, and their riches are committed to them of God, to distribute and do good, as God doth himself. As the water is charitable after a sort, so is the air; for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place should be empty; and therefore the air, though it be a light body, and so naturally ascendeth upward, yet rather than any place in the earth should be empty, the air will descend (as it were) from his Throne, and go into Caves, into Dens, and into Dungeons, to fill them. If the rich were so good to their empty Brethren, as the air and water are to other empty things; as there is no empty place in the World, so there should be no empty person in the World; that is, the rich in *Israel* would fill the poor in *Israel*. But the rich make the

the poor to fill them ; for Usurers feed upon the poor, even as great fishes devour the small. Therefore he which said, *Let there not be a Deut. 15. 4: begger in Israel* ; said too, *Let there not be an Usurer in Israel* : for if there be Usurers in *Israel*, there will be beggers in *Israel*, for Usurers make beggers, even as Lawyers make quarrellers.

Fourthly, It is against the Law of God. First, It is forbidden in *Exod. 22.* where it is said, *If thou lend money unto my people, that is, to the poor with thee, thou shalt not oppress them with Usury.* Here is Usury called oppression ; therefore if oppression be a sin, Usury is a sin too. Secondly, It is forbidden *Lev. 25. 26,* where it is said, *Thou shalt not give thy money to usury, nor lend thy victuals for encrease.* Here you may see, that men may be Usurers of Victuals, and other things, as well as of Money. Thirdly, It is forbidden in *Deut. 23,* where it is said, *Thou shalt not lend unto thy brother upon usury.* And lest you should say, that he meaneth but one kind of Usury, he sheweth that he meaneth all kinds of Usury : for after in the 19 verse he saith, *As usury of money, usury of victuals, usury of corn, or usury of any thing that is given to usury* : because some are no usurers of money, but some are usurers of victuals, some are usurers of cloth, some are usurers of corn, some are usurers of wine, some are usurers of oyl, and some of one thing, and some of another ; and none would be counted usurers but they which lend money unto Usury : therefore God forbiddeth so precisely usury of any thing, shewing that all Usury is unlawful.

It is a miserable occupation to live by sin ; and a great comfort to a man when he looketh upon his gold and silver, and his heart telleth him, All this is well gotten, and when he lieth upon his death-bed, and must leave all to his children, he can say unto them, I leave you mine own ; but the Usurer cannot say, I leave you mine own, but I leave you other mens : therefore the Usurer can never dye in peace, because if he dye before he make restitution, he dieth in his sin.

When Christ raised *Lazarus* from death, after he had lain four days in the grave, he wept so over his Sepulchre, that the standers about said one to another, *See how he loved him !* As it may be said of Christ, See how he loveth us ! so it should be said of us, See how they love one another ! For Christ said to his Disciples, *Love one another as I have loved you* : but it may be said of the Usurer, See how he hateth others, and loveth himself ! For when he saith that he lendeth for compassion, he meaneth for compassion of himself, that he may gain by his pity. The Usurer loveth the Borrower as the Ivy loveth the Oak ; the Ivy loveth the Oak, to grow up by it ; so the Usurer loveth the Borrower, to grow rich by him. The Ivy claspeth the Oak like a Lover, but it claspeth out all the juice and sap, that the Oak cannot thrive after it ; so the Usurer lendeth like a friend, but

Joh. 11. 34

Joh. 13. 24

A Simile.

he covenanteth like an enemy; for he claspeth the borrower with such bonds, that ever after he diminisheth as fast as the Usurer encreaseth.

Christ expounding the Commandment which forbiddeth to steal, saith, *Lend freely*; shewing that Usury, because she lendeth not freely, is a kind of Theft, and the Usurers a kind of Thieves, or else this exposition were not right. Therefore *Zacheus*, as though he had stoln other mens goods, when he began to repent, he restored them again four-fold; even as Thieves are enjoined to restore four-fold for that which they have stoln; so *Zacheus* restored four-fold, as though he had stoln. It seemeth that *Zacheus* was no great Thief, because he restored four-fold for all that he had gotten wrongfully: for he got but the fourth part of his goods wrongfully at the most, or else he could not have restored four-fold again. But now, if some should restore four-fold for all that they have gotten wrongfully, they should restore more than they have, because all which Usurers get, they get wrongfully; for their occupation is a sin: and therefore one saith, Because they cannot restore four-fold here, they shall suffer an hundred-fold hereafter.

Amaziab is forbidden to strengthen himself with the Armies of *Israel*, only because *Israel* had offended God. If *Amaziab* might not join the Armies of *Israel* with his Armies to strengthen him, darest thou join the goods of the poor with thy goods to enrich thee? When God set *Adam* his work, he said, *In the sweat of thy brows thou shalt live*; not in the sweat of his brows, but in the sweat of thy brows; but the Usurer liveth in the sweat of his brows, and her brows, that is, by the pains, and cares, and labours of another; for he taketh no pains himself, but only expecteth the time when his interest will come in, like the belly, which doth no work, and yet eateth all the meat.

When God had finished his Creation, he said unto man, and unto beasts, and unto fishes, *Encrease and multiply*; but he never said unto Money, *Encrease and multiply*, because it is a dead thing which hath no seed, and therefore is not fit to engender. Therefore he which saith to his Money, *Encrease and multiply*, begetteth a monstrous birth like *Anah*, which devised a Creature which God had not created before. Christ saith to his Disciples, *If you love but them which love you, what are you better than the Publicans? for they love their brethren*; so may I say, If you will lend to none but to them which will pay you Usury for it, what are you better than the *Jews*? for the *Jews* would lend for Usury; and if you be no better than the *Jews*, then you shall speed no better than they. For as Christ said, *Except your righteousness exceed the righteousness of the Pharisees, your reward shall not exceed the reward of the Pharisees*: so except your charity do exceed the charity of the *Jews*, your reward shall not exceed the reward of the *Jews*. All this doth shew, that the Usurer is

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Understand
that this Ser-
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Mount, is an
exposition of
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text will not
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Luke 19. 8.
in some kind
of theft.
Exod. 22.

2 Chron. 15.

Gen. 3. 19.

Gen. 1. 28.

Gen. 35. 42.

Mat. 5. 46.

Mat. 5. 29.

like *Eſau*, of whom God ſaid, *Eſau have I hated*. Now in *Pſal.* 112, *Mal.* 1. 13. you ſhall ſee who is like *Jacob*, of whom God ſaith, *Jacob have I loved*: for there *David* ſaith, *A good man is merciful and lendeth*: and *Pſal.* 112. 5. ſtraight upon it he ſetteth this crown, *He ſhall never be moved, but be had in perpetual remembrance*; as if he ſhould ſay, This is the good man's uſury; this is his encrease, even a good name, and everlaſting joy. Again in *Exod.* 23. it is ſaid, *Lend unto him which wanteth, without Uſury, that the Lord may bleſs thee*: as if he ſhould ſay, Let the Lord pay the encrease, fear not to be loſers by doing good, for God hath given his word to requite it himſelf. As he ſaith to them which were afraid to pay Tythes and offer Sacrifice, *Try me if I will not pour down a bleſſing upon you*: So he ſeemeth to ſay to them which are afraid to lend, *Try me if I will not pour down a bleſſing upon you*. *Mal.* 3. 10. *Deut.* 15. 10. Whom will you truſt, if you do not truſt your Creator, your Father, your Redeemer, your Preſerver, and your Saviour?

Now you have heard the unlawfulness of uſury, you ſhall hear how many kinds there be of it. As other Crafts are called Myſteries, ſo I may fitly call it, The Myſterie of Uſury; for they have deviſed more ſorts of Uſury, than there be tricks at Cards: I cannot reckon half; and I am afraid to ſhew you all, leſt I ſhould teach you to be Uſurers, while I diſſwade you from Uſury. Yet I will bring forth ſome; and the ſame reaſons which are alledged againſt theſe, ſhall condemn all the reſt.

Some will not take Uſury, but they will have the uſe of your Paſture, or your Land, or your Orchard, or your Team, or your Kine, until you pay the money again, which in that time will grow to a greater gain to the Uſurer, and a greater loſs to the Borrower, than if he had paid more money than other Uſurers are wont to take.

Some will not take Uſury, but they will take Plate, and Veſſel, and Tapiftry, and Bedding, and other Houſhold-ſtuff, to uſe and wear until their money come home, which will loſe more in wearing, than the Intereſt of the money would come to. This Uſury is forbidden in the ſecond of *Amos*, where God complaineth, ſaying, *They lye down upon the clothes which are laid to pledg*: ſhewing, that we ſhould not lye down upon ſuch clothes; that is, we ſhould not uſe or wear the thing which is laid to pledg.

Some will take no Uſury, but they will take a pawn, which is better than the money which they lend; and then they will covenant, that if he bring not the money again by ſuch a day, he forfeiteth his Pawn; which day the Uſurer knoweth that the poor man is not able to keep, and ſo he keepeth the Pawn for his money, which is worth twice his money. This Uſury is forbidden in *Levit.* 25, where it is ſaid, *Thou ſhalt not take uſury or vantage*. As if he ſhould ſay, Thou ſhalt not take the forfeiture; for then thou takeſt vantage, when thou takeſt more than thou lendeſt.

4

Some will not take Usury, but they will buy something at a small price, and then covenant with the Borrower that he buy the same again of the same price at such a day; which day the Usurer knoweth that the Borrower is not able to keep, and so he getteth for a little that which the other might have sold for much more. This Usury is condemned in the first Chapter to the *Theffalonians*, the fourth verses where it is said, *Let no man defraud or circumvent his brethren in any thing.*

5

Some will not take Usury, but they will lend their money to Occupiers, upon condition to be partakers in their gains but not in their losses. So one takes all the pains, and abideth all the venture; and the other that takes no pains, reapeth half the profit. This Usury is forbidden in 2 *Thef.* 2. 10, where it is said, *He which will not work, let him not eat.*

6

Some will not take Usury; but if he be a Labourer, or a Mason, or a Carpenter which borroweth of him, he will covenant with him for so many days work, he shall labour with him so many days, or so many weeks, for no money, but the loan of money. This Usury is condemned in *Luk.* 10. 7, where it is said, *The labourer is worthy of his hire.*

7

Some will not take Usury: but if you have not present money to pay for their Wares, they will set a high price on them for the forbearing of the time; and so they do not only sell their Wares, but they sell time too; that is, they do not only sell their own, but they sell Gods own. Therefore one saith of these, When he selleth the day, he selleth the light; and when he selleth the night, he selleth rest: therefore when he would have the light of Heaven, and the rest of Paradise, it shall be said unto him, That he hath sold both already. For he sold light when he sold the day; and he sold rest when he sold the night, and therefore now he can have neither light nor rest. Hereafter let not the *Londoners* say, that they give time; but, that they sell time.

8

There be other Usurers which will not lend themselves, but give leave to their Wives, and they play like Hucksters, that is, every month a penny for a shilling; which is one hundred for another in the year.

9

But that I was informed of them since this Sermon was preached, I had left out our Capital Usurers, which will not lend any money, because they dare not require so much gain as they would have; but if you would borrow an hundred pound, they will give you Wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Usurers-General, which lurk about the City like Rats, and Weefels, and Fulmers; of whom may be said the same which is said of the Devils, *They seek whom they may devour.*

There be other Cousins to Usurers which are not counted Usurers: ^{Usurers Cousins.} such as take money for that which they should give freely; such as take as much for a counterfeit, as for the best; such as take a Fee of a Client, and do him no pleasure; such as take money for Masses, and Dirges, and Trentals, and Pardons, and such like drugs, which do no more good than fire out of the chimney. This is a kind of Usury, and deceit besides, which one day they will cast away, as *Judas* did his thirty pence.

Now you have heard of the kinds of Usury, you shall hear the Arguments which are devised for Usury. ^{Objections made by Usurers.}

Sin is never compleat until it be excused: this is the vantage which the Devil getteth by every sin, whensoever he can fasten any temptation upon us, we give him a sin for it, and an excuse to boot, as *Adam* our father did. First, he sinned, and then he excused: so first we sin, and then we excuse: first an Usurer, and then an Excuser: therefore every Usurer will defend Usury with his tongue, though he condemn it with his conscience. If the Image-makers of *Ephesus* had not lived by Images, they would have spoken for Images no more than the rest: for none stood for Images, but the Image-makers: so if the Usurers did not live by Usury, they should speak for Usury no more than the rest: for none stand for Usury, but Usurers. ^{Gen. 1. A&T. 19. 15.}

It is an easie matter (if a man be disposed) to speak something for every vice: and some defend the Stews, some defend Non-residency, some defend swearing *By my faith*; some defend bowling upon the Sabbath; and some defend Usury: but, *Will you plead for Baal* (saith *Joash*)? that is, will you plead for sin, which will plead against you? A sin is sin when it is defended; nay, a sin is two sins when it is defended: for, *He that breaketh one of the least Commandments* (saith Christ) *and teacheth others to do so, is the least in the Kingdom of Heaven.* A Squire of low degree is a Squire of no degree: so the least in the Kingdom of Heaven, is none of the Kingdom of Heaven. Who then is the least in the Kingdom of Heaven? Not he which breaketh the least of the Commandments, but he which teacheth others to do so: that is, he which by defending, and excusing, and mincing, and extenuating his sin, encourageth others to sin too. ^{Judg. 6. 13. Mat. 5.}

To defend Usury, they distinguish upon it, as they distinguish of Lying. As they say, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: so they say, there is the Merchants Usury, and the Strangers Usury, and the Widows Usury, and the Orphans Usury, and the poor mans Usury, and the biting Usury, and the Charitable Usury, and the Necessary Usury. As God said, *Ye shall dye*; and the Woman said, *Peradventure ye shall dye*; and the Serpent said, *Ye shall* ^{Gen. 2.}
 not

Three opinions of Usury. *not dye*: so there be three opinions of Usury; some say like God, *Thou shalt dye*; they think that Usury is utterly unlawful, because God hath utterly forbidden it: some say like to the woman, *Peradventure thou shalt dye*; they doubt whether Usury be utterly unlawful or no, because it is so much tolerated: some say like the Serpent, *Thou shalt not dye*; they think that Usury is lawful, because it is gainful, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts as well as the lean beasts; even so we are commanded to kill fat sins, as well as lean sins; gainful sins, as well as prodigal sins.

Gen. 3.
1 Sam. 15.9.

1
Objections for Usury. They which plead for Usury, object these Arguments: First, they say, God doth allow some kind of Usury: for in *Deut. 23.* it is said, *Of a stranger thou maist take Usury*: I perceive no Scriptures speaketh for Usurers: *Of a stranger* (saith God) *thou maist take Usury*; but thou takest Usury of thy Brother; therefore this condemneth thee, because thou usest thy brother like a stranger. Here *stranger* doth signifie the *Jews* enemies, whom they were commanded to destroy: therefore mark how much this maketh against Usury, which they object for Usury. God doth not license the *Jews* to take Usury of any but their enemies, whom they might kill. They might not be Usurers unto any, but to them of whom they might be destroyers, whom they might slay, of them only they might take Usury: shewing, that Usury is a kind of punishment, and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the *Jews* might take Usury of none but them whom they might kill. I hope Usurers will alledg this Scripture no more.

2 Secondly, They say they lend for compassion, and so make Usury a work of charity. This were charity, Not to be partakers in our gains, but to be partakers in our losses; but Usurers will be partakers in our gains, but not in our losses; nay, though we lose, yet they will gain. Is this charity? It is Usurers charity.

3 Thirdly, They say, If he gain, and I gain too, is not this well? may he not consider my friendship, and be thankful? Yes, he may thankful: but no man is bound to be thankful, but when he hath received a good turn, then he is tried whether he will be thankful or no; and if he requite thy courtesie, then he is thankful: but if thou bind him to requite it, then thou art covetous.

4 Fourthly, They say, Usury is necessary for Orphans, and Widows, and Strangers, which have no other way to get their living, and therefore some Usury must be tolerated. If Usury be necessary for us, how did the *Jews* without it? Did God think it good for the state of their Commonweal to be without Usurers; and is it good for the state of our Commonweal to have Usurers? This is wisdom against God.

Fifthly,

Fifthly, They say, If I may not gain by the money which I lend, I will lend no more, but keep my money to my self. Nay, that is as bad to keep thy money from them which need, as to lend thy money for Usury; for Christ saith, *From him which borroweth, turn not away thy face*: therefore thou art bound to lend. As he hath a curse in *Prov. 11*, which keepeth his Corn when he should sell it unto them which hunger; so he hath a curse in *Ezek. 18*, which keepeth his money when he should lend it unto them which want. 5

Sixthly, They say, Because Usury comes of biting, the biting-Usury is only forbidden, and none but the biting-Usury. Why then all Usury is forbidden, for all Usury cometh of biting; so the wise God hath given it a name to condemn it. 6

Lastly, They alledg the Law of the Land for it, and say, The Queens statute doth allow us to take upon Usury ten in the hundred. These are like the Jews, which said, *We have a law, and by our law he shall dye*; when they could not say, By Gods Law he shall dye; then they say, *By our law he shall dye*: so when they cannot say by Gods Law we may take Usury, they say, by mans Law we may take Usury. This is the poorest defence of all the rest: for if Gods Law forbid thee, can any Law of man excuse thee? As it would not serve Adam to say, *The woman bade me*; so it will not serve the Usurer to say, The Law doth license me: for though peradventure our Law doth tolerate more than should be tolerated; yet I would have you know, that our Law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor any Usury at all; but there is a restraint in our Law, that no Usurer take above ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth above ten in the hundred. It is much like that toleration which we read of Divorces, *for the bardness of mens hearts*, Christ saith, that *Moses* did suffer the Man and Wife to part asunder; so for the hardness of mens hearts, our *Moses*, our Prince is fain to suffer as it were a kind of Usury, because otherwise no man would lend. 7

These are the best excuses which our Usurers have to plead for themselves, against they come before the Tribunal Seat of God; and if their reasons will not stand before men, nor their own Conscience, how will they stand before the Lord? and yet he which speaketh to these, maketh himself a mock. Christ preached many Sermons, and never was scorned at any, but when he preached against Covetousness; then it is said, that he was mocked; shewing, that these kind of men are most incorrigible, and wedded to their sin, till death make them part. Yet (for their greater condemnation) we are commanded to speak to them which will not hear; of which number is every Reader of this Sermon, if he be an Usurer after. Luk. 16. 14. Ezek. 2. 5.

Now you long to hear what the Usurer is like. To what shall I liken What the Usurer is like.

ken.

The first Sermon upon Usury.

ken this generation? They are like a Butlers Box; for as all the Counters at last come to the Butler; so all the money at last cometh to the Usurer; ten after ten, and ten after ten, and ten to ten, till at last he receive not only ten for an hundred, but an hundred for ten; this is the only difference, that the Butler can receive no more than he delivered, but the Usurer receiveth more than he delivereth. They are even like a Moth that eateth a hole in Cloth; so Usury eateth a hole in Silver. If you have a piece of Silver which is as much as an hundred pounds, in one year Usury will eat a hole in it as big as ten pounds; in two years she will eat a hole as big as twenty pounds; in three years she will eat a hole as big as thirty pounds. Nay, now they say he is but a bad Husband which cannot eat a hole as big as fifty pounds in a year; that is, which cannot gain half in half: how many holes have their Moths eaten in poor mens Garments? they are like Non-residents, that is, such bad members that no man speaketh for but themselves. As no man standeth for Non-residency, but he which is a Non-resident, or he which will be a Non-resident; so no man standeth for Usury, but he which is an Usurer, or he which would be an Usurer.

King. 22. 7.
Luke 16. 4.

They are like *Jezabel*, which said, *Let me alone, I have a way*. If there be no way to live (saith the false Steward) I know what to do, I will deceive: So if there be no way to live (saith the Usurer) I know what to do, I will oppress. If I cannot live by buying, nor by selling, nor by flattering, nor by labouring, I will live by oppression. But as one in his Comment speaks to the false Steward, Thou saist, I know what to do; but dost thou know what thou shalt suffer? So I say to Usurers, You say you know what to do; but do you know what ye shall suffer? Indeed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *That they knew not what they did*. Here I will end the first days Examination. Now I may conclude with *Paul*, *I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul*, that he persecuted him: so they which resist this Doctrine, do contemn him, and not me.

Luke 23. 34.
2 Cor. 7. 10.
Acts 9. 22.

The end of the First Sermon.

THE

T H E
E X A M I N A T I O N
O F
U S U R Y.

The Second S E R M O N.

IT remaineth that we speak of the Usurers punishment: Then, What may be thought of them which do not take Usury, but give Usury. Lastly, What they should do which have got their riches by Usury.

To begin with the punishment: Not only Gods Law, but even the Canon Law doth so condemn Usury, that first it doth excommunicate him from the Church, as though he had no communion with Saints.

I
The punish-
ments of
Usurers.

Secondly, It doth detain him from the Sacraments, as though he had no communion with Christ.

2

Thirdly, It doth deprive him of his Sepulcher, and will not suffer him to be buried, as though he were not worthy to lye in the earth, but to lye in Hell.

3

Lastly, It maketh his Will to be no Will, as though his goods were not his own: For nothing is ours but that which we have rightly got; and therefore we say, It is mine by right; as though it were not ours, unless it be ours by right. This is the judgment of mans Law.

4

Now you shall hear the judgment of Gods Law. An Usurer doth receive two Incomes, one of the borrower, and another of the reven-

N

ger.

Prov. 28. 8.

ger ; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture prophesieth evil unto him, as *Micaiah* did to *Abab*. *Solomon* saith, *He which encreaseth his riches by Usury, gathereth for them which will be merciful to the poor*. As if he should say, When he hath loaden himself like a Cart, he shall be unloaden like a Cart again, and they shall inherit his money for whom he did never gather it : For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Solomon* saith, That they shall be his heirs which will be merciful as he was unmerciful.

Prov. 31. 13.

Now mark whether this Prophecie of *Solomon* be true : I know not how many in this City do encrease by Usury ; but this Prophecie seemeth to be verified of many : for it is noted, that the Riches and Lands of Aldermen, and Merchants, and others in London, do not last so long, nor endure so well, as the Riches and Lands of others in the Countrey ; and that their Children do not prove so well as others, nor come to that place in the Commonweal, which for their Wealth their Parents looked that they should come to. I can give no reason for it but the reason of *Solomon*, *He which encreaseth by Usury, gathereth for them which will be merciful to the poor* : that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of the sinner is laid up for the righteous* : that is, the righteous shall enjoy that which the wicked gathereth.

Ezek. 22. 13.

All riches are uncertain, but the riches which are evil gotten are most uncertain : they may be called movable goods, for they are very movable, like the Clouds, which never rest till they fall as they climed. God saith, that he will smite the Usurer with his fist ; not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him, that his punishment may be like his sin. But if you will hear their final Sentence, *David* saith here, *That they shall not dwell in Gods Temple, nor rest in his holy mountain*. Then we will seek no more punishments, for this punishment is all punishments. If they shall not come to Heaven, whose then shall those riches be ? Nay, whose then shall the honour be when that day cometh ? If he shall not rest in Heaven, then he shall rest in Hell, where no rest is. Then saith one, the Usurer shall cry unto his Children, Cursed be you my Children, because you were the cause of these torments ; for lest you should be poor, I was an Usurer, and robbed others to leave riches unto you. To whom the Children shall reply again : Nay, cursed be you Father, for you were the cause of our torments ; for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are cursed of God, they shall curse one another ; curse the Lord for condemning them, curse their Sins for accusing them, curse their Parents

Note.

Parents for begetting them, and curse themselves because they cannot help themselves. As they which are blessed do nothing but bless, so they which are accursed do nothing but curse.

This is the second Usury which the Usurer shall receive of God, after he hath received Usury of men; then the name of Usury shall be fulfilled; as it signifieth biting, so when it hath bitten others, it shall bite the Usurer too, and never rest biting; then they shall wish that they could restore again, as *Zacheus* did, and shall not restore because their money is gone. Therefore if Christ be come to your hearts, as he came to *Zacheus* house, restore now as *Zacheus* did, and escape this judgment. This is the end of the Usurer and his money; if they stay together til death, yet at last there shall be a division; the Devil shall take his soul, the earth shall take his body, the strangers shall take his goods, and the mourners shall rejoyce under their blacks, and say, Wickedness is come to the grave. Therefore if thou wouldest not be counted an Usurer then, refrain to be an Usurer now; for they which are Usurers now, shall be counted Usurers then. Thus you have heard the Usurers payment. Luke 10.

Now if you would know whether it be unlawful to give Usury, as it is unlawful to take Usury, I wish that you could resolve your selves, that I might not speak of it: for I have heard some Preachers say, that there be some truths which they would be loth to preach; and so there be some truths which I would be loth to preach, because many hear by halves; and some for malice or ignorance will take things otherwise than they are spoken: yet because I have promised, I will speak something of it. Whether it be lawful to give Usury.

Well then, may we neither take Usury, nor give Usury? I know that *Jeremy* saith, *I have not lent upon Usury to others, neither have others lent upon Usury to me*: as though both were unlawful, not only to take Usury, but to give Usury. But thereby *Jeremy* doth signifie, that he was no medler in the world, whereby they should envy him like other men; and therefore he cleareth himself chiefly from Usury, because Usurers were most envied. And to shew that he was not an Usurer, he saith, that he was no borrower, which is more lawful than to be an Usurer: like a man which saith, I do neither hate him, nor know him: why, it was lawful to know him: but to prove that he did not hate him, he saith that he doth not know him. Jer. 15. 10.
1. Object.
Answer.

So *Jeremy*, to prove that he had not lent upon Usury, doth say, that he never borrowed upon Usury, which many will do that will not lend. The best Expositors give this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the Temple where they should not buy, but pray: or else it was as lawful to buy any thing, as it is lawful to use it. 2. Object.
Answer.

Prov. 28. 8.

ger; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture prophesieth evil unto him, as *Micaiah* did to *Ahab*. *Solomon* saith, *He which encreaseth his riches by Usury, gathereth for them which will be merciful to the poor*. As if he should say; When he hath loaden himself like a Cart, he shall be unloaden like a Cart again, and they shall inherit his money for whom he did never gather it: For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Solomon* saith, That they shall be his heirs which will be merciful as he was unmerciful.

Prov. 31. 13.

Now mark whether this Prophecie of *Solomon* be true: I know not how many in this City do encrease by Usury; but this Prophecie seemeth to be verified of many: for it is noted, that the Riches and Lands of Aldermen, and Merchants, and others in *London*, do not last so long, nor endure so well, as the Riches and Lands of others in the Countrey; and that their Children do not prove so well as others, nor come to that place in the Commonweal, which for their Wealth their Parents looked that they should come to. I can give no reason for it but the reason of *Solomon*, *He which encreaseth by Usury, gathereth for them which will be merciful to the poor*: that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of the sinner is laid up for the righteous*: that is, the righteous shall enjoy that which the wicked gathereth.

Ezek. 22. 13.

All riches are uncertain, but the riches which are evil gotten are most uncertain: they may be called movable goods, for they are very movable, like the Clouds, which never rest till they fall as they climed. God saith, that he will smite the Usurer with his fist; not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him, that his punishment may be like his sin. But if you will hear their final Sentence, *David* saith here, *That they shall not dwell in Gods Temple, nor rest in his holy mountain*. Then we will seek no more punishments, for this punishment is all punishments. If they shall not come to Heaven, whose then shall those riches be? Nay, whose then shall the honour be when that day cometh? If he shall not rest in Heaven, then he shall rest in Hell, where no rest is. Then saith one, the Usurer shall cry unto his Children, Cursed be you my Children, because you were the cause of these torments; for lest you should be poor, I was an Usurer, and robbed others to leave riches unto you. To whom the Children shall reply again: Nay, cursed be you Father, for you were the cause of our torments; for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are cursed of God, they shall curse one another; curse the Lord for condemning them, curse their Sins for accusing them, curse their

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Parents

Parents for begetting them, and curse themselves because they cannot help themselves. As they which are blessed do nothing but bless, so they which are accursed do nothing but curse.

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Whether it
be lawful to
give Usury.

Jer. 15. 10.
1. Object.
Answer.

2. Object.
Answer.

3 Object.

Answer.

I know besides that it is a common saying, If there were no buyers, there would be no sellers; if there were no bribe-givers, there would be no bribe-takers. But in this case it may be rather said, If there were no takers, there would be no givers: for the giver doth not make the receiver to take, but the receiver doth make the giver to give, because he will not lend unless the other will give him for the loan: therefore, as we say, the Receiver makes the Thief: so I may say, The Receiver of Usury makes the giver of Usury.

Therefore I would be loth to compare them which are constrained to borrow upon Usury, unto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much less may I compare them which give Usury, unto them which take Usury: for there is as great odds between them, as there is between giving and taking, or between covetousness and necessity; for one is covetousness, and the other is necessity. He which lendeth for Usury, lendeth for covetousness; but he which borroweth upon Usury, borroweth for necessity.

1 Sam. 21. 6.

Luke 13. 10.

Now, for necessity God hath allowed many things: as, for necessity it was lawful for *Adams* sons to marry with *Adams* daughters, because there were no other women: for necessity it was lawful for *David* to eat the Shew-bread, because he had no other food: for necessity it was lawful to work, and heal, and fight upon the Sabbath, which was not lawful but for necessity: therefore, for necessity, why may not a man pay more than he borrowed? Seeing no Scripture doth forbid us to pay more than we borrowed, but to require more than we lend; some do think, that as God did use the ambition of *Abso- lom*, and the malice of *Pharaoh*, and the treachery of *Judas*, unto good; so men may use the covetousness of Usurers unto good; that is, to help at need, when a man is like to be undone, and his children cast away, and his Lease forfeited, and many inconveniences beside like to ensue (which you know better than I), unless he have present money at some time to prevent a mischief. For example hereof, I may alledg how *Jacob* did use the sin of *Laban*. *Laban* did evil in swearing by Idols; but *Jacob* did not evil in receiving such an oath of him, though it was an unlawful oath: so though the Usurer doth evil in taking Usury, yet a man doth not evil in giving Usury. Beside, I may alledg the example of *Abraham* and *Abimelech*: *Abraham* made a Covenant with *Abimelech*: to confirm this Covenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, and yet *Abraham* did receive his oath, and sinned not. So, if her Majesty and the *Turk* should make a Covenant, the *Turk* would not swear as the *Queen* would swear, for the *Queen* would swear by the Lord, but the *Turk* would swear by *Mahomet*: If it be lawful then to receive such an oath, though it be

Gen. 31. 53.

Gen. 21. 31.

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an unlawful oath, why may it not be lawful for me to give more than I borrowed, though it be unlawful for the Usurer to take more than he lent? Beside, a Prince may not lawfully pardon a Murtherer, yet I think that no man will say in haste, That he which hath committed Murther may not take a pardon. As this unlawful giving doth not make the taking unlawful; so the other unlawful taking doth not make the giving unlawful. Besides, it is lawful to suffer injury, though it be unlawful to offer injury; it is lawful to suffer injury, as Christ paid tribute, which was injury: but it is not lawful to offer injury, because there are six Commandments against it.

Now, to take Usury, is (as it were) to offer injury; but to give Usury, is (as it were) to suffer injury; therefore, though I may not take more than I lent, yet may I give more than I borrowed. Mat. 17. 17.

Moreover, I may compare giving of Usury to swearing: if a man swear without a cause, he sinneth; but if he swear as the word teacheth him to swear, he sinneth not: so, if a man borrow upon Usury, and borrow without cause, he sinneth, because he feedeth the Usurer: but else, as a man may swear in some case, so in some case a man may borrow upon Usury, that is, in case of necessity, when a man must needs borrow, and can borrow of none but Usurers.

Lastly, I may alledg, That Usury and Usurers are never read in the Scripture, but they signifie him that takes Usury, not him which gives Usury; and therefore the Scripture seemeth to forbid taking, but not giving.

Many reasons more are alledged, which I cannot refute: and therefore I will not contradict them. Yet I mean not to decide the question, because I will not be mistaken. But if some should come unto me in that necessity and extremity which I can imagine, and ask, May I borrow money of these Usurers to save my life, or my credit, or my living, seeing no man will lend me freely? I would answer him as the Prophet answered *Naaman*, Neither do, nor do not, but go in peace. I will not forbid thee, nor I will not condemn thee; but if thy Conscience condemn thee not, I think thy sin one of the least sins; and as *Naaman* prayed, *Lord be merciful unto me in this*; so I think the Lord will be merciful unto thee in this. But if thy Conscience go against it, then do it not; for it is sin to thee, though it be free for another, because whatsoever is not done of faith, is sin. I charge you in the fear of God, that you do not mistake that which is said; for I know no learned Preacher, nor learned Writer, of other mind. Yet lest I should mistake the matter, as I distinguished of Lenders, so I will distinguish of Borrowers. 2. King. 5. 12.

If some may borrow upon Usury, it doth not follow that all may borrow upon Usury, because all have not the like cause; therefore do not say that I teach you to borrow upon Usury, for I think that the most

most in this City which borrow upon usury, should not borrow as they do, because they rather maintain usury, than supply their necessity. Some I know borrow for meer necessity; if any may be allowed, these are they: but there is a kind of borrowers in this City, which feed usurers as the bellows kindle the fire; so they have no need to borrow, but because they would be rich, and richer, and richest of all, therefore they will employ all the money which they can borrow, thinking to get more by the use of it, than the usury of it doth come to. This maketh them sell their wares so dear, because they must not only gain the price, but the Interest beside, and more than the Interest too, or else they gain nothing. These borrowers are in another predicament than those which borrow for necessity: and therefore if they be not old enough to answer for themselves, I am too young to answer for them. There are other borrowers (as I have heard) which for some secret cause would seem barer and needier than they are, either because they would not be charged deeply with Subsidies, or else because they would compound with their Creditors for a little: therefore they will have always something for usury, that their Creditors may think them bare of money, or that others may pity them in their charges. These are like those Foxes which have wealth enough to pay their debts, and yet lye in prison because they would defraud their Creditors. I doubt not but there be more sorts than I know, I cannot hunt every corner, because I want experience. But this is my conclusion, I would have no man pay Interest unto usurers, but for necessity; even as a Traveller giveth his Purse unto a Thief, because he cannot chuse. Thus you have heard what I can say of them which take usury, and them which give usury.

Note.

What Usurers
should do with
their gains.
1 Sam. 12. 3.
Luke 19.

Jo. h. 6. 18.

Exod. 12.

Now you would understand the last Question; If you have been usurers already, what you should do with that money which you have gained by usury? surely even as *Zachew* did, restore it again. If you cannot say as *Samuel* said, *Whose goods have I taken?* then you must say as *Zachew* said, *Whose goods have I kept?* The best thing is, to do no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no unlawful thing stay in your hands, like the wedg of *Achan* which he had got by sin. The same Law serveth for all which is got wrongfully, which was instituted against Thieves, *Restore it again*; the reason of this Law is, because the sin is not remitted, until the debt be restored.

For as Humility is the repentance of Pride, and Abstinence is the repentance of Surfeit, and Alms is the repentance of Covetousness, and Forgiveness is the Repentance of Malice: so Restitution is the repentance of Usury. As he which is not humble, doth not repent his pride; he which doth not abstain, doth not repent his gluttony; he

he which doth not forgive, doth not repent his malice : so he which doth not restore, doth not repent his usury : for how can he be said to repent for his Usury, which liveth by Usury still ? therefore *Daniel* Dan. 4. 24. saith to *Nebuchadnezzar*, *Break of thy sins by righteousness* ; shewing, that nothing but righteousness can break unrighteousness. As Diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiveness, covetousness by alms, and usury by restoring. This *Paul* calleth, *the revenge of a Christian*, when he 2 Cor. 7. 3. takes revenge upon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would do. Therefore you must restore that which you have gotten by Usury, or else you do not repent of your Usury.

As a Camel when he comes home, casteth of his burden at the door, that he may enter into his stable : so they which are laden with other mens goods, when they go to Heaven, must leave their burden where they had it, lest they be too gross to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech* : so to them Joh. 6. 60. which have got most that they have by unlawful means, this is a hard speech to bid them restore it again : There be two great rubs in the way.

First, The loss which they shall sustain, if they restore again all Two Objections which they have got unjustly : Then the difficulty to restore it again ons. to the right parties. If you ask me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents* ? How shall I live when all is 2 Cor. 25. 9. gone that I have gotten wrongfully ? I can say no more than the Prophet said to him, *The Lord is able to give thee more than this*. *Zacheus* Luke 16. did not fear how he should live, but *Zacheus* did fear to offend : so thou shouldst not fear to restore other mens goods, but thou shouldst fear to keep other mens goods : and as *Zacheus* lived when he had restored ; so shalt thou live when thou hast restored. He which saith, *Try me if I will not pour down a blessing* ; try him whether he will not pour Mal. 3. 10. down a blessing ; for he hath promised to bless the Lender as well as as the Sacrificer. He which is the Lord of all, can give thee more wealth than thou needest : but if you cannot restore to the Owner, nor to his Heirs, then give it to the poor, for they are the next heirs, and repent that thou hast kept it so long : but in no wise thou maist keep it unto thy self, because it is none of thine.

When *Hezekiah* was like to dye, *Isaiab* said unto him, *Set thy things in order before thou dye*. That which he advised him, he adviseth all, Set your things in order before you dye. What is this to set things in order, but to restore unto every one his own ? When thou bequeathest thy body to the earth, then thy body is set in order : When thou bequeathest thy soul to God, then thy soul is set in order : When thou bequeathest thy goods to the owners, then thy goods are set in order :

order: Therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sins, and then no promise in all the Scripture appertaineth unto thee, because nothing is promised unto sinners, but unto penitent sinners.

Therefore that you may not dye in your sins, it is necessary to make restitution before you dye, or else you dye in your sin, and are crossed out of all the joys of Heaven. Wherefore as *Abner* said to *Joab*,
 2 Sam. 2. 26. *Knowest thou not that it will be bitterness in the later end?* So remember whether this course will be sweet or bitter in the end. If they be condemned which give not their own goods to them which need, like the rich Glutton; how can they be saved which draw other mens goods from them, that have more need of theirs?

Thus you have heard the definition of Usury, and the derivation of it, and the unlawfulness of it, and the kinds of it, and the punishment of it, and the arguments which are alledged for it, and what may be thought of them which do not take Usury, but give Usury; and what they should do which have got their living by Usury.

Now seeing you may not be Usurers to men, let every man hereafter be an Usurer to God, which promiseth, *If thou leave father or mother, or wife or children, or house or land, for him*, not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life everlasting, that is a thousand for one. That we receive this Usury, let us pray that the words which we have heard out of this *Psalme*, may dwell with us till we dwell in Heaven.



THE CHRISTIANS SACRIFICE.

To my late Auditors, the Congregation of *Clement Danes*,
all the good-will which I can wish.

Beloved in Christ *Jesus*, my first fruits, I have nothing but this mite to leave with you, which is the sum of all my Sermons: ye have heard it already; and as the Apostle calls the Corinthians his Epistle, so ye should be my Sermon, that is, my Sermon should be printed in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now think that God hath sent for them again: and hear me writing, whom ye cannot hear speaking. Take not Custom for Religion; shun occasion as well as sin: seek the use of every thing; desire not to have your kingdom here. And so I leave you all with Christ (whom I have preached) to bring forth the fruit of that seed which is sown: beseeching you for all the love that you have of Heaven, that ye would not count any thing in this world worthy to keep your hearts from God, but think of the day when ye shall give account for every Sermon which ye have heard; and he which hath called you in this prison, will glorifie you in his palace; where ye shall see him to whom ye have given your hearts, and enjoy that blessing of

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The Christians Sacrifice.

of blessings which makes all the world to worship him. The Father of our Lord Jesus Christ, which hath begun to draw you to his Kingdom, never leave you until you come unto it. Amen.

Your late unworthy Servant
for the Lord,

H. S.

Prov. 23. 26.

My son, give me thy heart.

Job 22. 22.
Luke 2. 19.
Psal. 37. 22.
Dan. 7. 28.

TO bind all the Lessons together which ye have learned since I came, this sentence came unto my mind, *My son, give me thy heart*: which is the sum of all that ye have heard, and shews in what Chest you should lay up these treasures, in your heart, and then give that heart to God, and he will keep all safe.

Prov. 9. 1.
Rom. 8. 15.
Gal. 4. 24.
John 4. 14.

Psal. 116. 12.

A supplication is come (as it were) from God to man, that man would send God his heart; penned by Solomon under the name of *Wisdom*, and directed to her sons; Wisdom entreateth her sons that they would give her their hearts; this Wisdom is God, we by adoption are his sons, and our heart is that which Christ calls spirit and truth, without hypocrisie; *Give me that heart*, saith God. He which gives any thing to another, considers before what he loves, and gives that which he thinks will be accepted, that he may be loved for the gift: therefore David, as though he were at a stand, and sorrowed that he could not do enough for God, breaks forth to himself, *What shall I give unto the Lord for all that he hath given me?* The Lord hearing (as it were) these sighs of his servants which care and study what they may do to please him, comes in their suspense, and like a friend which desires nothing but good will, answers from heaven, *My son, give me thy heart*. Under which suit he taxeth them beside which are suiters always to him, and look still to receive like the Publicans, but never cast in their mind what they should give; therefore their tribute is set down by equal measure under the Kings seal, Every man must homage his heart.

He which always gave, now craves; and he which craved always, now gives: Christ stands at the door like a poor man, and asks not bread, nor clothes, nor lodging, which we should give to his members, but our heart; that is, even the continent of all, and governour of mans

mans house, which sits on the bench like a Judge to give the charge, Levit. 1. 9, & 13 and teacheth the tongue to speak, the hand to work, the foot to walk, the ear to attend, the eye to observe, the mind to chuse, and the flesh to obey. That we must present to God, like a burnt-Sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchful eye, an attentive ear, an humble mind, an obedient flesh, put all together, and it is but the heart; *My son* (saith God) *give me thy heart*: Here thou art a Giver, God the Petitioner; thy heart the gift, which he claimeth by the name of a Son: should God be a suppliant unto thee and me? but that our unthankfulness condemns us, that for all the things which he hath given unto us, we never considered yet what we should give unto him before he asketh. He is fain to put in his Petition like a Suitor, and say, *Give me thy heart*.

Mark what God hath chosen for himself, not that which any other should lose by, like the demands of them which care for none but themselves; but that, which being given to God, moves us to give unto every man his due, as *Zacheus*, when he gave heart to Christ, Luke 19. 1. parted his goods to the poor, and restored to all that which he had gotten by wrong.

Once God required Offerings and Sacrifices, which men were unwilling to give, because it was a dear service of God: but now he Mal. 1. 13. & 3. 13. saith, that the heart is more than all burnt-offerings and sacrifices. *Jacob* loved *Joseph* more than all his brethren: so God loveth the heart Mark 12. 23: Gen. 27. more than all her fellows; this mite God will have for all his benefits, which we may best afford him. Thy alms to the poor, thy counsel to the simple, thy inheritance to thy children, thy tribute to *Cesar*, but thy heart to God: he which is a Spirit, requires the spirit, and John 4. 24. delights to dwell in the hearts of men. Here God plants himself as in a Castle, which is always besieged with the world, the flesh, and the devil. If the enemy get a thought, or a word, or a work, yet he hath but rased the walls; but if it take the heart, then the fortress is lost. For that time, all our thoughts, words, and works, are captive unto him; he bids them go, and they go; do, and they do it.

That man is like *Esan*, which had an inheritance, which had a heart; but now he hath not possession of his own: therefore give Gen. 25. 14. God thy heart, that he may keep it; not a piece of thy heart, not a room in thy heart, but thy heart. The heart divided, dyeth. God is not like the Mother which would have the child divided; but like the natural Mother, which said, *Rather than it should be divided, let her take all*. Let the Devil have all, if he which gave it be not worthy of it. God hath no Cope-mate, therefore he will have no parting of stakes, but all or none; and therefore he which asks here thy heart, in the sixth of *Deuteronomy* and the fifth verse, asketh *all thy heart, all thy soul, and all thy strength*; thrice he requireth *all*, lest we should keep a

Isa. 47. 17. thought behind : yet it is thy heart, that is, *a vain heart, a barren heart,*
 Eccles. 11. 9. *a sinful heart*, until thou give it unto God, and then it is the *Spouse of*
 1 Cor. 2. 15. *Christ, the temple of the Holy Ghost*, and the *Image of God*; so changed,
 1 Cor. 6. 19. and formed, and refined, that God calls it *a new heart*.

Psal. 12. 2. Some have a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Give me thy heart*; not, give thy hearts; declaring that a single heart is pleasing unto him; and that they which have a double heart, *a heart and a heart*, have never a good heart.

God doth not require the heart, as though he required no more but the heart, like the Pope, which saith, Give me thy heart, it sufficeth. To maintain his Papists pendant and crouchant, which live amongst Christians, he requireth nothing of such but their heart, that they may worship God with their lips, but dissemble their Religion, and forswear their opinion, and come to Sermons, and subscribe to our Laws, and seem Protestants; as the Devil licenseth Witches to seem Christians, so they give him their heart; he dispenseth with them to dissemble, and give the rest as they list: but God requireth the heart, because we should not dissemble; for in the twelfth to the
 Rom. 12. 1. *Romans*, he commandeth the body too, *offer up your bodies*; which we cannot do, unless we give the heart, and hand, and tongue, and eyes, and ears, and all; for the body is all, but the heart is chief in request, because if there be any goodness, it lies in the heart, and because he which gives the heart, gives all; for out of the abundance of the heart the mouth speaketh, the hand worketh, the eye looketh, the ear listneth, the foot walketh to do good or evil.

Therefore there is such strife for the heart, as there was for *Moses* body; Give it me, saith the Lord; give it me, saith the Tempter; give it me, saith the Pope; give it me, saith Riches; give it me, saith Pleasure; as though thou must needs give it: Now here is the choice, whether thou wilt give it to God, or to the Devil; Gods heart, or the Devils heart, whose wilt thou be?

Thus doth man hang in a balance, like a young Virgin which hath many Suiters, some she fancieth for Parentage, some for Personage, some for Friends, some for Wealth, some for Wit, some for Vertue, and after all, chuseth the worst of all: so the heart hath so many Suiters beside God, that sometimes she marrieth with one, sometimes with another; the World keeps her, the Flesh keeps her, the Devil keeps her; which have no more interest in her, than *Herod* to his Sister, but seek her spoil; like them that marry for riches, are glad when one dyes, that another may come. These Suiters are like *Abso- lom*, which did not seek the hearts of the people, like *David*; but stole them with flattery and lyes: but God would have thee *give thy heart*.

Mat. 14. 14.

2 Sam. 5. 6.

As a man considers what he doth when he gives : so God licenseth us to consider of that which we do for him, whether he deserves it, whether we owe it, whether he can require it, lest it should come against our will ; therefore *give me*, saith God : as though he would not strain upon us, or take from us ; but if thou wilt give him thy heart, then he accepts it ; it must come freely like a gift, as his blessings come to us, and then his demand is granted. Here is no respect of time, how long thou maist stay it, or how long he will keep it ; but give it, is the present time ; as though he would have it out of hand while he asketh, before ye go out of the Church : for what can we ask of him, while we deny him but one thing when he asks of us ? therefore consider who is a *Sujter* to you. Now I am a Collector for God, to gather hearts ; either you must grant him, or deny him ; think who shall lose by it, if thou wilt not pay thy Landlord his rent. How many Subjects would rejoyce if they had any thing to give to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, *I have given a Present to the Queen?* So *Mary* rejoyced that she had a little Oyl to sprinkle upon Christ ; but she would take no money for it. Yea, the Widow of *Zareptah* was so joyful that she had a little food for the Prophet, that she spared it from her child, and her self, to serve him first. So they which love the Lord, like his Disciples, which left all to follow him, had rather that he should have their riches, their honours, their hearts, and their lives, than they themselves. Luke 5. 11.

Why is *David* called a man after Gods own heart, but because when God said, *Give me thy heart*, his spirit answered like an eccho, *I give thee my heart?* 1 Sam. 13. 14. Is God so desirous of my heart ? What good can my heart do to God ? It is not worthy to come under his roof. I would I had a better gift to send unto my Lord ; go my heart to thy Maker : the Bridegroom hath sent for thee, put on thy Wedding-garment, for the King himself will marry thee. Who is not sorry now that he did not give his heart before ? Is he not worthy to dye which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it ; to give it unto him which will infect it, torment it, condemn it ? Will a servant reach the Cup to a stranger, when his Master calls for it ? Or will a man sell his Coat if he have no more ? What dost thou reserve for God when thou hast given Satan thy heart ? Christ hath promised to come and dwell with thee : where shall he stay, Rev. 3. 20. where shall he dine, if the Chamber be taken up, and the heart let forth to another ? Thou art but a Tenant, and yet thou takest his house over his head, and placest in it whom thou wilt, as if thou wert Landlord.

Canst thou possess another mans goods, but he will molest thee, and trouble thee, until he have his own? And dost thou think to keep that which is God's, and hold it in peace? No, he will never suffer thee to rest, but cry upon thee day and night: as *Moses* vexed *Pharaoh* until he let the people go; so thou shalt be distracted with fears and thoughts, as one plague followed another, until thou let thy heart go, that it may serve God: for as if a man should pull out thy heart, and take it from thee; so grievous is it to God to keep thy heart from him.

2 Sam. 3. 8.
Exod. 8. 13.
& 9. 28.
Acts 16. 14.
Exod. 8. & 9. &
10.

Therefore let all Suiters have their answer, that thy heart is married already. As *Isaac* answered *Esau*, *Jacob have I blessed, and he shall be blessed.* So thou maist say, God hath ~~my~~ heart, and he shall have it; and them that crave it hereafter, send them to Christ for it, for it is not thine to give, if thou hast given it to God already. But take heed thy heart do not lye to thy self, and say it is Gods when it is the Worlds; like *Jeroboams* Wife, which would not seem to be *Jeroboams* Wife. By this thou shalt know whether thou hast given it to him or no; if the heart be gone, all will follow. As the Sun riseth first, and then the Beasts arise from their Dens, the Fowls from their Nests, and Men from their Beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him, nothing will stay after the heart, but every one goes like handmaids after their mistress; this Christ verified, saying, Make clean within, and all will be clean: therefore the Publican did beat upon his heart, as though he were angry with it, because it did not waken all the rest: shewing, that as the Father gave us all, when he gave his Son: so we give him all when we give our hearts. This is the melody which *Paul* speaketh of, *Ephes. 5. 19. Make melody to the Lord in your hearts*: shewing, that there is a comfort of all the members, when the heart is in tune, and that it sounds like a melody in the ears of God, and makes us rejoyce while we serve him. We have example hereof in Christ, which said it was meat and drink unto him to do his Fathers will: and in *David*, which danced to see the Ark: and in the *Israelites*, of whom it is said, that they rejoyced when they offered from their heart unto the Lord.

Psal. 123. 2.
Mat. 13. 26.
Rom. 8. 32.

John 4. 34.
2 Sam. 6. 14.
1 Chron. 29. 9.

Therefore *Solomon* picking out the heart for God, spake as though he would set out the pleasantest, and fairest, and easiest way to serve him, without any grudging, or toyl, or weariness. Touch but the first link, all the rest will follow: so set the heart a going, and it is like the poize of a Clock, which turns all the Wheels one way; such an oyl is upon the heart, which makes all nimble and currant about it: therefore it is almost as easie to speak well, and do well, as to think well. If the heart indite a good matter, no marvel though the tongue be

Psal. 45. 1.

be the pen of a ready writer : but if the heart be dull, all is like a left hand, so unapt, and untoward, that it cannot turn it self to any good.

Therefore Gods Suiters have so hard passage in mens Councils, Judgments, and Parliaments, because they do not give him their hearts, which should be the first offering of all ; if they would give him their hearts before they sit down to hear his cause, they could not deny him any thing that is for his honour, though it were against their profit: but as Christ saith, *Not my will, but thy will* ; so they would say, It is not our kingdom, but thy kingdom ; it is not our Church, but thy Church ; therefore not our will, but thy will ; not our law, but thy law ; not our discipline, but thy discipline reign in it ; and all that give their hearts, subscribe to this : the rest say, Not thy will, but our will ; not thy law, but our law ; not thy discipline, but our discipline ; because as the Apostle saith, *They seek their own glory, but not Christs*, Phil. 2. 21. This hath been the rub ever since Antichrist was first resisted. Herod could not see how he should be King, if Christ should reign : therefore as the Image-makers cryed and stormed when Images should go down, alledging that they lived by that Craft ; so if you mark what kind of men they were which did preach, and write, and labour so hotly against Religion, it is they that were like to lose some of their dignities or their commodities by it.

The Scribes and Pharisees resisted Christ more than the people, because he denounced wo to them, and misliked that they should be called *Rabbi* : how hard is it to follow Christ when he saith, *Leave all* ? nay, if he bid us leave any thing for him, though we should leave our selves, Mat. 16. 24 ? The tongue will not praise, because the heart doth not love ; the ear doth not hear, because the heart doth not mind ; the hand doth not give, because the heart doth not pity ; the foot doth not go, because the heart will not stir : all stay upon the heart, like the Captain that should give the onset. Thus to shew that he deserveth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this world are not worthy of it, nor a piece of it, nor a thought, unless it be to contemn them, as Solomon thought of vanity : for if the heart be the temple of God, he which giveth it to any thing else, committeth Sacriledg, and breaketh that commandment, *Give unto God that which is Gods*, Mat. 22. 21. Eccl. 1. 13, 14.

Thirdly, That all should consent so with the heart, that we should speak as if our heart did speak, pray as if our heart did pray, hear as if our heart did hear, give as if our heart did give, remit as if our heart did remit, and counsel as if our heart did counsel, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if we could keep, nothing that we do should any way trouble us, because nothing is trouble-

John 11. 43.

Mat. 23. 7.

Mark 10. 21.

Psal. 4. 4.

Job 22. 2.

troublesome, but that which goeth against the heart.

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart doth all for love: this Christ requires, when he cast off that Disciple that offered to follow him for advantage; *The birds have nests, and the foxes have holes* (saith Christ), *but the son of man hath not a place to hide his head*: shewing his Disciple, if he will follow him, he must not look for a place to hide his head: we must leave all to follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Fifthly, That we should not serve God by fits, as we use to pray when the night comes, to hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in *1 Thes. 5. 16. Rejoyce evermore, pray continually, in all things give thanks*. Who is this which rejoyceth, and prayeth, and thanketh continually? The tongue prayeth but sometime, the ear attendeth but sometime, the hand giveth but sometime; but the heart prayeth, and praiseth, and worshippingeth always: a man may serve God alway with his heart, and never be weary, because the heart cannot serve him, unless it rejoyce in his service: and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the world, the hour of tediousness, like a long sickness, he is tired before he begin, and thinketh himself in the Stocks until the Sermon be ended, and until his prayer be done, that he may be at liberty, and return to his old bias again.

Lastly, This shews how God mislikes our coldness in hearing, or praying, if we cannot say with the Virgin in *Luke*, the first chapter, and six and fortieth verse, *My soul doth magnifie the Lord*. All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Joseph* charged his brethren that they should not come to him for Corn unless they brought *Benjamin* unto him, whom they left at home: so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behind. The tongue without the heart is a flattering tongue; the eye without the heart is a wicked eye; the ear without the heart is a vain ear; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand, which rejecteth a Sacrifice if it be but lean or bruised? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. ver. 1. *If I give all that I have, and not love, that is, give not my heart, it avails me nothing*: he saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: he which

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too much which they do, and they think God more beholding to them for bluring out a *Pater-noster*, or staying a Sermon, or fasting a Friday, than they to him for all his benefits: and when they have done, what is their reward? *Wo be unto you*, like the Scribes and Pharisees, because you give not your hearts, but your mouths: therefore we do but vex our selves, and lose our labour, thinking to make God believe that we pray, when indeed our lips do but pray: whereby it comes to pass, as we serve him, so he serveth us; our peace is not in deed, but in word; our joy is not in heart, but in countenance; a false comfort, like our false worship: for he which giveth God his lips instead of his heart, teacheth God to give him stones instead of bread, that is, a shadow of comfort for comfort it self.

Mat. 23. 1.

Mat. 15. 8.

Now when we have given God fair words and long prayers, and solemn fasts, and mourning countenances, he puts us in but a word more to fill up the sacrifice, *Give me thy heart*, and it sufficeth. It is like the last suit of *Abraham*, when he said to God, *I will speak but this once*: so if thou wilt hear him in this, he will ask no more: therefore now conclude, whether God shall have thy heart or nothing: if thou consider what right he hath to ask it, and what cause thou hast to give it, thou canst not keep it till I end my Sermon.

Mal. 1. 8.

1 Cor. 4. 16.

Rom. 8. 32.

John 4. 10.

John 13. 9.

Gen. 13. 8, 9.

Of all the Suiters which come unto you, it seems there is none which hath any title to claim the heart, but God, which challengeth it by the name of a Son; as if he should say, Thou shalt give it to thy Father which gave it to thee: Art thou my Son? My Sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts; for the heart is the Temple of God: therefore if thou be his Son, thou wilt give him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Saviour desires it; thy Lord, and thy King, and thy Master desires it, which hath given his Son for a Ransom, his Spirit for a Pledg, his Word for a Guide, the World for a Walk, and reserves a Kingdom for thine inheritance. Canst thou deny him any thing, which hath given the Heir for the Servant, his beloved for his enemy, the best for the worst? Canst thou deny him any thing, whose goodness created us, whose favour elected us, whose mercy redeemed us, whose wisdom converteth us, whose grace preserved us, whose glory shall glorify us! O! if thou knewest (as Christ said to the woman of *Samarita* when she huckt to give him water) if thou knewest who it is that saith unto me, *Give me thy heart*, thou wouldst say unto him as *Peter* did when Christ would wash his feet, *Lord, not my feet only, but my bands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou hast given. For why should we not give him our hearts as well as our lips, unless we mean to deceive him with words for deeds? If *Abraham* gave *Lot* leave to chuse what part he did like, shall

shall we not give God leave to chuse that which he liketh? If he did not love thee, he would not require thy heart; for they which love, require the heart. The Master requires labour, the Landlord requires service, the Captain requires fight; but he that requires the heart, requires it for love, for the heart is love. We will give him little, if we will not give him that which he asks for love toward our selves: though he say, give it, yet indeed he hath bought it, and that dearly, with the deereft blood that ever was shed. He gave thee his heart before he desired thy heart; but a heart for a heart, a living heart for a heart which dyed: thou dost not lose thy life, as he did for thee; but thou bestowest thy life to glorifie him: thou dost not part from thy heart when thou givest it, but he doth keep it for thee, lest the Serpent should steal it from thee, as he stole Paradise from *Adam*, when it was in his own custody. He can keep it better than we, and he will keep it if we commit it to him, and lay it in bed of peace, and lap it with joy, and none shall take it out of its hands. Therefore, if ye ask me, why you should give your hearts to God? I do not answer like the Disciples which went for the Ass and Colt, *The Lord hath need*; but we have need: for unless we give our souls, how can he have them? and unless we have them, how can he save them? Therefore we have need. If ever the saying were true (*It is more blessed to give than to take*), more blessed are they which do give their hearts to God, than they which take possession of the world. *Abigail* did not gain so much by her gift to *David*, as we for our gift to God: for she was married unto *David*, but we are married unto Christ; of whom the Church doth sing in *Cant.* 5. that *no well beloved is like her beloved*: what heart could not be loved of him, though it do not love him? Who can assoil this riddle? We would have Christ our Bridegroom, and yet we will not be his Spouse. I would have him take my heart, and yet I will not give it. How should he keep it, or save it, or glorifie it, if I had it away, like the servant that buried his talent in the earth? So much as I keep from God, so much I keep from Heaven, and will not suffer him to glorifie it; as if I did wish one part to be saved, and another damned. He which would have his heart sanctified, and comforted, and enlightened, and will not give it to God which should do it, is like a woman which would have her dough leavened, and layeth her dough in one place, and the leaven in another, where one cannot touch the other: then cometh the tempter, and takes them asunder, and seizeth upon the heart, because he finds her alone. This is his seed-time, now he enters into it, and fills it with his poyson, till the Temple of God be the sink of sin; and the heart which should be the seat of holiness, grace, and wisdom, a heart of pride, a heart of envy, a heart of lust, more like a belly than a heart. How many things lodg in the heart, when God is not there?

It is a world to think how the divine soul, which descended from heaven to bring forth fruit, is become a fit soil for every weed : whereby we may see what hearts we have before we give them to God.

Gen. 28.13.
Psal. 108.1.

Mat. 13.
Mat. 22.

Mat. 21.23.

1 Sam. 25.10.

Psal. 24.4.

Gen. 17. 36.

Mat. 25. 11.

Luke 15. 22.

Therefore now ask your hearts, whose they are, and how they are moved with these words? how many here will give to this collection? whose heart is gone up unto him since I began to speak? Here one, and there one runs up the ladder, like the Angels that *Jacob* saw in his dream, and sing with *David*, *My heart is prepared, my heart is prepared*; and why not thou as well as he? Doth he not send for all alike? Wilt thou be the thorn, or the stone, or the high-way where the seed doth lose his fruit? Why, hadst thou rather be compelled than invited, since thou art called to a Banquet? How many hearts more might we draw to God, if all that be here would go to him this day? But thus it stands, God hath sent unto us for our hearts, and we answer him as the Husbandman of the Vinyard when he sent for fruits; or as *Nabal* answered *David* when he sent for food, *Who is David?* or who is the Lord, that I should take my heart from pleasure and sin, and give it unto him? Thus we demur upon the cause when we should give, whether we should give or no; and ask the flesh, and our lusts, and our pleasures: and if the Devil will not give his assent, then we return an excuse, It is not mine to give: or if thou canst get the Devils good will, I will not stand; or let sin and pleasure have it for a while, and when they have done with it, then God shall have it. Thus every thing which should be thrown out, hath a place in our hearts; and he which should be received in, can have no room there, though he would open the doors of Heaven, if we would open the doors of our hearts, that the King of Glory might come in.

What shall become of those hearts, when he which craves them now, shall judg them hereafter? Then shall they stand like *Esau*, and see them blessed like *Jacob*, which gave their hearts; and cry themselves, as he did to his Father *Isaac*, Hast thou not reserved a blessing for us? What a heavy heart will it be then, when it may not joy any longer here, and the joys of Heaven are shut against it? and he which desired it, will not have it, because it comes like the foolish Virgins, when the doors of mercy are shut.

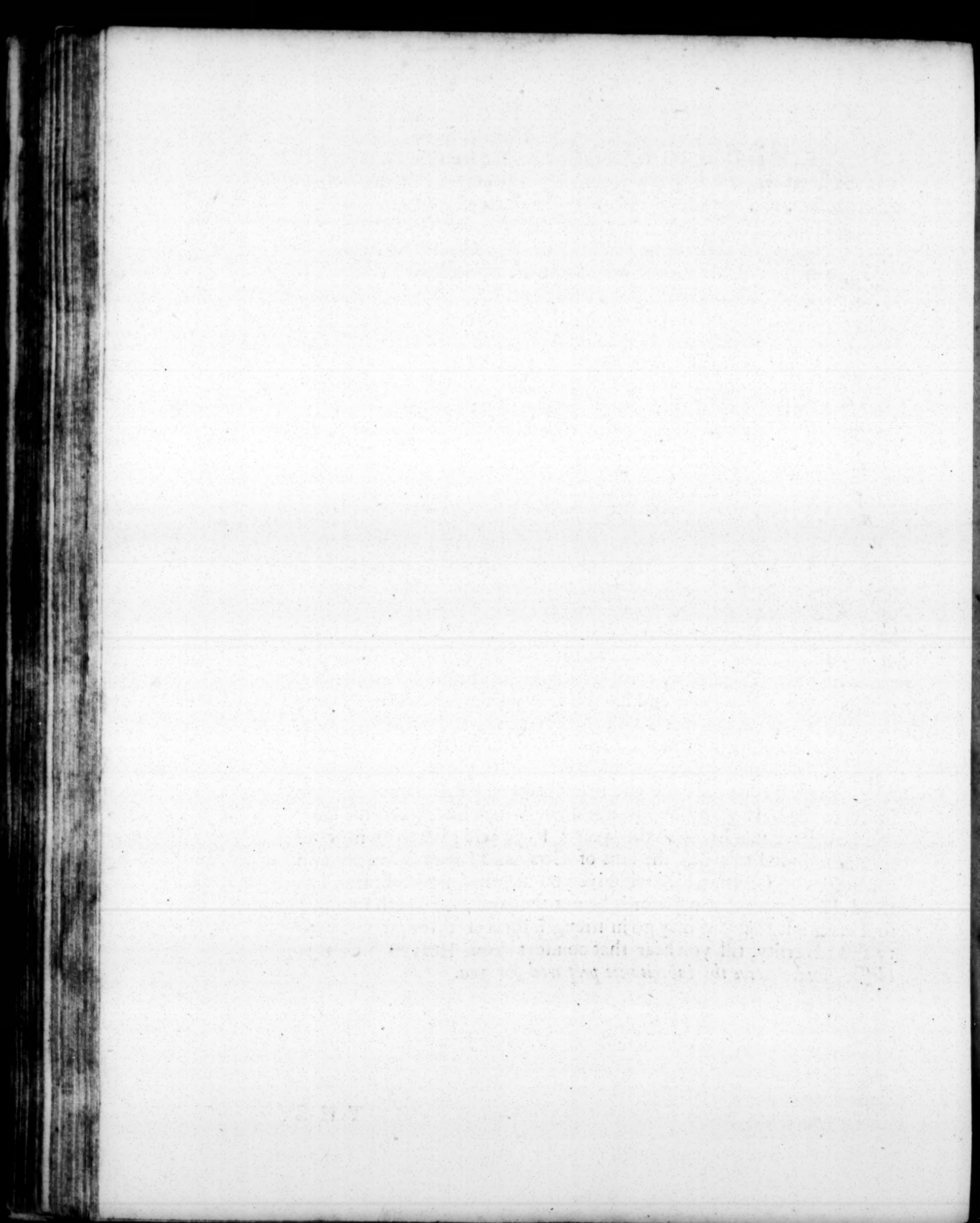
Thus ye have heard what God requires for all that he hath given you, and how all your services are lost until you bring it. What shall I wish you now before my departure? I wish you would give all your hearts to God while I speak, that ye might have a Kingdom for them. Send for your hearts where they are wandering, one from the Bank, another from the Tavern, another from the Shop, another from the Theaters; call them home, and give them all to God, and see how he will welcom them, as the Father embraceth the Son. If your hearts were with God, durst the Devil fetch them? Durst those sins come

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at them? Even as *Dina* was defloured when she strayed from home, Gen. 34. 2. so is the heart when it strayeth from God. Therefore call thy members together, and let them fast like a *Quest* of twelve men, until they consent upon the Law, before any more terms pass, to give God his right; and let him take the heart which he wooeth, which he would marry, which he would endow with all his goods, and make it the heir of the Crown. When you pray, let your heart pray; when you hear, Prov. 3. 1. let your heart hear; when you give, let your heart give; whatsoever Dan. 10. 22. you do, set the heart to do it: and if it be not so perfect as it should or ought to be, yet it shall be accepted for the friend that gives it.

Now if you cannot command your hearts to turn unto God, because the Devil pleads custom, and the flesh will not agree to leave her possessions, then remember what Christ saith, *When you give alms*, Mat. 6. 2. *let not your left hand know what the right hand doth*: so the flesh must not know what the spirit doth. Thou must not make thy lust of counsel: but as *Abraham* when he was bid to offer his son, rose up be-time, and left his wife at home, and never made *Sarah* privy, lest Gen. 22. 6. she should stop him, being more tender over her child (like women) than the Father is: so thou must give thy heart to God, before the flesh hear of it: for if *Abigail* had consulted with *Nabal*, whether 1 Sam. 25. 18. she should have supplied *David* with victuals or no, when he sent; the Miser would never have consented, which scolded so soon as he heard of it: therefore she went alone, and gave that which he asked, and never told her Husband what she would do, lest he should hinder her, which sought her welfare and his too: so we should steal our hearts from the world, as the world stole them from us, and transport them to God when the flesh is asleep.

I have but one day more to teach you all that you must learn of me: therefore I would hold you here until you assent to give all your hearts to God. If ye give them not now, where have I cast the seed? and how have you heard all this year? If ye will give them now, ye shall be adopted this day the sons of God, and I shall leave you in 1 Cor. 2. 16. the bosom of Christ, which will give you heaven for your hearts. The Lord Jesus grant that my words be not the savour of death unto any soul here, but that you may go in strength thereof through prosperity and adversity, till you hear that comfort from Heaven, *Come ye blessed, and receive the inheritance prepared for you.*





THE
True Trial
OF THE
SPIRITS.

1 Theff. 5. 19, &c.

- 19 *Quench not the spirit.*
 20 *Despise not prophecy.*
 21 *Try all things, and keep that which is good.*
 22 *Abstain from all appearance of evil.*

AT the last time when I spake of these words, *In all things give thanks, and Quench not the spirit*: Touching the first, I shewed you, That it is an easier thing to obtain of God, than to be thankful to him: for more have gone away speeders, than have gone away thankers. Then, how the wicked are beholden to God, as well as the just: and therefore it is said, that the Sun doth shine upon the just and the unjust. Then, how *Jacob* came not so barely to *Laban*, when he brought nothing with him but his staff in his hand, as man cometh into this world without strength or staff to sustain him: which made the Apostle to ask, *What have you which you have not received?* Therefore, to teach man to be thankful unto his Maker, he was not made in Paradise, the place of joy and hap-

Luke 17. 17.
Mat. 5. 55.
Gen. 19. 13.
1 Cor. 4. 4.
Gen. 2. 8.

happinefs : but being made out of Paradife, he was brought into Paradife, to shew how all his joy and happinefs came from God, and not from Nature, that he might know where to bestow his thanks. Therefore *David* to perswade all men to thankfulness, saith, *It is a good and pleasant thing to be thankful*. If he had said no more but *good*, all which love goodness are bound to be thankful : but when he saith not only *good*, but *pleasant* too, all which love pleasure are bound to be thankful : and therefore as *Peter's* mother-in-law so soon as Christ healed her of a Fever, rose up immediately to minister unto him ; so we, so soon as Christ hath done any thing for us, should rise up immediately to serve him. And as *Annah*, when she had received a son from God, did consecrate him to God again : so whatsoever we receive of God, we must give it to God again, that is, use it to his glory, and make it one of our means to serve him : for all things which we receive in this life, are given unto us, lest we should want any means to serve God. Then because the Apostle requireth *thanks* for all things, I shewed you, that he is not thankful before God, which thanks him only for his benefits ; but he is thankful indeed, which thanks him for his chastisement. It may be, while the Lord giveth, many will say, *Blessed be the name of the Lord*. But when the Lord taketh, who will say, *Blessed be the name of the Lord*? When the Lord did take, *Job* said, *Blessed be the name of the Lord*. There is one example then of *Pauls* Doctrine, which in all things gave thanks. The Prophet *David* saith, *Thy staff and thy rod have comforted me* : there is another example of *Pauls* Doctrine, which gave thanks unto God for his rod ; for an obedient child doth not only kiss the hand which giveth, but the rod which beateth.

After speaking of those words, *Quench not the spirit*; I shewed you, that the spirit doth signifie the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire ; and therefore *Paul* saith well, *Quench not the spirit*, because fire may be quenched.

Here I took occasion to speak of zeal, which is the fire of the Spirit ; shewing you, that God is pleased with zeal, as men are pleased with love : but as Christ did baptize with fire, so *John* did baptize with water ; and as the Holy Ghost descended with fire, so he did descend with wind, that cooleth fire ; shewing, that our zeal should be a temperate zeal, as our Master's was. *Isaiah* was commanded to cry, but not to roar : the Jews might not gather too much Manna, no more than they might gather too little. As there is a measure in knowledg, so there is a measure in zeal ; that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety*. The Disciples were commended for their zeal, when they left all to follow Christ ; but Christ reprov'd them for their zeal, when they would pray for fire from Heaven to consume the *Samaritans*. Therefore

zeal

Psal. 147. 1.

Mat. 8.

1 Sam. 1.

Job 1.

Psal. 23. 4.

Mat. 3.

Of zeal.

Mat. 5. 11.

Acts 2.

Isa. 6. 8.

Exod. 15. 18.

Rom. 12. 3.

Mark 10. 28.

Luke 9. 59.]

zeal and discretion united together, are like the two Lions which supported the Throne of *Solomon*: and he which hath them both, is like *Moses* for his mildness, and like *Phineas* for his fervency: therefore as wine is tempered with water, so let discretion temper zeal. But I need not bring water to quench that fire that is out already. I would rather I could say of you, You are too zealous, as *Paul* told the *Athenians*, they were too superstitious. But our sickness is not a hot sickness, but a cold sickness: the hot body is distempered, but the cold body is dead. Zeal was never infamous before our days; the Papists are commended if they be zealous; but the Protestant, if he be zealous, is held in derision.

Then I shewed you how the spirit is quenched, as a man doth quench his Reason with over-much Wine; and therefore we say, When the Wine is in, the Wit is out; because before, he seems to have reason, and now he seems to have none: so our zeal, and our faith, and our love, are quenched with sin. Every vain thought, and every idle word, and every wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the business of this world; some quench it with the lusts of the flesh; some quench it with the cares of the mind; some quench it with long delays, that is, not plying the motion when it cometh, but crossing the good thoughts with bad thoughts, and doing a thing when the Spirit saith, Do it not; as *Ahab* went to battel after he was forbidden. Sometime a man shall feel himself stirred to a good work, as though he were led to it by the hand; and again, he shall be frightened from some evil thing, as though he were reprov'd in his ear; then, if he resist, he shall straight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he shall hardly recover his peace again. Therefore *Paul* saith, *Grieve not the Spirit*; shewing, that the spirit is often grieved, before it be quenched; and that when a man begins to grieve, and check, and persecute the spirit, lightly he never ceaseth until he have quenched it; that is, until he seem to have no spirit at all, but walketh like a lump of flesh.

After *Quench not the Spirit*, followeth, *Despise not prophesying*. In the end of this Epistle, *Paul* speaketh like a Father which is come to the end of his life; who, because he hath but a while to speak, heapeth his lessons together, which he would have his sons remember when he is gone: so *Paul*, as though he were set to give good counsel, and had not leisure to speak that he would, sendeth the *Thessalonians* a brief of his mind, which their meditation should after amplify and expound unto them.

His first advice is, *Quench not the spirit*: that is, when a good motion cometh, welcome it like a friend, and cross it not with thy lusts. The second admonition teacheth how the first should be kept, *Despise*

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Prophecyng. *not prophecyng*; and the Spirit will not quench, because prophecyng doth kindle it. The third admonition teacheth how to make fruit of the second; Try the doctrines of them which prophesie, and thou shalt not believe error for truth, but hold the best. The fourth admonition is the sum of all, and it cometh last, because it is longest in learning; that is, *Abstain from all appearance of evil*. This is the sum of all; for he which can abstain not only from evil, but from the appearance of evil, is so perfect as a man can be in this sinful life. Put all these together, and it is as if *Paul* should say, Quench not the spirit by despising of prophecyng; neither despise prophecyng, because all do not prophesie alike; but rather, when you hear some preach one way, and some another, when you see some follow him, and others follow him, do you try the doctrines by the Scripture, as the men of *Berea* did, and chuse that which is best, and soundest, and truest, having alway such an eye to the truth, that you abstain from all appearance of error: so jealous the Holy Ghost would have us of our faith, that we set no article upon our Religion, but that which is an undoubted truth; as *Moses* did nothing in the Tabernacle, but that which was shewed in his pattern. It seems that there were some among the *Thessalonians*, as there be amongst us, which did forsake all Religion, because the Preachers did not agree, or because the lives of Professors gave some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the Word for the Preacher, or why they should despise Religion for the Professor, because the Word and the Religion are not theirs which teach it, and profess it, but Gods, and therefore cannot be polluted by them, no more than God. Then he concludeth, that seeing it is necessary that there shall be always errors and heresies to try us, we should also try them, and thereby be provoked so much the more from Error, or Heresie, or Superstition; that we abstain even from the appearance thereof, lest we fall into the sin, that is the scope of these words. *Despise not prophecyng*. This admonition is as it were the keeper of the former; for by prophecyng the Spirit is kindled; & without prophecyng the Spirit is quenched: and therefore after *quench not the spirit*, *Paul* saith, *despise not prophecyng*, shewing, that as our sin doth quench the spirit, so prophecyng doth kindle it. This you may see in the Disciples that went to *Emaus*, of whom it is said, when Christ preached unto them out of the Law and the Prophets, the spirit was so kindled with his prophecyng, that their hearts waxed hot within them. This you see again in *Sauls* messengers which were sent for *David*, when they came among the Prophets, and heard them prophesie, their spirit was so kindled, that they could not chuse but prophesie also; insomuch that *Saul* came after himself, and hearing the Prophets (as they did), the Spirit came upon him likewise, and he prophesied too: whereupon it was said, *Is Saul also among*

Acts 17. 11.

Luke 24. 32.

1 Sam. 19. 20.

among the Prophets? This is no marvel, that the spirit of man should be so kindled, and revived, and refreshed with the word; for the word is called the food of the soul; take away the word from the soul, and it hath no food to eat; as if you should take food from the body, the body would pine. And therefore *Solomon* saith, *Without visions the people perish*: that is, without prophesying the people famish. Therefore he which loveth his soul, had not need to despise prophesying, for then he famisheth his own soul, and is guilty of her death: therefore that Pastor, or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh or keepeth away the food, doth famish the body. The Apostle might have said, Love prophesying, or honor prophesying; but he saith, *Despise not prophesying*. And why doth he forbid to despise prophesying? why did Christ say, *The poor receive the Gospel*? but to shew, that the rich did contemn it. Why doth *Paul* say, *I am not ashamed of the Gospel*? but to shew, that many are ashamed of it. Even so he saith, *Despise not prophesying*: shewing, that the greatest honour which we give to Prophets, is, not to despise them: and the greatest love which we carry to the Word is, not to loath it. If we do not despise the Preachers, then we think that we honour them enough; and if we do not loath the word, then we think that we love it enough: therefore the Apostle saith, *Despise not prophesying*, but honour prophesying. *Prophesying* here doth signifie preaching, as it doth in *Rom. 12. 6*. Will you know why preaching is called *prophesying*? To add more honour and renown to the Preachers of the word, to make you receive them like Prophets, and then Christ saith, *You shall have a Prophets reward*: that is, not such a reward as you give, but such a reward as God giveth. *Mat. 10. 41.*

Lastly (if you mark), *Paul* saith not, *Despise not Prophets*, but *prophesying*; signifying, that from the contempt of the Prophets, at last we come to despise prophesying too; like the Jews, who when they were offended with the Prophet, charged him to prophesie no more. Therefore as Christ warned his Disciples to hear the Scribes and Pharisees, although they did not as they taught; so *Paul* warneth the *Thessalonians*, that if any Prophets among them do not as they teach, and therefore seem worthy to be despised like the Scribes and Pharisees; yet that they take heed that they do not despise prophesying for the Prophets. Because the Preachers are despised before the Word be despised, therefore we will speak first of their contempt. *Jer. 11. 27.*

Christ asked his Disciples, what they thought of him? So I would ask you, What you think of Preachers? Is he a contemptible person which bringeth the message of God, which hath the name of an Angel, and all his words are messengers of life? Prophets are of such account with God, that it is said, *God will do nothing before he re-*

- veals it unto his Prophets* : so Prophets are (as it were) Gods Counsellors. Again, Kings, and Priests, and Prophets, were figures of Christ; all these three were anointed with oyl, to shew that they had greater graces than the rest; but especially the Prophets are called *men of God*, to shew, that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take upon them to prophesie, lest that noble calling should become vile and despised by such unskillful handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the Leper to come unto him, these were his words, *Naaman shall know that there is a Prophet in Israel*; as though all the glory of *Israel* were chiefly in this, that they had Prophets, and others had none; as if one Parish should triumph over another, because they have a Preacher, and the other have none. Therefore when this Prophet was dead, *Joash* the King came unto his Corps, and wept over his face, and cryed, *O my father, my father, the Chariots of Israel, and the Horse-men of the same!* Shewing, that the Chariots, and Horses, and Soldiers, do not so safe-guard a City, as the Prophets which teach it, and pray for it. Therefore when God would mark the *Israelites* with a name of greatest reproach, he calleth them a people which rebuke their Priests: as if he should say, Usurpers of the Priests office; for they rebuke their Priests, which are appointed to rebuke them.
- Acts 16. 15.* How joyful and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you think me to be faithful* (saith she), *come to my house*: shewing, that never any guests were so welcome to her house before. How tender was the *Shunamite* over *Elisha*, that she built an house to welcome him, and to keep him with her? thinking all the places in her house too bad for him, she built him a new room to make him stay with her. How much did the *Galatians* make of *Paul*, that he saith, they would pull out their own eyes to do him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bade you honour them before? No, *Paul* chargeth us to receive our Teachers, as he was received himself, saying, *He which laboureth in the word, is worthy of double honour*: that is, the Preacher (after a sort) is more to be honoured than the Ruler: for *Aaron* was the elder brother, but *Moses* was the younger brother: and therefore if there be any appendix, the Magistrate is the appendix: for if *Aarons* Urim and Thummim would have served, *Moses* Rod and Staff should not have needed: but when the tongue could not perswade, the rod did compel; and so came in the Magistrate. As *Paul* sheweth the *Thessalonians*, how the Preachers of the Word should be honoured; so he teacheth the *Philipians* how to honour their Teachers, saying, *Receive him in the Lord with great gladness, and make much of such*; that is, shew your selves so glad of him, that he may
- Amos 3. 7.*
- 1 King. 13. 1.*
- 1 Cor. 14. 34.*
- 2 King. 5. 8.*
- 2 King. 13. 14.*
- Gal. 4. 15.*
- 1 Tim. 5. 14.*
- Exod. 28. 30.*
- Phil. 2. 29.*

may be glad of you. Have you need to be taught? Why, *Paul* would have you make much of such; because they are like Lamps, which consume themselves to give light to others; so they consume themselves to give light to you: because they are like a Hen, which coddleth her Chickens together from the Kite; so they coddle you together from the Serpent: because they are like the shout, which did beat down the walls of *Jericho*; so they beat down the walls of sin: because they are like the fiery pillar, which went before the *Israelites* to the Land of Promise; so they go before you to the Land of Promise: because they are like good *Andrew*, which called his Brother to see the Messias; so they call upon you to see the Messias, and therefore make much of such. Josh. 6. 20. John 1. 4.

If we should make much of Prophets, how much should we make of Propheying? If we should love our Instructors, how much should we love Instruction? *Simeon* keeping in the Temple, met with Christ: so, many hearing the word, have met with knowledge, have met with comfort, have met with peace, have met with salvation; but without the word never any was converted to God. Therefore whensoever the word is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*; be of good comfort, the Lord calleth thee: but when the word is not preached, then every man may say to himself, Beware, the Devil calleth thee. When the Prophets went from *Jerusalem*, the Sword, and Famine, and Pestilence, and all the Plagues of God rained upon them; even as fire came upon *Sodom* so soon as *Lot* was gone out: therefore what may those Lands fear which use their Prophets as the Jews used those which were sent to them? *Amos* calleth it an evil time wherein the prudent keep silence, *chap. 5. ver. 13.* therefore this is an evil time, wherein the prudent are silent. Luke 2. 28. Mark 10. 49. Gen. 19. 24.

There be two Trades in this Land, without the which the Realm cannot stand; the one is the Kings Soldiers, and the other is the Lords Soldiers; and the Lords Soldiers are handled like the Kings Soldiers: For from the Merchant to the Porter, no Calling is so despised, so contemned, so derided, that they may beg for their service; for their Living is turned into an Alms. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is, *Quasi quis*, that is, the Minister is no body, because no body is despised like him. Receive a Prophet in the name of a Prophet; nay, receive a Prophet in the name of an Enemy, as *Ahab* received *Elias*, *Art thou here, mine enemy?* If *Paul* had lived in our days, he would not have said, *Despise not the Prophets*, but, persecute not the Prophets; for he should have seen not only despisers of the Prophets, but mockers of them; not only mockers of, but slanderers of them; not only slanderers, but hunters, and biters, and smiters of them. *Joseph* was troubled so soon 1 King. 21. 20. Gen. 37. 4.

as he began to feed his fathers sheep ; so the Pastors are troubled so soon as they begin to feed their Fathers sheep : every man thinks to find friends against them ; and though there be no law to hurt them, yet no man fears to accuse them, because authority doth dis-favour them, they cannot tell how to preach, nor what to say, because there
 1 King. 22.13. be so many *Ababs* which would have them say that which pleaseth them, though it be not true. Charm the Charmer never so sweetly, let his song be never so pleasant, yet many Adders are ready to stop their ears, and stop his mouth, like a Bird which is smitten in her song, of
 1 Sam. 19.20. the Archer whom she singeth unto : Even as *Saul* let his Spear flye at *David* while he played upon the Harp to solace, and comfort, and drive the evil spirit from him : so while we play upon *David's* Harp to solace, and comfort, and drive the evil spirit from you , many let the darts of reproach, and the arrows of slander flye at us, saying, as
 1 King. 17.18. the woman said to *Elijah*, *If thou hadst not been, my child had not dyed* : if we had not been, their peace had not dyed ; if we had not been, their sports had not dyed ; if we had not been, their customs, and their titles, and their honours had not dyed. And why should
 Mat. 2. 15. not *Herod* and *Archelaus* dye which sought the death of the Child ? Why should not any Custom, or Honour, or Pleasure dye, which seeketh the death of Religion ? *Alas* (saith *Jeremiah*) *what have I done that all men should curse me* ? If we do preach but the truth, you
 Jer. 15. 20. should not hate us for the truth. Now *Obadiab* had need to hide the
 1 King. 18. 3,4. Prophets again to save them out of prison : where is *Rahab*, that she
 Josh. 2. 1. might convey away the servants of God ? Once *Baals* Prophets were
 1 King. 10. 18. punished, but now Christs Prophets are punished : once they did ask,
 1 Sam. 9. 9. *Where is the Seer that he may teach us* ? but now they ask , *Where is the Seer, that we may take him* ? Once they did build houses for the
 2 King. 4. 10. Prophets, like the *Shunamite* ; but now they take their houses from them, and think they do God service , when they make them , and their wives, and their children, and their servants beggars. Once *Paul*
 1 Tim. 4. 12. said to *Timothy*, *Let no man despise thy youth* ; shewing, that Preachers should not be despised for their youth : but now they despise the young Prophets and the old too. How is the double honour turned to single honour ? Nay, how is our honour turned to dishonour ? *If I be a Master* (saith God) *where is my fear* ? so, if we be Prophets, where is our reverence ? Doth not the contempt of the Prophets cry unto God, as well as the blood of *Abel* ? When the Messengers which
 Gen. 4. 10. were sent unto the Vineyard for fruit , were beaten of them which
 Mark 21. 43. should have laden them, then it is said, that the Lord of the Vineyard waxed wroth, and said, that he would let out the Vineyard to others, which should yield him the fruits thereof. The meaning hereof is this, that when the Preachers and Teachers which Christ sendeth to his Church for fruits, are abused and persecuted of them whom they call

call to the Banquet, then he will remove their light and his Gospel to others, which will yield him the fruits thereof. Therefore what may this Land fear, which hath used Christs Ambassadors as *Ammon* used *Dauids* Ambassadors? *Jerusalem* is left without one Prophet, because 2 Chron. 10. 4. she despised them. *Sodom* was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*; and are not these examples written for our warning? The time came that *Saul* 1 Sam. 28. 6. sought for a Prophet, and God would not answer him by Prophets, because he had despised his Prophets before; so the time cometh when you shall ask, Where is the Seer? and they shall say, he is wrapt away like *Elijah*: a Prophet was amongst us, but when he was despised in *Jerusalem*, he was sent to *Nineveh*. Is not Judgment begun already? Doth not the Gospel stand at the door, as if she were ready to take her leave? Are we not come from despising of prophets, almost to the despising of prophesying too? Do not many run unto the Rulers, as young *Joshua* ran to *Moses*, and cry, Masters, forbid them to prophesie? Do not many walk in the streets, while we preach in the Temple? The beasts came to the Ark to save themselves; and Gen. 7. 9. will not men come to the Church to save themselves? but we may cry unto them as the children did unto their fellows in the Market, *We have piped unto you, and ye would not dance: we have lamented for you, and ye would not mourn.* Some come to hear us, as *Naaman* came 2 King. 5. 11. to *Elisha*, when the prophet had told him what he should do, he mocked him for it, he thought that he knew a better way than that himself. So they come to hear us, but they think they can teach us: but they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they think themselves wise, let them think us those fools whom God hath chosen to confound them. For although at all other times we are plain and simple as *Jacob*, yet at this time we have a promise, and it is given to us for your sake, to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as he hath done some of you before: therefore as the princely spirit 1 Sam. 11. 6. came upon *Saul*, when he should reign, to teach him how he should rule; so the propheticall spirit cometh upon Preachers, when they should teach, to teach them how they should speak: therefore as Christ was contented to be baptized of *John*, so be you contented to be instructed of us; that if we be more simple than you, the glory of God may appear more in converting you by us.

Hath not this despising of the Preachers almost made the Preachers Of Non-residency. despise preaching? The peoples neglect of the Prophets, hath made the Prophets neglect prophesying. The Non-resident keeps himself away, because he thinks the people like him better because he doth not trouble them. And the Drone never studieth to preach, for he saith that

that an Homily is better liked of than a Sermon: and they which would study Divinity above all, when they look upon our contempt, and beggary, and vexation, turn to Law, to Physick, to Trades, or any thing, rather than they will enter this contemptible Calling. And is not the Ark then ready to depart from *Israel*?

Now if you will know what makes Prophets and Prophefying so despised, you may see first in *Jeroboams* Priests. It is said, that *Jeroboam made Israel to sin*: that is, *Jeroboam* made *Israel* to contemn Religion, because he made Priests of the basest of the people; therefore they which make priests like *Jeroboams* priests, make the people contemn the priests and Religion too. Why might none carry the Ark but the *Levites*? Was it not lest the Ark (which was a sign of God) should be despised? Therefore none should meddle with the word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can go, before they can speak; and send them to fight the Lords battels, before they have one stone in their hand to sling at *Goliath*; that is, one Scripture to resist the Tempter. This is either because the Patrons, or the Bishops, have lime upon their fingers, which makes them like blind *Isaac*, that they take no heed whom they bless.

The second thing which makes Prophets and Prophefying despised, is the lewdness and negligence of them that are able to do well in their Ministry, and yet do contrary. It is said of *Hophni* and *Phineas*, that by their corrupt sacrificing they made the people abhor the sacrifice: so many by their slubbering of the word (for want of study and meditation) do make men think, that there is no more wisdom in the word of God, than they shew out of it; and therefore they stay at home, and say, they know as much as the Preacher can teach them.

Of Preaching, and unworthy Preachers. There is a kind of Preachers risen up but of late, which shroud and cover every rustical, and unfavoury, and childish, and absurd Sermon, under the name of the simple kind of teaching, like the Popish Priests, which make ignorance the mother of devotion: but indeed, to preach simply, is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly, and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many Preachers preach so barely, and loosely, and simply, it is your own simplicity, which makes them think, that if they go on and say something, all is one, and no fault will be found, because you are not able to judg in or out: and so because they give no attendance to doctrine, as *Paul* teacheth them, it is almost come to pass, that in a whole Sermon the hearer cannot pick

pick out one note more than he could gather himself. Wheat is good, 1 Tim. 4. 16. but they which sell the refuse of wheat are reprov'd, Amos 8. 6. so preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if he should read an homily. In Jer. 48. there is a curse upon them which do the business of the Lord negligently. If this curse do not touch them which do the chiefeft business of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not have prophesying despised, and yet they make it despised themselves. Note.

The last thing which makes *Prophets* and *Prophecy* despised is the diversity of minds: while one holdeth one way, and another another way, some leave all, and will be of no Religion, until both parties agree: as if a Patient should pine himself, and eat no meat at all, because one Physitian saith, that this meat will hurt him; and another saith, that meat will hurt him. These are the three enemies which make us and our labours despised.

Now what shall we answer to our despisers? *Rejoyce not against me, O mine enemy* (saith the Church) *for I shall be raised*: so, Despise not the Prophets, O ye Israelites, for they shall be honoured. Peter saith to *Ananias* and *Sapphira*, *you have not lyed unto men, but unto God*; Acts 5. 3. so you have not despised man but God; for Christ saith, *He which despiseth you, despiseth me*. When Satan slew *Jobs* servants, his malice was against *Job*: so when you despise Gods servants, your presumption is against God: for *that which you do unto them* (saith Christ) *you do unto mee*. Why then, if they despise Christ, Christ will despise them: for he told *Saul* that he spurned against the prick, that is, he spurned against that which would spurn against him. Therefore if you give unto Christ, when you give unto the poor; and if you honour Christ, when you honour his Prophets: then, as you give to the poor for Christs sake, so despise not the Prophets for Christs sake. If for all this, we must be despised still, then this is our remedy, *Paul* saith, *Whatsoever we are to you, yet we are a sweet savour to God, both in them which are saved, and them which perish*; that is, though we bring him word that you will not come to the Banquet, yet we shall be welcome without you. And so much of that. Mich. 7.
Luke 10. 16.
Job 1. 16.
Mat. 19.
2 Cor. 2. 15.

After *Despise not Prophecy*, followeth, *try all things*, as if he should say, Despise not Prophecy, but for all that try Prophecy, lest thou believe error for truth: for as among Rulers there be bad Rulers, so among Prophets there be false Prophets. This made Christ warn his Disciples to beware of the leaven of the Pharisees, that is, of their false doctrine. This made *John* say, *Try the Spirits*. And therefore we read in *Acts* 17. 11. how the men of *Berea* would not re-

Gen. 1. 2.

ceive *Paul's* Doctrine before they had tried it : and how did they try it ? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to try others, whereby He was tried himself : whereby we may see that if you use to read the Scriptures, you shall be able to try all Doctrines : for the Word of God is the touchstone of every thing, like the Light which God made to behold all his Creatures ; so is the Scripture to decide all questions : every doubt must come to the Word, and all Controversies must be ended at this Tribunal : the Scripture must speak which is right, and which is wrong ; which is truth, and which is error, and all tongues must keep silence to hear it : so God hath appointed that the Judge of our Controversies, which He saith in *John* 12. 48. *shall judge us in the last day.* Here a man may ask : If it be so that God would have us to try all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councils, nor by Angel, nor by Pope ; How then do the Papists say, we must believe as the Church believeth ? and never look in the Scripture, whether our Teachers say as God saith, but take it upon their credit, as a blind man eateth his meat.

Gen. 3. 13.

A man trieth his Horse which must bear him : and shall he not try his faith which must save him ? *Paul* saith, *Let everyone be able to give a reason of his faith.* Is this a reason of our faith to say, I believe so, because *Rome* believeth so ? or rather because that the Word doth teach me so. It will not answer for them which dye in Heresie, to say, the Priests taught us so ; no more than it would excuse *Eve*, to say, the Serpent taught her so : for God saith, *Be not deceived*, neither by Serpent, nor by Prophet, nor by Angel. Therefore I conclude with *Paul*, *Despise not Prophecy*, lest the Gospel be taken from you : and yet, *try Prophecy*, lest you receive error for truth.

Act. 8. 31.

As we are to try Doctrines, so *Paul* would have us to try our thoughts, and our speeches, and our actions : therefore he saith, *Try all things.* He doth not bid us take a taste of all sins and vanities as *Solomon* did to try them ; for they are tried already : but that we should set the Word of God alway before us like a rule, and believe nothing, but that which it teacheth, love nothing, but that which it prescribeth ; hate nothing, but that which it forbiddeth ; do nothing, but that which it commandeth ; and then we try all things by the Word. As the Eunuch said, *How should I understand without an Interpreter ?* so thou mayest say : How should I try without the Word, which is the touchstone of good and evil ?

Mat. 22.

Now when we have tried by the Word which is truth, and which is error : what should we do then ? *Keep that which is best* : that is, stay at the truth, as the Wise men stayed when they came to Christ. We must keep and hold the truth, as a man gripeth a thing with both his hands : that is, defend it with thy tongue, maintain it with thy purse,

purse, further it with thy labour, in danger and trouble, and loss and displeasure, come life, come death; think, as Christ did seal the truth with his blood, so thou must seal it with thy blood, or else thou dost not keep it, but let it go. Well doth *Paul* put try before chuse: for he which trieth may chuse the best: but he which chuseth before he try, takes the worse sooner than the best: and therefore the Popes Priests, because the people should take superstition before religion, will never let them have the touch-stone, but keep them from the Scripture, and lock it up in an unknown tongue, which they cannot skill of, lest they should try their doctrines, like the men of *Berea*, making Religion a craft, as men call their trades. Therefore, as *Josiah* rejoyced that the Book of God was found again: so we may rejoyce that the Book of God is found again: for when the people might not read it, it was all one as if they had lost it. Acts 17.

After Try all things, and keep the best, followeth, *Abstain from all appearance of evil*. As if he should say, that is like to be best, which is so far from evil, that it hath not the appearance of evil: and that is like to be the truth, which is so far from error, that it hath not the shew of error: whereby he sheweth, that nothing should be brought into the Church, or added to our Religion, but that which is undoubted truth, without suspicion of error. It is not enough to be perswaded of our faith, but we must be assured of it: for Religion is not built upon doubts, but upon knowledge. Here we may marvel why *Paul* biddeth us, *Abstain from all appearance of evil*: because Sin, and Heresie, and Superstition are Hypocrites; that is, Sin hath the appearance of Virtue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the visor be taken away from it, it will appear to be a Sin, and Heresie, and Superstition, though at the first sight the visor do make it seem none, because it covereth the evil, like a painted Sepulchre upon worms and rotten bones.

Hereby we are taught to judge of all things as they are, and not as they seem to be. As we draw aside the curtain before we behold the Picture: so we must remove our Prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church: As *Paul* saith, *Examine whether you be in the faith*: so examine whether you have the shew of error. Hath it not the shew of error, to broach a Religion which was never heard of before? Hath it not the shew of error, to retain an opinion, which the Author himself hath recanted? as though ye would suck up that which the Dog hath vomited? Hath it not the shew of error, to affirm that those Preachers may not be heard, which (by their own confessions) have converted them to the knowledge of God, and daily convert others? Hath

it not the shew of error, to affirm that the Lords Prayer may not be used for a Prayer, which for any thing that we or they can read, was so used from the beginning?

Hath it not the shew of error, to say that no man may use any set Prayer? seeing there be many set Prayers, and Psalms, and blessings in the holy Scripture, which were used in the same form? Hath it not the shew of error, to affirm that we have no Church, and yet to grant that our Martyrs which died in Popery, were true members of the Church? Hath it not the shew of error to affirm, that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of error to affirm, that the Church of Christ was ever invisible before this age, and that it is such a small flock as their number is? and that it hath set foot nowhere but in *England*? Hath it not the shew of error, to hold that for good and sound Religion, which is altered every day, adding and detracting, as though a man should make a Religion of his own invention, so fast as new conceits come into his brain? Let them think what *Paul* saith unto them, *Be wise unto sobriety*, and suspect that construction which your selves devised: for *Solomon* saith, *There is an error upon the right hand, as well as upon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Yet, shall I say that we have not the shew of error? Nay, I would we were but in the shew of error. I may not call evil good, no more than than I may call good evil: and therefore let us pull out the beam out of our own eyes, as we would pull the moat out of their eyes. If *Paul* would have us abstain from every appearance of evil, sure he would have us abstain from Heresie, and Idolatry: for these are the greatest evils. But if we be not Idolaters, yet we have the shew of Idolatry: if we be not of Antichrists Religion, yet we are of Antichrists fashion, so long as we have the same vestures, and the same orders, and the same titles that Antichrist knoweth his Ministers by. It is said that the Serpents sting is in her tail, and so it seems: for this tail of Antichrist (which the Pope hath left behind him, like an evil favour) is unto us as the remnant of the Canaanites were unto the Jews: they should have destroyed all the Canaanites, but because they spared some, therefore they whom they left were goads in their sides, and pricks in their eyes, that they could never be in quiet for them: so we should have expelled the head and the tail too of Antichrist: but because we did not therefore the remnants of Popery are goads in our sides, and pricks in our eyes, that we cannot yet be in quiet for them. Therefore let us pray that he which hath taken away the evil, will take away the shew of evil too.

Rom. 12. 3.
Prov. 4. 27.

Of Cere-
monies.

Num. 33. 55.



THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Jesus Christ.

I Have chosen a Text which is the sum of the Bible. For all Scripture runneth upon Christ like the title of a Book, because he is *Alpha* and *Omega*, the beginning and the end of mans salvation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Gospel. Some places point to his Divinity, some to his Humanity, some to his Kingdom, some to his Priesthood, some to his Prophecy, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorification; all point to the Saviour, like *John Baptist*, when he said, *This is the Lamb of God which taketh away the sins of the world.* Therefore learn Christ and learn all. Now to teach us how we should hear, and how we should love, and how we should fear, and how we should believe, and how we should follow Christ, that we may know when we have learned him; the Apostle saith, *Put ye on the Lord Jesus Christ*: as though this word did contain all our duties unto Christ, to put him on: which seems to be the level of this phrase, if you mark how

Revel. 1. 8.

Joh. 1. 29.

it

Verf. 12.
Verf. 13.

Verf. 14.

Pfal. 109. 18.

1 Cor. 1. 30.

Mat. 11. 29.

Mark 10. 21.

Joh. 3. 4.

Gal. 3. 27.

Rom. 4. 7.

cometh in. For before, *Paul* saith, *Cast away the works of darkness, and put on the armour of light*: then he nameth the works of darkness which we should cast off: that is, Gluttony, Drunkenness, Strife, Envy, Chambering, Wantonness: after he nameth the Armour of Light, which we should put on, and calleth it by the name of the giver, *The Lord Jesus Christ*. In stead of Gluttony, and Drunkenness, and Strife, and Chambering, and Wantonness, and other patches of the Devil, wherewith man clotheth himself as with a garment; the Apostle giveth him another garment, which he calleth *Jesus Christ*. He doth not oppose vertue to vice, as one would think when he had said, Cast off Gluttony, he should have said, Put on sobriety: when he had said, Cast off wantonness, he should have said, Put on continency: when he said, cast off Envy, he should have said, put on Love: But instead of all vertues he commendeth the example of Christ for every vertue, and opposeth it to every vice: as if he should say, He which thinketh only to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what he shall fly, better than all the precepts in the world. Therefore this is the best thought in every action, for a man to think, what Christ would do, which was made not only Redemption and Salvation to save us, but Wisdom and Example to guide us. Therefore he saith, *Learn of me, and follow me*: as though we should think before we speak, whether he would speak so, and consider before we do, whether he would do so; and do all by his example, as the Scholar writeth by his Copy: or else we do not learn of him, but of our selves; and then we go away, like a child which scribbleth without a rule. If thou resolvest to speak and do no otherwise than Christ would speak and do himself, thou shalt be sure to do all things well, because thou followest a straight pattern: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be born again, cannot tell what *Paul* meaneth, when he saith, *Put on Christ*, as if one should put on another. I think many here may go to the Apostle, as the Apostles went to Christ, and ask of him, Master, expound to us what is this Parable?

This phrase is read in none but *Paul*, which hath written most of Justification by Christ: and therefore he useth all fit phrases, to express how we should apply Christ unto us, and in no terms he hath shewed it more lively than in this phrase, *Put on Christ*: for it signifieth that Christ doth cover us like a Garment, and defend us also safely like an armour. He hideth our unrighteousness with his Righteousness, he covereth our disobedience with his Obedience, he shadoweth our death with his Death, that the Wrath of God cannot find us,
Judge-

Judgment cannot spy us, the Curse cannot see us, for the Garment which covereth and hideth us. But as *Jacob* got a blessing in the name and apparel of *Esaü* his elder brother: so in the name and apparel of Christ our elder Brother, we receive the blessing, and are received into favour like Christ himself. For God saith not, This is my beloved Son which pleaseth me; *In whom I am pleased*: meaning, that not only Christ pleaseth God, but we please God in Christ: for Christ is our head.

Gen. 27. 2.

Mat. 3. 17.

1 Cor. 11. 3.

Ephes. 5. 23.

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding us in the face of Christ, doth love us straight, because his face doth please him. But Christ is not our head unless we be his members, Christ is not our Garment, unless we put him on: as Christ did put on our Garment when he clothed himself with our flesh, and took our infirmities, and bore our curse; so we must put on his Garment, that is, his Righteousness, his Merits, and his Death, which is as strange a vesture to us, as our flesh was to him, and much ado we have to put it on; and when it is on, there is great cunning to wear it cleanly and comely from soiling and renting, that such a precious garment be not taken from us again.

Revel. 3. 4.

Mat. 22. 11.

Mat. 7. 23.

Therefore many seem to wear this Garment which shall be thrust from the Banquet; because they wear it not: as those which will say, when the Lord shall come to judgment, We have seen thee in our streets, we have heard thee in our Synagogues, we have Prophesied, we have cast out Devils, we have wrought Miracles by thy name: as though if any had put him on, or born his marks, they were the men which were marked like his Servants: therefore who but they shall enter into Heaven? Yet Christ saith, *I know you not*: there is their reward, I know you not: as if he should answer, You wear not my Livery, you bear not my Cognisance for all your shews, therefore depart from me: so he put them off, because they had not put him on: for though they had seen his Person, and heard of his Vertues, yet they had no faith to apply his Mercies, his Merits, his Death, and his Righteousness unto them, without which no man can put on Christ, nor wear him. Faith is the hand which putteth him on. Faith taketh first his righteousness, and covereth her unrighteousness; then she taketh his Obedience, and covereth her disobedience; then she taketh his Patience, and covereth her impatience; then she taketh his Temperance, and covereth her intemperance; then she taketh his Continency, and covereth her incontinency; then she taketh his Constancy, and covereth her inconstancy; then she taketh his Faith, and covereth her diffidence; then she taketh his Humility, and covereth her Pride; then she taketh his Love, and covereth her rancour: and so taketh

Luke 13. 26.

Luke 13. 27.

one robe after another, and tricketh her self, until she have put on Jesus Christ; that is, until she appear in the sight of God like Jesus Christ, clothed with his Merits and Graces, that God hath no power to be angry with her, because she cometh so like his Son. This is to put on Jesus Christ, as you shall see more lively, when you have taken a view of the Garment, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparel, but they are too light, or too heavy, or too coarse, or too itale, and all wear out. At last the Apostle found a fashion that surpasseth them all: it is never out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worn, the fresher it is. What fashion have you seen comparable to this? It is not like the cloathes of *Dauids* Ambassadors, which covered their upper parts; nor like *Sauls* armour, which tired *David* when he should fight with it: nor like the counterfeit *Jeroboams* Wife, which disguised her self to go unknown: nor like the old rags of the *Gibeonites*, which deceived *Joshua*: nor like the paultry suite of *Micah*, which he gave once a year to his Levite: nor like the Gluttons flaunt, which jetted in purple every day: nor like the light cloathes which Christ said are in Kings Courts, and make them lighter that wear them: But it is like the garment of the High Priest, which had all the names of the Tribes of *Israel* written upon his brest; so all the names of the faithful are written in the brest of Christ, and registred in the Book of his Merits. It is like *Elias* mantle, which divided the waters: so he divided our sins and punishments, that they which are cloathed with Christ, are armed both against Sin and Death. It is like the garments of the *Israelites* in the Wilderness, which did not wear; forty years together they wandred in the Desert, and yet (saith *Moses*) their shoes were not worn, but their apparel was as when they came out of *Aegypt*: so the Righteousness of Christ doth last for ever, and his Merits are never worn out. As *Mordecai*, shined in the Kings robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured upon the Mount, *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Solomon* was not so glorious in all his royalty, nor the Lillies which are braver than *Salomon*, as he which is clothed with Christ, because the apparel upon him is better than all the world about him. Therefore if *David* said, Weep ye daughters of *Israel*, for *Saul* which cloathed you in purple; I may say, rejoyce ye daughters of *Israel*, for Christ which hath

2 Sam. 10. 4.

1 Sam. 17. 29.

1 King. 14. 2.

Josh. 9. 4, 5.

Judg. 17. 10.

Mat. 11. 8.

Exod. 28. 21.

Mal. 3. 16.

2 King. 2. 8.

Deut. 26. 5.

Heb. 6. 11.

Mat. 17. 2.

Psal. 136. 1.

Mat. 5. 14.

Mat. 6. 29.

2 Sam. 1. 14.

hath clothed you with righteousness as it were with a vesture, before you come to the banquet.

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth us from all the assaults of the Devil, the Flesh, the World, the heat of Persecution, and the cold of Defection. This Garment is called Light, because it is the beauty and glory of them which wear it. This Garment is called a Kingdom, because none but Kings do wear it: that is, they are enthroned in the Kingdom of Christ, and made Kings over the World, the Flesh, and Satan, which wear this Garment; like the hair of *Sampson*, which while he wore he was like a King, and all his enemies had no power to hurt him.

This garment *Paul* hath sent unto you, to go before the King of Heaven and Earth, a holy garment, a royal garment, an immaculate garment, an everlasting garment: a garment whereof every hem is peace of Conscience, every plait is joy in the holy Ghost, every stitch is the remission of some sin, and saveth him which wear-eth it. If she which touched the hem of Christs Garment was healed; he which wears this garment, nay, he which wears Christ himself, shall not he be healed of all his sores, though he were wounded from head to foot? You need not clothe him now which saith, *When I was naked you did not clothe me*; nor cast your garments in the way, as they did when he came to *Jerusalem*, but take his garment and suffer your selves to be clothed, as *Noah* did, to cover your nakedness. As the good *Samaritan* put him upon his own Beast, which was spoiled with Thieves, and bound up his sores when he was wounded: so Christ Jesus mounteth the faithful upon his Righteousness, and healeth their Sins; as though he should cover them with his garments, whom the World, the Flesh, and the Devil have robbed of their Garments, that is, the Righteousness which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickedness is covered: we are clothed with his Merits, whereby our sins are forgiven; we are clothed with his Spirit, whereby our hearts are mollified, and sanctified, and renewed, till we resemble Christ himself. This is the Apostles meaning, to put on Christ, as it is unfolded in *Col. 3. 12*. Where he brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meekness, put on humility, put on patience, put on love: all which before he called the new man. So that to put on Christ, is to put on the new man with all his virtues, until we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet believe that Christs Righteousness shall save them,

Verf. 10.

Mat. 9. 2.

Pfal. 32. 1.

Gen. 3. 7, 21.

2 Sam. 10. 4.

Job 9. 31.

Esaï. 46. 6.

Gen. 9. 22.

Gen. 3. 21.

1 Cor. 1. 30.

them, have put on Christ as *Paul* would have them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himself, to cover our sins with their righteousness, as the Papists do : but we are commanded to put on Christ, and cover our sins with his righteousness. The Body hath many Garments, but the Soul hath one garment. Every clout will cover our sores, but the finest silk will not cover our sins. Therefore when we seem brave to others, we seem foul to God, because his eye is upon our sins, which lye naked when all the rest is covered, until we put on Christ, and then we hear the voyce, *Thy sins are forgiven* : and then we have that blessing, *Blessed is the man whose sin is covered* : so we are clothed and blessed together. Yet this Garment is out of request, too rough for some, too grave for others, too base for others. And therefore instead of putting on Christ, they put him off; instead of welcoming him, they discharge him; like the *Gaderens*, that they may keep their Swine, that is, their beastly pleasures, which he would cast into the Sea. These are like the foolish Souldiers which should have made Christ their garment, and they cast lots upon his garments, and divided them, and so spoiled them : so do the Papists deal with this garment, they say it is not fit for them, and therefore they break it, and mangle it, and piece it with rags of their own inventions : they say it is too light, and not able to bear off the storms of Death, and heat of Hell, and therefore chuse rather to make themselves garments of their Merits, and their Masses, and their Penance, and their Pardons, and their Pilgrimages : like *Adam* and *Eve*, which made themselves Coats of Fig-leaves, which God destroyed again, to shew that when men have patched all their leaves of Masses, of Pardons, of Pilgrimages, and Satisfactions together, yet they will not cover their nakedness, nor keep off the heat of Gods wrath ; but are like the curtailed skirts of *Dauids* Ambassadors, which hid not their shame. Therefore when we may go in our Masters attire, shall we scrub like beggars patched in our rags? *Mine own garments defile me*, saith *Job*. Our own garments, our own righteousness defileth us : for what garment, what righteousness have we of our own, but that which is like a menstruous cloth? which had more need to be washed it self, than to wipe that which is foul. Therefore Christ must make us garments, or else when our backs flaunt it like Courtiers, our souls shall strip like beggars; and the Devils will sport themselves like *Cham*, to see our nakedness. First, the Father made us garments in Paradise ; now the Son makes us garments in the Wilderness ; nay, the Son is made our garment, as *Paul* saith, *Christ is made unto us righteousness* : that is, Christ's righteousness must be our garment, or else we shall be ashamed when our righteousness doth not reach to cover our nakedness,

ness; but still some part will peep bare until he cast his righteousness upon it, and then all is covered. As *David* needed no other armour 1 Sam. 17. 42. against the Giant than a Sling: so we need no other garment against sin than Christ. There wants nothing but this to put it on. Now let us see how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Christ like a precious head-tire, which all day is worn, beautified with jewels, and beset with gems, to make the face seem more amiable: but at night that riches is laid aside, and the head muffled with some regardless tire. Thus do our curious women put on Christ, who when they hear the Messengers of Grace offering this garment, and preparing to make the body fit to be garnisht with so glorious a vesture, as *Paul* did the *Romans*, first washing away drunkenness, and gluttony, then chambering and wantonness, then strife and envie, and so sin after sin, they seem like the stony ground to receive it with joy, and think to beautifie their heads with this precious ornament: but when he tells them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turn their day into darkness, and reject Christ, that would be an eternal Crown of beauty to their heads, and wrap their Temples in the uncomely rags and refuse of every Nations pride: and in these toys they cause their servants to spend many hours on every day in the week, but especially on the Sabbath Day, to deck their bodies as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a Cloak, which hangeth upon their shoulders, and covereth them: when they go abroad to be seen of men, they can cast on the cloak of holiness, and seem for a while as holy as the best; but so soon as they come home the cloak goeth off, and the man is as he was, whose vizard was better than his face. Thus hypocrites put on Christ, as many retain unto Noblemen, not to do them any service, but to have their countenance. Many put on Christ like a Hat, which goeth off to every one which meets them: so every temptation which meets them, makes them forget what they heard, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people (like your selves) put on Christ: they are zealous so long as they are in the Church, and beat Luke 18. 11. their breasts, and cast up their eyes like the Publican, when they hear a sentence which moves them; as though they would do no more against that saying whiles they live: but the next business putteth all out of mind, till they come to the Church again. Some put on Christ as a Glove, which covereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands work, and their feet walk, as they did before: So many professors of Re-

ligion put on Christ, which call but for Discipline and Reformation, that they might get a name of zeal, and sincerity to cover some fault, which they would not be suspected of: Thus every man would cover himself with Christ, but they have not the skill, or they have not the will to put him on. What will you do then? Though the garment be never so good, yet it is not good to them that do not wear it: for what profit have we of the garments which we do not wear? they neither keep us from heat, nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on: If *Paul* had taught us this, then you would hearken unto him. Well, you shall hear what *Paul* saith to the putting of it on.

Verf. 12.

1 Sam. 5. 8.

Mat. 9. 16.

Lev. 19. 15.

Joh. 19. 23.

Rev. 3. 15.

Jude 3.

Revel. 10. 6.

First, (saith *Paul*) you must cast away the works of darkness, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lye with any other feathers, but consume them which lye with them: so, the Wedding garment will not be worn with filthy garments, but scorns, like the Ark, that *Dagon* should stand by it. If any man may not wear womens apparel for lightness; may he wear the devils apparel, and cloth himself with pride, with covetousness, with envy, with hypocrisy, with uncleanness, and when he is like the devil, sit at Gods table? no man (saith Christ) patched a new piece to an old garment; and wilt thou patch an old piece to a new Garment? God forbade the people to wear linsiey wolsey, because it was a sign of inconstancy: but this is inconstancy it self.

He doth not put on Christ, but putteth off Christ, and putteth on *Belial*, which fashions himself to God and the world too. As Christs coat was without seam, so they must be without stain that wear it. For when a man putteth on fair cloaths, he maketh himself fair too, and avoideth every foul thing, lest it should foul his cloths; so must he which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy self, and pick thy way, and chuse thy works, and handle nothing that is foul, for marring thy cloths: that is, thou must not think as thou didst, nor speak as thou didst, nor live as thou didst, but remember that thou hast changed thy master, and serve him with whom thou art bound. For if God and the devil could not agree upon *Moses* body, for one to have one part, and the other another part, but God would have all: much less will God agree that the Devil should have part of the soul, which would not yield him part of the body. Thus have you heard what you must put off? now here how Christ must be put on. As the Angel taught *John* to read the book, when he bade him eat it: so we must put on Christ, as if we did eat him, not as the Papists do

in their Masse; but as the meat is turned into the substance of the body, and goeth through every part of man: so Christ and his Word should go from part to part, from ear to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they be the very substance of our thoughts, and speeches, and actions, as the meat is of our body. This is to eat Christ and his Word, or else we do not eat them but chew them, and when our tast is satisfied, spue them out again. Thus we must put on Christ: for the word signifieth to put him on, as thou wouldest put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not half on, but all on, and claip him to us, and gird him about us, and wear him, even as we wear our skin, which is alway about us. Then there shall be no need of wires, nor curles, nor periwigs: the Husbands shall not be forced to rack their rents, nor inhaunce their fines, nor sell their lands to deck their Wives: but as the poor mantle of *Elijah* seemed better to *Elisha*, than all the robes of *Solomon*: so the Wedding Garment shall seem better, than all the flaunts of vanity, and put every fashion out of fashion, which is not modest, and comely like it self. If you will know further how to put on Christ, you shall see how your Text will catechise you in his three names, Lord, Jesus, Christ. The Apostle seemeth to spell out the way unto us, how we should wear this Garment: First, we must put him on as Lord: then we must put him on as Jesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy Ruler to command thee, thy Tutor to govern thee, and thy Master to direct thee: thou must be no mans servant but his, take no mans part against him, but say with the Apostles, *Whether is it meet to obey God or thee?* Thou must put him on as Jesus, that is, thy Saviour in whom thou trustest, thy protector on whom thou dependest, thy Redeemer on whom thou believest: thou must not look for thy salvation from Angel, nor Saint, nor any thing beside him. For the name of Jesus signifieth a Saviour, and is given to none but him, and he is not only called the Saviour, but the Salvation, in the Song of *Simeon*; to shew that he is the only Saviour: for there be many Saviours, but there can be but one Salvation: as there may be many tortures, and yet but one death. Therefore, when he is called the Salvation, it implieth that there is no Saviour beside him. Thou must put him on as Christ, that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name Christ doth signifie that he was anointed a King, a Priest, and a Prophet for man: a King to rule him, a Priest to offer Sacrifice for him, a Prophet to teach him. So that he putteth on Christ as Lord, which

Eph. 3. 30.

2 King. 2. 13.

Acts 4. 19.

Joshua hath the like name, but not from God, nor to that end.

Luke 1. 69.

Judg. 3. 6.

Luke 3. 3. 5.

Acts 3. 22.

Heb. 8. 3.

Mat. 1. 16.

Heb. 1. 8.

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Gal. 3. 17.

worshippeth none but him: he putteth on Christ as Jesus, which believeth in none but him; and he putteth on Christ as Christ, which worshippeth none but him, believeth in none but him, and heareth none but him.

Rom. 6. 3.

Ephes. 4. 22.

You put on Christ first, when you are baptized; then you were sealed and consecrated to his service: so soon as you came into the World, you vowed to renounce the World, and follow God. How many have put on Christ thus, and since have put him off again? which have broken the first promise that ever they made, and were never faithful to God since? You put on Christ again when you are called and sanctified, that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteousness and holiness to the Image of Christ, or likeness of

Rom. 12. 2.

Job 19. 14.

1 Cor. 10. 16.

Adam in his innocency: for to put on the new man, is to become a new man, as if thou were born again and conceived of the Holy Ghost. Of this Job speaketh, when he saith, *I put on justice and it covereth me.* You put on Christ again, when you receive his holy Sacrament; and are partakers of his body and blood, that is, the merits of his obedience and passion by faith, which heareth him as if she did see him, and seeth him as it she did feel him, and feelth him as if she did taste him, and tasteth him as if she did dig it him; then Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternal life, as the bread and wine sustaineth the life present. Lastly, when you have put on Christ in these three sorts, which is your garment for this world, after you shall put on Christ in Heaven, and be clothed with his glory, and that shall be your last vesture which shall never wear out.

Phil. 3. 21.

1 Cor. 15. 49

Gen. 27. 15.

Joh. 3. 16.

Thus have you heard what is meant by putting on Christ; first to cloth our selves with righteousness and holiness like Christ; and then because our own righteousness is too short to cover our arms, and legs, and thighs of sin, but still some bare place will peere out, and shame us in the sight of God, therefore we must borrow Christs Garments, as Jacob did his brothers; and cover our selves with his righteousness, that is, believe that his righteousness shall supply our unrighteousness, and his Sufferings shall stand for our sufferings, because he came to fulfil the Law, and bear the Curse, and satisfie his Father for us, that all which believe in him might not dye, but have life everlasting.

Now I have shewed you this goodly garment, you must go to another to help you to put it on; and none can put this garment upon you, but he which is the garment, the Lord Jesus Christ. Therefore to him let us pray.

T H E Way to walk in.

Rom. 13. 13.

Let us walk honestly as in the day, not in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying, &c.

HAVING already shewed you a Kingdom, now I will shew you wherein this Kingdom consisteth, and in what it doth not consist; as in *Rom. 14*, he sheweth that it consisteth not in meats, and drinks, &c. but in righteousness, and peace, and joy in the Holy Ghost. But because I am to speak of some vices which this Text calleth me unto, I will proceed in them; beseeching you, as you shall hear them to be condemned, so speedily to proceed in execution to put them to death, and so to go forward with the rest of your sins.

Let us walk honestly as in the day; not in gluttony and drunkenness, &c. As if he should say, Know you, that I bid you put away from you the works of darkness: He nameth not all the works of darkness, but chiefly those that do reign and are cause of more wickedness, that is, Gluttony, Drunkenness, Strife, and Envying, &c. three Monsters come out of Hell, and troubling the whole world; therefore cast off these, and you have cast off all.

Now to speak of them, I will begin where the Vices begin; and as I point them out unto you, so I pray you to slay them, as if you had Marshal-law in your hands to put them to death. By this Narration the Apostle sheweth the chain of sin, how one sin will draw on another after it: for no sin is so base, that it will go alone; wherefore resist all sins or none: for if you entertain one sin, it will presently draw another after it, and so the whole house will be full of thieves: as *Gebezi* his pride made him to lye, and *Adam's* fall made him to excuse.

excuse himself, and *Peter's* denial made him swear, and after his swearing, made him curse himself, &c. for the sinner cannot stay after he hath committed one sin to commit another, nor till he hath come to the bottom of hell. If I should stand to anatomize and paint out all vices in their kind, I should crave a longer time than is allotted to me; therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltness of it in a drop; so in one sin you may see how ill-favoured all the rest be; for there is no sin but weakneth the body, shortneth the life, corrupteth and consumeth the goods, perverteth grace, and maketh us odious to God and Angels. You are given to hate your enemies; these are they, therefore hate them: they keep you from repentance, lest you should be saved: wherefore I will shew you what is in this box, lest the same go into your eyes, and so blind you.

Walk not in gluttony, drunkenness, and strife, &c. These come like fair Ladies, with presents in their hands, to woo the unstable soul of man, gluttony cometh with the pleasure of the flesh, drunkenness with the satisfying of the thirst, strife with the revenge of the Enemy.

And first what gluttony and drunkenness offereth, and how many have been deceived with their sweet meats and strong drinks, till all have been turned into a belly, and so turned the body into sin, daily experience teacheth us.

Now by the way, the Apostle (we must note) doth approve sobriety and vertue; that as a man may drink, and not be drunken; so he may eat that he loveth, and not glut himself: for he forbiddeth not to eat meat, but not to eat too much, lest thou surfeit: for the golden mean is good for all things. *Solomon* doth not forbid to eat honey, but eat not too much, lest thou surfeit. As the body may not offend the soul, so the soul may not injure the body, lest it be unfit to serve the soul.

Many there be that think they have not sinned in gluttony till they surfeit: but this is gluttony in excess, and punisheth it self with many diseases, and dulness of wit, want of memory, and shortness of life. Now that you may sin in gluttony, and not surfeit, appeareth by the rich man in the 16 of *Luke*, who fared deliciously every day, and never surfeited; yet for all that, he is called Glutton, to teach us, that there be Gluttons which do not surfeit. This kind of sin much displeaseth God, when men eat and drink, and rise up to play, and remember not the afflictions of *Joseph*, and *Lazarus* lying at the door; many be such banquets, where none do come with a wedding-garment, and where Christ is never invited. Many things may perswade us to temperance, and we may learn it of the beasts, who desire no change, nor hoord not, and are content. God provided meat for all creatures,

creatures, as herbs, roots, and grasse, before he provided any for man, to teach and instruct us what little care we should have for our belly: for we live not by bread only, but by every word that proceedeth out of the mouth of God. Christ hath taught us to fast, when he prepared himself thereunto in the Wilderness; but he never by any example taught us to feast. Some there be, which think he did never eat flesh, but in the Paschal Lamb. Which although it doth not teach, or debar us from eating flesh, which *Peter* was willed to eat in the vision; yet it teacheth us to tame the flesh, lest *Hagar* should get the upper-hand of her Mistress. When the belly is full, the flesh lusteth, the tongue prateth, the wit sleepeth, and Satan carrieth away the mind when the understanding is away. As the moist and waterish grounds bring forth nothing but frogs and toads; so the belly and watrish stomach that is stuffed like a Tun, bringeth forth nothing but a drow-sie mind, foggy thoughts, filthy speeches, and corrupt affections: therefore the Physician saith, Nothing better for the body than abstinence: the Divine saith, Nothing better for the soul than abstinence: the Lawyer saith, Nothing better for the Wits than abstinence: but because there is no Law for this vice, therefore it breaketh out so mightily. Whoredom hath a Law, Theft hath a Law, Murther hath a Law; but this sin is without a Law.

Now to the second sin, which is Drunkenness: These are two Sisters, betwixt whom there is little difference. In this sin some are mad, some are merry, some do vomit, some do sleep, and some do reel; and then there is no difference between a man and a beast, saving that the one can stand, and the other cannot. As every Scripture that maketh against Theft, maketh against Non-residency: so every reason which maketh against Gluttony, maketh against drunkenness.

Now after these cometh chambering and wantonness: and no marvel, saith one, though the Imps do follow, when the Devil goeth before: for fulness of bread went before the sin of the *Sodomites*. So when *David* had dined, and was full, walking upon his Palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a Champion as *David* did fall, let him that standeth take heed lest he fall. And seeing that thou in thy self art no stronger, or mightier, imitate and follow the example of those that are cunning Wrestlers, who to cast down others, will first fall down themselves: so we, to overthrow our enemies, must subject our selves, and humble our selves first by fasting and prayer.

Sodom was burned, but the sins have escaped. Sweet words, soft attire, wanton behaviour, and such like, have conspired and agreed all together, and set honesty to sale. And we use daily to pray, that we be not led into temptation; and yet we do lead our selves into

temptation. For our fair words, wanton gestures, and dainty fare, with many other pleasures, do becken unto sin; and if there be no wine, why hangs the bush? and if there be no wantons, why is there any wanton, or unseemly, or ungodly attire?

Let us not walk in gluttony and drunkenness, neither in chambering and wantonness, nor in strife and envying. It is hard to say which of these sins is most in the world; haply some will say, I have been no Glutton, no Drunkard, no Whoremonger, no Murtherer, no false Image-worshipper, &c. But who can come forth, and say he is free from strife? For strife hath compassed the whole world, strife in Countrey, strife in City, strife in Court, strife in Common-weal, strife in the Church; who can say that he is free from strife, or that he hath not injured his brother? Surely that man shall stand alone, for it will light upon none but Christ.

I can but exhort you with the Apostle, That you would not walk in strife and envying; therefore put away these amongst the rest; for he that hath not put off these, hath not put on Christ; and if he have not put on Christ, he is no Christian. Envy is sin, and it punisheth it self like Gluttony; for it fretteth the heart, shortneth the life, and eateth the flesh, as the fire consumeth the wood: it is the mother of strife, and a great worker in the Court. This is it which brought labour, and sickness, and death into the world, even the envy of the Serpent, and the Devil; and it will condemn thee in thy conscience, if thou be an envious man. Nothing resembleth God more than love, for *God is love*; so if thou hast love, thou resemblest God. But if thou hast envy, and art an adversary, thou resemblest the devil: for thou canst not come nearer the devil any way, than to be envious. As the dust cometh by the wind, so the devil cometh with envy, and he that is possessed with envy, is possessed with the devil. Why doth the Apostle say, in the third chapter of his Epistle to the Colossians, *Above all things put on love*? Because love is best of all. Why doth he call love *the band of perfection*? because it bindeth all vertues together: If love be the band of perfection to bind all vertues together, then envy is the band of impiety, to bind all sins together: therefore if we must cast off all but love, we must cast off envy. Thou canst not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall we be at peace with the flesh, the world, and the devil, and be at variance with God, and at strife one with another? *Fire is cruel, wrath is raging, but who can stand before envy*? Pro. 27. And if there be none can stand before envy, how then can envy stand before God?

If thou canst not forgive him that doth offend thee, thou prayest against thy self, and askest vengeance upon thee: therefore the Apostle exhorteth thee not to let the Sun go down upon thy wrath,

Eph.

Eph.4.26. Charity envieth not (saith *S. Paul*) therefore see thou have charity, lest thou be counted an envious person. The beasts of the field are armed with horns, with hooves, with tusks and such like, to take revenge: but nature hath left nothing for man to put him in mind of revenge, and yet man above all other creatures is most desirous of revengement, for he hateth his own life; therefore it is against nature to envy. *John* saith, He that hateth his brother is a manslayer, and loveth not God, neither knoweth God: If an envious man (saith he) say he loveth God, he is a liar, because he hateth his image: if he say he knoweth God, he is a liar. How canst thou love God, and hate good men? And how canst thou love learning, when thou hatest the learned? So doth the envious man all, both good and bad: Therefore this is the worst sin, because it cometh nearest the sin against the Holy Ghost.

Consider therefore whom thou hatest, even thine Image. The Devil was appointed to hate man, and not man to hate man: and if thou hatest a good man, thou hatest God; if thou hatest an evil man, thou hatest one like thy self; and if thou hatest one like thy self, thou hatest thine own soul: therefore as *St. Paul* saith, *Have peace with all men.* Canst thou not hate the sin, and love the person, as the Physician hateth the Disease, and yet loveth the diseased?

As a great many of Bees can lodg together in a Hive, so a Legion of Devils can nestle together in one man: but many, although they cannot live asunder, yet they cannot live together.

Wherefore now consider the pedigree of Peace; God is the God of Peace, the Holy Ghost is the Spirit of Peace, the Angels are the Messengers of Peace, the Ministers are the Preachers of Peace, and the Magistrate is the Defender of Peace. Shall we then, that have the God of Peace, the Spirit of Peace, the Messengers of Peace, the Preachers of Peace, the Magistrates of Peace, and (as I may say) the Queen of Peace, be at envy and war one with another? Marvel not though I am so long upon this sin; for there is none of you that hear me this day, but you can give me sufficient matter to speak hereof. Then can I want words, when ye bring matter? Shall I not wrestle, and seek to overthrow this Giant, which challengeth every man?

As no man finding a Serpent, leaveth him before he be dead; so let us slaughter this Monster while he is under the Ax, that he never rise any more. Consider of the wrong thou doest to thy self, when thou envieth another; for the stroke of envy redounds unto thee. It were better thou didst gratulate them with good things, as good men have done, and do daily: but instead of imitating their vertues, or commending their gifts, we envy them, and malign them, and so their joy is our sorrow. But the envious man doth pay for his spight, for it recoils upon himself; and envy is punished with envy, and hatred also

with hatred : for he which hateth all, shall be hated of all. Thus he is tormented for another, as *Herod* tormented himself for *Christ* : and the Jews troubled themselves for *Paul* : for envy is as gall to the heart, as pricks to the stomach, and as a canker in the mouth, and ever vexeth thee, as the evil spirit of *Saul* vexed him.

Love is so contrary to Envy, as that it hath more joy of others welfare, than Envy hath of his own. Therefore an envious man may be compared to *Cain*, who when he had killed his brother *Abel*, was so troubled, that he said, *Who soever findeth me, shall kill me*. The covetous man, although he will not communicate his own goods, yet he would have others to communicate their goods : The proud man, although he be proud himself, yet he would have others to be humble : but the envious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to look upon the Sun ; so *Christ* doth account them bastards which will not take him to be an example of lowliness.

Every creature doth impart his good unto man, but the envious man ; he hath separated himself from doing good to any, even as an Apostate.

Every Vice is the contrary of some Vertue, as Intemperance, to Moderation ; Incontinency, to Chastity ; Pride, to Humility : but Envy is contrary to all. This is the cognizance of the Devil ; for *God* saith, *By this shall all men know that ye are my disciples, if you love one another*. So the Devil he saith, *By this shall men know that you are my Disciples, if you envy and hate one another*. The proud, the prodigal, the covetous, the lascivious, they are loved of some, but the envious man is hated of all. And this sin is so loathsome unto him, that he cannot abide it in any but in himself.

Therefore if we love our selves, let us love our neighbours : for nothing doth more please *God* than love : so that if the Black-moor could be clean, here is water enough to wash him. But the flesh of man is more strong than all these reasons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When *Joseph* had laden his Brethren full of Corn, and sent them away, he bade them not to fall out by the way ; so I would this lesson, when we have plenty of all things, and are full, had deep impression in our hearts, that we forget it not ; *Fall not out by the way*.

THE
PRIDE
OF
Nebuchadnezzar.

To the Reader.

WHereas these Sermons of Nebuchadnezzar, have heretofore been printed by an unperfect copy, and by means thereof have passed through the hands of divers, having in some places the mind of the Author obscured, in other some the sentences unskilfully patched together; whereby the Authors discredit might be furthered, and the sale of the Sermons have been hindred: Now as I have caused them to be examined by the best copies, and to be corrected accordingly, so I thought good to certify thee of the same, that the wants which were in the first impression might not cause thee to suspect this impression also, and so discourage thee from acquainting thy self with the excellent instructions offered in these Treatises.

Dan. 4. 29.

29. At the end of the twelve months he walked in the royal Palace of Babel?

30. And the King spake and said; Is not this great Babel, that I have built for the house of my Kingdome, by the might of my power, and for the honour of my majesty?

I Have chosen this story of Nebuchadnezzar, wherein is laid down his pride, his fall, and his restitution. This Nebuchadnezzar was a wicked King, and therefore God warned him by a dream, and by Daniel, to amend his life; but all would not serve; he made many shews, but he revolted again: therefore at the last God

GIVE

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GIVE

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Some think that *Nebuchadnezzar* walked upon the roof of his palace, from whence he might see all parts of the City round about him, like the mountain whither the tempter led our Saviour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signifie; that the King lived in ease as he lived before, and pleased himself in vanity still, for all his warnings, and turned his time of repentance to sin again. Therefore God would defer the time no longer, but cut him down, like the barren and fruitless fig-tree: to teach us to take mercy when it is offered, and repent while we have time and space, and if God speak unto us but once, to lay it up in our hearts for ever, not looking

ing or expecting to be spoken to again, because God is not bound to admonish, or give us any warning at all.

One would have thought that *Nebuchadnezzar* would have remembered his warning while he had lived, which had such a strange and fearful dream, and after that another dream, being no less strange and fearful than the former dream, to confirm it; and after, such a Prophet to expound it, and the exposition of it threatening such a miserable ruine and down-fall to himself.

One would have thought and believed that he could never have forgotten it, nor put it out of his remembrance, although he had lived unto this day. But like a wonder which lasteth not above nine days, so is the repentance of them which sin by custome: for when sin is rooted it sticketh fast, and will hardly be weeded out, though God should send us dreams and visions, or should raise up Prophets; *Daniel* himself cannot make this black-moor white, which always hath been black before. And this we may see in our selves: for why have we need to hear so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selves unto? If we be warned of any thing but of sin, one warning will serve; But we are so incorporate, and inured to sin, that a thousand Sermons will not serve: so custom hath made sin stronger in many, than the word of God. Well, remember or apply it how you will. After twelve months God will come and take account of his dreams, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet which are long in coming, yet he hath iron hands, which when he cometh, will strike home.

Now the twelve months are expired, God comes and finds *Nebuchadnezzar* upon his towers: when he should have cast himself down to the ground, and thought upon his dream and *Daniel*, and so have humbled his pride; he was perched upon his roost, and there he begins to crow of his wealth; *Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?* See how the man standeth in admiration of his vanity, like an Usurer which doteth on his mony, as though he had deserved immortal fame for spending his mony vainly. *Is not this great Babel, &c.* he should rather have said; *Is not this Nebuchadnezzars folly, which he hath built for a mock to his name, and an impeachment to his wisdom, for men to say when they pass by; Look how our King hath bestowed his revenues, here lye our Subsidies and tributes in this stone wall.* But *Nebuchadnezzar* thinks that every one will praise him for his folly: therefore like a woman when she is pranked up in her bravery, thinks that all do admire her, and hath as goodly an opinion of her self, as the Peacock hath of his
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The Pride of Nebuchadnezzar.

feathers, and frameth all her looks, and her gestures and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, and saw such shews about him, now, saith pride, thou must frame thy looks, and gestures, and speeches accordingly, or else the Kings Palace will be braver than the King himself: so he beginneth to exalt his mind higher than his Palace, and to look and speak stouter than he did before. The temptation was no sooner in his heart, but the words were in his mouth, and he pleased himself therein so well, that he could not refrain being alone: but as a fool admires himself in a glass; so when he was alone, and no body with him, he strutted along, and bragged by himself, to think what a jolly fellow he was, and how men began to talk of his buildings. By this we may see how wealth and honour change manners, and how a gay coat, or a great band, or a gold ring, can brave a mans mind, and make him look and speak after another manner, than he is accustomed when they are away from him.

It is a wonderful thing, to see what power these petty vain toys have over the mind, and alter and change a man suddenly, to make him think better of himself that day he wears them, than any other day besides.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, for the honour of my majesty? Before the holy Ghost layeth down *Nebuchadnezzars* words, mark how he cometh unto them, *The king spake and said; spake and said?* was not one enough, but he must say, *spake and said?* this doubling of the words sheweth, that he spake with a premeditate pride from his heart-root, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches which he said, and no more: but here he saith, *spake and said;* as though he spake twice, nor as he spake at other times, but like a man at defiance which would not recal any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I add, for the honour of my majesty? let it go for the honour of my majesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vain building, out of these words, *Is not this great Babel?* The second out of these words, *which I have built by the might of my power;* wherein he termeth himself the founder of it, as if he had done all without a helper. The third is, that in all his work

work he sought nothing but vain-glory; out of these words, *For the honour of my majesty*. These three sins *Nebuchadnezzar* doth bewray in one brag, and in all these three we are so like, that the beasts were not so like him, when he became like a beast.

First, We have not so wonderful an opinion of God, or of his word, or of his heaven, as we have of our own acts, although we be never able to do half that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selves whatsoever it be, riches, honour, health, or knowledg; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these, then we think it fortune, although we understand not what fortune is. If we did count our selves beholding unto God for them, then we would find some time to be thankful unto him.

Lastly, When we over-view these matters, this is our solace and comfort, to think these are the things which make me famous and spoken of, and pointed at: and then we end, as though it were enough to be pointed at, *Is not this great Babel?* That which one loves, seems greater and more precious above all which he loveth not, although they be better than it: so did these buildings seem to *Nebuchadnezzar*.

One would not think that a house were a matter to make a King proud, although it were never so fair; stone-walls are not so precious, that he should repose all his honour upon lime and mortar. But this is a just thing with God; vain hope, vain prosperity, vain comfort, and vain glory, that may deceive them when they trust unto it. Therefore as the faithful Soul looketh up to God, or upon the word, or up to heaven, and faith to it self, is not this my hope, is not this my joy, is not this my inheritance? So the carnal man when he looketh upon his buildings, or his ground, or his money, faith to himself, is not this my joy, is not this my life, is not this my comfort? So while he pores and gapes upon it, by little and little, the love of it grows more and more in his heart, until at last he hath mind on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second was, *which I have built by the might of my power*. What a vaunt was this, to say, that he built *Babylon*? when all histories accord, that it was built by *Semiramis*, before *Nebuchadnezzar* was born. Therefore why doth he boast of that which another did?

The answer is easie, Why do other men so now? we see that every one doth labour to obscure the fame of others, that they may shine alone, and bear the name themselves, especially in great buildings: for if they do but add or alter any thing in Schools, or Hospitals, or Colledges, they look straight to be counted the founders of them, and and so the founders of many places are forgotten. So it is like that

The Pride of Nebuchadnezzar.

Nebuchadnezzar did add or alter something in this City, and therefore he took all to himself, as the fashion hath been ever since. But if none had built it, but he had been the founder of it, (as some would seem) yet this had been a proud and arrogant speech, to say, *which I have built by the might of my power*; for it was not he which could build *Babel*, no more than *Nimrod* could finish *Babel*; but unless the Lord build the house, the builders build in vain. Therefore when he said, *by the might of my power*, he should have said, by the might of Gods power. But by this you may plainly discern, how hard and difficult a thing it is to hit upon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruit will be sowre, counterfeit as cunningly as you can.

Lastly, when he putteth in, *for the honour of my majesty*, he sheweth that he was of *Absoloms* humor, who although he had deserved shame, yet he would have fame, because he had no children to keep his name in remembrance, therefore he erected a pillar, which he called *Absoloms* place: so, many stately houses and places in *England*, bear the names of those Lords or others that do possess or owe them, for the like vanity.

Here *Absolom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace; but he was cast into a pit, as *Nebuchadnezzar* was turned into the wilderness. So *Shebna* made his Sepulchre in one Country, and was buried in another. For why should Pride have the reward of humility? Humility (saith *Solomon*) goeth before honour, that is to say, honour is the reward of humility. And yet *Nebuchadnezzar* would be honoured for his pride. What had he, or *Shebna*, or *Absolom* done, that they should erect such monuments, to be praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he lived always like a beast, therefore God punished him like a beast: and did he deserve now to be spoken of in all ages, for heaping of stones together? We may see that great men are proud of a small matter, and they look to be praised for every thing that they do. But look how God overthwarteth them: for oftentimes in that they look to make their greatest glory, they shame themselves most of all; and that which they practise to exalt them, doth disgrace them; and that which they do to win them love, getteth them hatred. Sin so deceiveth them, like the blind *Aramites*, that they take a clean contrary way to their desires, as we may see in *Gen. 11.* they which built *Babel*, said, they would build it to get them a name; but they got shame, for they could not finish it when they had begun it, but were confounded in such sort, that they knew not what they did; so suddenly they understood not what one another said. So when *Nebu-*
chadnezzar

chadnezzar came to himself again, he shewed that when he sought his own honour, honour departed from him, and he was made like a beast; but when he sought Gods honour, honour came to him again, and he was made a King.

This would pull away many toys from womens backs, if they did consider how God maketh them ridiculous, by that they wear to make themselves amiable, if they did think that the apparel which they clog on to please the world, by the secret judgment of God did not please but displease, they would be ashamed of their attire, as *Eve* was of her nakedness. Would they wear such garbs, and paint their faces, but to please? See now how God doth mock them; for they are not liked but disliked, and worser thought of for it, than they that go in russet coats, and seek no praise at all. They think, am I not brave? Others think, is she not proud? They think, am I not sweet? Others think, is she not light? Yet they dream that every man praiseth them for their bravery; as *Nebuchadnezzar* thought that every one would honour him for his Palace. If their bravery condemn them before men, how will it condemn them before God? Therefore when *Nebuchadnezzar* saith, *For the honour of my majesty*: he should have said for the honour of Gods Majesty; and then this had been recorded for his honour indeed, and his house had been the house of God: for as we should speak, and study, and labour to Gods glory; so we should build also to Gods glory, that our houses may be like Temples, as *Obadiabs* was. But few seek glory that way, they had rather pull down than build in such sort.

Thus you have heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or look upon their train swimming after them, they think as *Nebuchadnezzar* thought, Is not this great *Babel*? Is not this great glory? Is not this the train that maketh me revered in the streets? Are not these the things which shall make my children rich? Is not this the house that shall keep my name, and cause me to be remembred, and make them which are children now, to speak of me hereafter? When they shall pass by and look up, and see these antiks and knacks over their heads, they will say; Oh! he which built this was a great man, he bare a sway both in Court and Country: who but he while he lived? Although this King be dead and buried: yet his pride is escaped and come to us. *Nebuchadnezzar* hath children yet alive, which build as high as he, look as high as he, go as brave as he, spend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earls, nor Knights, nor yet good Esquires: look upon their Palaces, and

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think whether they be of *Nebuchadnezzars* brood; *Is not this great Babel?* and is not *Nebuchadnezzar* Lord of it? Oh! if they might live to walk in these galleries still, they would desire no other heaven: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mighty, though they were mightier than he; Death will not take his Kingdom for a ransom: Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now *Babel* is destroyed, and the King that built it laid in the dust: had it not been better to have built an house in Heaven, which might have received him when he died?

The name of these Palaces may well be called *Babel*, that is, confusion, because they prophesy confusion to them that build them, because their foundation is pride, their wall's extortion, their roof ambition, and all within them usury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dream, and how loose he fate after in his Palace, me thinks I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dream; such inquiry, such diligence to know Gods will, that a man would have thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dream warned him to amend his life, he will then reclaim himself, and reform his realm, and become such a King as was never in the Land before.

But behold, No sooner resolved of his doubt, but he is ready to be warned again, and was not so attentive to the Prophet, as he was to his dream, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dream after. Before the dream came, all would have said, that such a dream would have humbled his heart for ever. Before the Prophet came, all would have said, that such a Prophet would have converted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dream come more fearful than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and love his Palace better than Paradise.

So we think, if God would send a famine upon this Land, that would make us fear him: but God hath sent a famine, and yet we do not fear him. If God would send an earth-quake upon this Land, that would make us fear him: but God hath sent an earth-quake, and yet we do not fear him. If God would send a pestilence upon this Land, that would make us fear him: but God hath sent a pestilence, and yet we do not fear him. If God would send war upon this Land, that would make us fear him: but God hath sent war,

war, and yet we do not fear him : therefore what will make us fear him?

There be many which dream upon Religion, as *Nebuchadnezzar* dreamed upon his dream; and as he desired only to know what it meant, so they desire only to know. *Master* (saith the young man to Christ) *what shall I do to come into heaven?* He would fain know the way to Heaven, but when Christ shewed him the way, he would not take it : so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of Religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, and go beyond all, that a man would think they would do any thing : as the Jews came unto *Moses*, and this young man unto Christ : But when they have heard what they came for, they do like *Nebuchadnezzar*, as they did before; now they say it was but a dream, because the meaning doth not answer according unto their will. So *Abab* enquired of the Prophet, to hear what he would say, but it appears that he never meant to follow him, except he would answer as he would have him.

When it cometh to the act, which is every mans trial, then you shall see, who are like *Nebuchadnezzar*, that is, which affect only to know, and who is like *Zachens*, that is, which practise as they know : for as the truth is revealed, so it must be witnessed, or else the fall of *Nebuchadnezzar* sheweth what judgment will follow upon such neglecting.

Because he would not do as his dream warned him, and as the Prophet counselled him, therefore God forsook him, and his Kingdom departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wilderness, where he lived like a beast until seven years were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder than it, like to the nine plagues of *Egypt*, which did exceed one another : for what is he that can weigh the wrath of God, or the grievousness of sin?

Some men would think, that *Nebuchadnezzar* might have spoken all this without any such great offence as was taken at it (for he said no more, but that it was a fair house, and that he builded it, and that he erected it for his honour) seeing many under Princes delight in worse vanities than fair buildings, and speak vainer often in a week. Therefore when you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selves, think what shall be the doom of great sins : If *Nebuchadnezzar* became like a beast, and lodged in the wilderness for his pride, they which bear pride, and covetousness, and lust, and wrath, and malice in one

The Pride of Nebuchadnezzar.

one breast, shall lodge in hell, and become like Devils, because they are like beasts already. Therefore let this be instead of *Daniels* warning; If God did take such strait account of *Nebuchadnezzar* for his dream, what he had profited by it; what account will he take of us, what profit we have made by *Nebuchadnezzar's* fall and punishment.

Job 33. 14.

Thus you have heard what the voyce spake from earth; now you shall hear what the voice spake from heaven; for it followeth *While the word was in the Kings mouth, a voice came from heaven, and said O King, to thee be it spoken, thy Kingdom shall be taken from thee, &c.* God will warn him no more by dreams nor by Prophets, as he did: but his judgments shall speak. Here is fulfilled that which *Elihu* saith to *Job*, *God speaketh once, and twice by dreams, and visions in the night, and man seeth it not: at the last God openeth his eyes, by the corrections which he had sealed:* so God spake unto *Nebuchadnezzar*, first by dreams, and after by his Prophets, and *Nebuchadnezzar* regarded it not: at last God openeth his eyes by corrections, which he had sealed up, that they should not touch him, if any other messenger could bring him. As the holy Ghost doth note the time when *Nebuchadnezzar* spake in his Palace: so he noteth the time when God spake from Heaven, *Even while the words were in the Kings mouth:* as though he should say, God answered before he looked for it, when he thought God had been as far from him, as he was all the year before. Thus God lay (as it were in his scout) to watch when he spake treason, and to apprehend him upon it: O *Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee, I made as though I heard not, but suffered thee to do and speak thy pleasure: and vauntest thou still? Surely thou shalt escape me no longer, I will not hear one word more against my honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of judgment against him.

The first note in this verse, is the time when God spake from Heaven. *Pride* (saith *Salomon*) goeth before the fall: so when *Pride* hath spoken, then Judgment spake, even while the proud word was in his mouth. See how God shews that these brags offended him, and therefore he judges while he speaks. How short is the triumph of the wicked? When they begin to crow, God stoppeth their breath; and Judgment seizeth upon them, when they think no danger neer them. So when *Belshazzar* was in his mirth with his Nobles, the fearful hand wrote his doom upon the wall, and presently his mirth was changed into sadness, that he became as one that was stricken with a pallsie: so while *Herod* vaunted himself, and the people honoured him like a God, the Angel of God smote him upon his throne, and immediately he was devoured of worms in the face of them

them which honoured him : so while the Philistins were triumphing and banquetting, *Sampson* pulled the Temple upon their heads : so when the men of *Ziglag* were feasting and danceing, *David* came upon them and slew them : when the *Israelites* were at their Manna and Quails, even while the meat (saith *David*) was yet in their mouths, God took away their lives : when *Jobs* children were making merry one with another, the wind came and blew down the house : while the old world was marrying and giving in marriage, the flood came and drowned them : while the Steward was recounting with himself, and thinking that his master knew not what policy was in his heart, suddenly his Lord called him to an account : while the churl was musing of his barns full of corn and saying to himself, Be merry, my soul, that night his soul was taken from him : so while we sin and think nothing of it, our sins mount up to Heaven, and stand at the bar, and call for vengeance against us ? how soon *Abels* blood cried for vengeance of *Cain* ! We cannot sin so quickly, but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths ? as *Jeroboam* was stricken while he struck, that they might see while they were stricken, and yet all this will not keep us from swearing. Though a man sin often, and steal his sins, as it were, without punishment, yet at last he is taken napping, even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve months, or twelve years, when it cometh it will seem too soon. Therefore once again let this be instead of *Daniels* warning : If God did take so strait account of *Nebuchadnezzar*, how he had profited by his dream ; what an account will he take of us, how we have profited by *Nebuchadnezzars* punishment ? Here I end.



THE
FALL
OF KING
Nebuchadnezzar.

Dan. 4. 31, &c.

31. *While the word was in his mouth, a voice came from Heaven, saying, O King Nebuchadnezzar, to thee be it spoken, thy kingdom is departed from thee.*
32. *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass with the Oxen, and seven times shall pass over thee, until thou knowest that the Most High God beareth rule over the kingdom of men, and giveth it to whomsoever he will.*
33. *The very same hour was this thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat grass as the Oxen, and his body was wet with the dew of heaven, till his hairs were grown as Eagles feathers, and his nails as birds claws.*

FROM the 26 Verse to the end of this Chapter, is laid down the pride, fall, and restitution of *Nebuchadnezzar*. The two first Verses are like a Banner of his pride, which sheweth him in his ruffling as it were in the air, before he knew God or himself. The three next Verses are the discovery of his shame, which shew him in his misery, as it were grovelling on the ground, after God hath

hath cooled his courage. The four last Verses are the celebration of his recovery, which shew him in holiness as it were wrapt into Heaven, and singing with the Saints for joy, that God had brought him unto his knowledg, though it were through shame and trouble, and loss of all that he had seven years together. Of his pride we have heard already; yet because we are friends to Vices, as we are to Men, so long as they prosper and flourish; but when they decay and fall, then we shrink away, and are ashamed of them: so it may be, If ye could see Pride take a fall, though ye love her well, yet ye would forsake her like a Bankrupt, when ye see that she can pleasure you no longer.

Therefore you shall see *Nebuchadnezzar* upon his feet again, before you beheld him upon his knees, that when you see what a King he was in his Galleries, and after find his servants in his Palace, and his subjects in his throne, and himself like a Beast in the Wilderness; God may give you hearts to think a little of this sin, what it is which cost so dear, and is so common now in every house, as it was then in the Kings Court.

After twelve months (saith *Daniel*), that is, Twelve months after God had warned this King by dreams, and by *Daniel*, to repent his sins, he was strutting in his Galleries, and thought what sin should be next, as though he had never heard of Dream or Prophet. By this computation of sin, wherein the Months are observed so exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* shews what reckoning God keeps of our months, and weeks, and days, which he gives us to repent as he did *Nebuchadnezzar*, and what an account we shall make of them, as *Nebuchadnezzar* did, though we count no more of our age, than the Child doth of his youth, and have done no more of our task at twenty, than when we were but ten; nor at thirty, than when we were but twenty; nor at forty, than when we were but thirty; yet we shall give account of more hours in the day of Judgment, and it shall be heavier to the old, than young; to you which have the word, than they which want it; and there is a great odds between *Nebuchadnezzar* and us; for he which challenged *Nebuchadnezzar* for twelve months since he was warned, may challenge us of twelve years since we were warned; and yet we look not for so great punishment as fell upon *Nebuchadnezzar* for twelve months. *Daniel* names there twelve months, as though he would speak of a great matter; and shews how worthy *Nebuchadnezzar* was to be punished, because he might have reformed his life since he was warned: for there were twelve months between his dreams and his punishment. But that year wherein he had so many warnings and teachings, was as vain as the rest, and vainer than the years before: for now he should have been a mourner like the King of *Nineveh* when

The Fall of King Nebuchadnezzar.

Jonas threatned destruction unto them; but like a Victor of a Countrey returned from battel to solemnize his triumph, first he decked his Palace as brave as himself, and then he walks his stations in it; and when he hath set all things before him which might make him forget God; and like a Serpent that would burst unless he discharged some of his poyson, he breaketh out, and said, *Is not this great Babel, which I have built by the might of my power, for the honour of my majesty?* Wherein observe, first, what a glorious opinion this vain King had of his vain buildings. Secondly, how that he names himself the founder of them, as though he had done all without an help. Thirdly, That in all his works he sought nothing but vain-glory, as he witnesseth against himself, saying, *which I have built for the honour of my majesty:* not for the honour of Gods Majesty, but for the honour of *my majesty*. So first, that which he should have contemned, as Christ did the beauty of the Temple, he admired it; and nothing seemed so glorious to him, as that which made him shameful to God. Secondly, That City which was built by *Semiramis*, he arrogateth to himself, and never joyned the chief Work-master with him, but saith, *which I have built by the might of my power*, when he should have said, by the might of Gods power: *for unless God build the house, the builder (saith David) buildeth but in vain.* Lastly, That which he should have built for the honour of God, as the man built a Chamber for the Prophet; he builded for his honour, as our *Nebuchadnezzars* do. Therefore when all his pleasures were prepared like a Feast, and he came to sit down at the Banquet, it hapned to him as to the Churl in the Gospel, after he had filled his Barns, when he came to sing in his heart, *Be merry my soul*; that night his soul was taken from him, and the Devils made merry with it in Hell: so he had feathered his nest, and began to crow upon his roost, *Is not this great Babel, &c?* As if he should say, Now *Nebuchadnezzar* make thee merry: That hour his Honour was taken from him; for a voice came down from Heaven, like the terrible hand which wrote upon the wall when *Belshazzar* sate at his Banquet, and dasht his pride upon such a rock, that within an hour all his pomp, and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glory and buildings were admired of himself. Thus all the joy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You have heard what the voice spake from earth; now ye shall hear what the voice sounds from heaven. These three verses following declare this Kings fall, when, and how, and from whom it was: *While the words were yet, &c.* there is the time. *A voice, &c.* there is the Judg, &c. *O King, &c.* there is the arraignment. *Thy kingdom, &c.* there is the judgment. *He was driven from men, and lived with beasts in the wilderness, till his hairs were grown like Eagles feathers;* There is

is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* observed the time when *Nebuchadnezzar* sinned, so he observed the time when *Nebuchadnezzar* is punished; as if God had lien in wait to catch him in his words, and take him at the trip, even as he watched *Lot's* Wife when she looked back, and transformed her into a pillar of salt, so soon as she looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him upon it; O *Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee, and I made as though I heard not, but suffered thee to do and speak thy pleasure, and vauntest thou still? Surely thou shalt escape me no longer, I will not hear a word more against mine honour. So he cut him off while the words were in his mouth, and propoundeth the words of judgment against him. If you mark the time when the voice spake from Heaven, you may see three Wisdoms of God: First, God takes him in his fault, that he might see his fault, as *Jeroboam* was stricken when he struck the Prophet, that he might know why he was stricken. Then he takes him suddenly, because he contemneth his warning, as the fire came upon *Sodom* while they contemned *Lots* warning. Thirdly, God takes him where he is pleasantest, and lustiest, and safest, in his Palace, which was like a Castle, as he took *Herod* when his guard stood by him, that he might see that nothing can guard him from God, but God must guard him from danger, or else Princes be not safer than subjects: so though a man sin often, and steal his sins as as it were without punishment, yet at the last he is took napping while the wickedness is in his hand, as the Jews were while the Quails were in their mouths, and his day is set when he shall pay for all, whether it be after twelve months, or twelve years, whensoever it cometh, it will seem too soon. Vengeance doth stay till sin be ripe, and watch the time when they are most occupied, then judgment steps forth, like the Angel to stop *Balaam* in his way, because the punishment is more grievous and terrible when they look not for it (for the worst that is, with like *Balaam*, to dye the death of the righteous) therefore God will cross them in that: though they prosper always before, yet their ends shall be a kind of judgment upon all their life, and a prophesie of torment, for all men to see what become of the wicked after death, that they may fear to be like unto them: As when we see some fall down under the Table while they sit swilling at the wine, some stricken dumb in the Pulpit while they preach untruths, even as the *Philistines* were slain while they feasted, and as *Herod* was ashamed while he vaunted, and as *Jeroboam* was stricken while he struck. What doth this teach us, but that our sins depart from us so soon as they are done, unto the Judg, and there they accuse us, as *Cains*

1 King. 13.

Gen. 19. 24.

Acts 12. 23.

Numb. 11. 33.

Numb. 22. 22.

and 23. 10.

Acts 12. 23.

1 King. 13. 4.

Gen. 4.

Rev. 3. 15.
Mat. 26. 14,
15, 16.

murther cryed out against him, so soon as he slew his brother; *I know thy works*, saith God: he may say, I know thy works and thy thoughts too; for *Judas* could not go so closely about his treachery, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when he took the bribe, though he kept a time to punish him, as he saith, *Psal. 37. vers. 2. When I see a convenient time then will I execute judgment.*

Now the time was come when this King should be made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet cometh from God unto them to tell them what they should do. When dream and *Daniel* had done what they could, now God calls forth his judgments, and bids them see what they can do, and commands them to chase *Nebuchadnezzar*, until he have lost his kingdom, until he be driven out of his Palace, until he be fled into the WilderNESS, until he be degenerate like a beast, until his Subjects, and Servants, and Pages, make their sport, and gazes and wonder at him, like a fool which goeth unto the Stocks, or a trespasser, which is gazed at upon the Pillory: so the King was debased, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what sort we speak, and what words slip from us, lest God take us in our lies, or oathes, or flanders, or ribauldry, as he took *Nebuchadnezzar* when his tongue walked without a bit: for if he had supposed that God had been so near, and that he would have answered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay so dear for a vain word, which did him no good when it was spoken.

The second note is of the Judge, *A voyce came down from Heaven*: the controlling voyce came down from Heaven; God is most offended with our sin: for *Nebuchadnezzar* might have spoken more than this, before any other man, and no man could controule him because he was King; and Kings delight in greater vanities than buildings, yet no man saith, Why dost thou so? because *Salomon* saith, *He which repeateth a matter separateth the Prince*: that is, he which tells Princes their faults, maketh them his enemies: therefore since *John Baptist* dyed, only God is left to reprove almost all that sin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his subjects. When the voyce from earth spake vainly, the voyce from Heaven spake Judgment. Here is the King of Heaven against the King of earth, the voyce of God against the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the stubble. The Lord of Hosts is in arms against the Lord of *Babel*, and begins to lay hands on him, and to thrust him out of his Throne. First, he rattles him like a thunder, *O King Nebuchadnezzar*; as if he should say, For all

all thou art a King, thou shalt see whether another be above thee ; now guard thy person, now defend thy honour, for he whom thou hast despised, threatneth to take thy Kingdom from thee; go now and walk in thy Galleries, fetch one turn more before thou be turned out of door, and walk with the beasts in the Forrest.

Now he comes to the arraignment, and calls him to the Bar, *O King Nebuchadnezzar, to thee be it spoken.* He was never called King with less reverence, nor had such pay for sin in all his reign. God gives him his title, and he tells him his lot ; he calls him King, but without a Kingdom ; as if he had said, Late King of *Babel*, hold up thy hand. Here a King is arraigned in his own Kingdom, and no evidence given against him, but as though he had witnessed against himself, as all sinners do, God condemneth him out of his own mouth ; and to open his ears, he calleth him by his own name, *O King Nebuchadnezzar*, as the prisoner is called when he holds up his hand at the bar. Then he pronounceth the judgment, *To thee be it spoken*, to thee which advancest thy self like God ; to thee which wouldest not take heed by thy dream ; to thee which wouldest not be warned by the Prophet, to thee which didst all for thine own honour. Now hearken to thy judgment, *Thy Kingdom is departed from thee* ; thou shalt be driven out of thy Palace ; they which should honour thee shall expulse thee, thou shalt reign with the beasts in the desert, there shall be thy dwelling seven years, go now and stalk in the woods, as thou diddest in thy Palace, and when thou art among the Lyons, and Wolves, and Bears ; look upon *Babel* which thou hast built.

How doth this speech differ from *Nebuchadnezzar's* speech? his words were but words, but Gods words were, *He spake and it was done* ; For in the same hour that which was spoken was done (saith *Daniel*) and whatsoever the voice threatneth unto our sins, or unto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdom shall be taken from thee* : To us it is said, thy life shall be taken from thee. To him it was said, *Thou shalt be thrust forth into the desert* : To us it is said, Thou shalt be thrown forth into darkness. To him it was said, *Thou shalt be like beasts* : To us it is said, Thou shalt be like the damned. Shall not the voyce spoken to us be remembred with God, as well as the threatnings menaced to him ?

This voice came from Heaven, and therefore it spake home ; not like them which glide by the faults of Princes, and whisper behind their backs, as though they would reprove them if they durst, but for fear lest the Prince, or Counseller, or Judge, or Magistrate should take it as he means it, and think that he aims at them : which makes them speak in Parables, as though they would cast a veil over their reproof, and eat their message before they have spoken it. The Holy Ghost teacheth us here to reprove, so that whosoever sinneth may know that thou speakest to him. He which speaketh from Heaven

Rev. 3. 15.
Mat. 26. 14,
15, 16.

murther cryed out against him, so soon as he slew his brother; *I know thy works*, saith God: he may say, I know thy works and thy thoughts too; for *Judas* could not go so closely about his treachery, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when he took the bribe, though he kept a time to punish him, as he saith, *Psal. 37. vers. 2. When I see a convenient time then will I execute judgment.*

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all thou art a King, thou shalt see whether another be above thee ; now guard thy person, now defend thy honour, for he whom thou hast despised, threatneth to take thy Kingdom from thee; go now and walk in thy Galleries, fetch one turn more before thou be turned out of door, and walk with the beasts in the Forrest.

Now he comes to the arraignment, and calls him to the Bar, *O King Nebuchadnezzar, to thee be it spoken.* He was never called King with less reverence, nor had such pay for sin in all his reign. God gives him his title, and he tells him his lot ; he calls him King, but without a Kingdom ; as if he had said, Late King of *Babel*, hold up thy hand. Here a King is arraigned in his own Kingdom, and no evidence given against him, but as though he had witnessed against himself, as all sinners do, God condemneth him out of his own mouth ; and to open his ears, he calleth him by his own name, *O King Nebuchadnezzar*, as the prisoner is called when he holds up his hand at the bar. Then he pronounceth the judgment, *To thee be it spoken*, to thee which advancest thy self like God ; to thee which wouldest not take heed by thy dream ; to thee which wouldest not be warned by the Prophet, to thee which didst all for thine own honour. Now hearken to thy judgment, *Thy Kingdom is departed from thee* ; thou shalt be driven out of thy Palace ; they which should honour thee shall expulse thee, thou shalt reign with the beasts in the desert, there shall be thy dwelling seven years, go now and stalk in the woods, as thou diddest in thy Palace, and when thou art among the Lyons, and Wolves, and Bears ; look upon *Babel* which thou hast built.

How doth this speech differ from *Nebuchadnezzar's* speech? his words were but words, but Gods words were, *He spake and it was done* ; For in the same hour that which was spoken was done (saith *Daniel*) and whatsoever the voice threatneth unto our sins, or unto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdom shall be taken from thee* : To us it is said, thy life shall be taken from thee. To him it was said, *Thou shalt be thrust forth into the desert* : To us it is said, Thou shalt be thrown forth into darkness. To him it was said, *Thou shalt be like beasts* : To us it is said, Thou shalt be like the damned. Shall not the voyce spoken to us be remembred with God, as well as the threatnings menaced to him ?

This voice came from Heaven, and therefore it spake home ; not like them which glide by the faults of Princes, and whisper behind their backs, as though they would reprove them if they durst, but for fear lest the Prince, or Counsellor, or Judge, or Magistrate should take it as he means it, and think that he aims at them : which makes them speak in Parables, as though they would cast a veil over their reproof, and eat their message before they have spoken it. The Holy Ghost teacheth us here to reprove, so that whosoever sinneth may know that thou speakest to him. He which speaketh from Heaven

The Fall of King Nebuchadnezzar.

(as the voice did) must speak like *John Baptist* among the Publicans and Harlots, and Souldiers, as though he went from one to another, and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For unless we come near these mortal gods, and proud *Nebuchadnezzars*, as neer as *Elias* came to *Achab*, when he said, *It is thou that troublest Israel*, they will boast it over, and think that thou speakest not to them until thou speakest plainly, as the voice spake from Heaven, *To thee be it spoken*. And they must reform the matter, or else God will shew some judgment upon them, as he did here upon this great King *Nebuchadnezzar*.

Now the decree goeth forth, that *Nebuchadnezzar* shall be King no more, *Thy kingdom is departed from thee*. This is such a saying: as if *Nebuchadnezzar* had thought of it before, he would have wept when he vaunted, to think that his Honour was going from him, when he thought it was coming to him: and yet his Kingdom was not departed from him, and yet God saith, *Thy kingdom is departed from thee*, because the decree was past, which should as surely come to pass, as if it were past already. Therefore because we care not so long as the Prophet saith, we shall dye, we shall suffer, we shall answer, he leaveth *Shall*, and saith *Now*, as God said to *Abimelech*, *Thou art a dead man*, not *thou shalt dye but thou art dead*, which roused him more than if he had threatned him an hundred deaths, because he thought that he should dye presently: So the Holy Ghost is forced, as it were, to exceed and speak more than we think he should speak, for the hardness of our hearts, which hear like stones, and go like snails. If we have but a week to repent, we will defer it to the last day, that we may sin all the rest.

Therefore it was meet to say, *Thy kingdom is departed from thee*, That seeing his judgment should not stay, he should not stay his repentance. If this voice had said, *Thy Babel shall sink* as *Nimrod's Babel* did, it seemeth he would have thought his honour buried; but when he was stript, not only of his Palace, but also of his Kingdom, what heavy news was this unto him, which thought himself equal with God, and now may not be a King? But when he was thrust among beasts to eat grasse with oxen, what a downfall was this to be brought under all his subjects, which spake even now as though there were none but he: and now his servants servant would not be like unto him? So the King of Kings will be honoured of Kings, as they are of their subjects, or else he will tread upon their crowns, and they shall hear the same at last. *Thy kingdom shall depart from thee*.

Now followeth the execution of his judgment: for *Daniel* saith, *The same hour all this was fulfilled*. So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was

was drawn from his throne, and turned into the wilderness, where he abode among wild beasts so long, *till his hairs were grown like Eagles feathers, and his nails like birds claws.* When God began he made haste, as it was long before he spoke, but when he spoke he did it, and effected in an hour all that the dream and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low*: Even in the hour that *Nebuchadnezzar* advanced himself more than before, in the same hour he was brought under all his subjects, all his servants and Pages, so he which setteth up can pull down, he which gave can take, he which made can destroy. Therefore let no man vaunt though he were a King, of his house, or land, or farm, or children, but know that he should have nothing, if God did not regard him more than others: and think when thou doest read this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his Kingdom; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honour; whether thou be not so proud of thy learning, as *Nebuchadnezzar* was of his train. If thou be so proud, then God doth say no more, *O King to thee be it spoken*; but, *O subject to thee be it spoken*; these blessings shall be taken from thee. For, hath God taken no mans kingdom from him but *Nebuchadnezzars*? Hath he taken no mans office from him but *Judasses*? Hath he taken no mans riches from him but *Jobs*? How did *Antiochus*, and *Julian*, and *Herod*, and *Saul*, and *Athalia*, and *Jezabel*, and *Richard* the third go from their thrones, as if God had pulled them out by the ears? He had no respect to their persons, but used them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith unto them which turn back, *Remember Lots wife*: so I may say to them which bear high minds, and proud looks, and stout words, remember king *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolved, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altered, or his manhood removed, or that he put on horns and hoofs, as Poets feign of *Acteon*; for the voice doth not say, that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say, that his head, or arms, or legs were transformed: but that the hair of his head, and the nails of his fingers did grow like Eagles feathers, and like birds claws, as every mans hair and nails will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored unto him, but that his understanding was restored unto him, all which declare, that he was not changed in body, but in mind, not in shape, but

The Fall of King Nebuchadnezzar.

Gen. 4. 12.

but in quality. A savage mind came on him, like that which drave *Cain* from the company of men, and he became like a Satyre, or wild man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an hour, that his Nobles abhorred him, his Subjects despised him, his Servants forsook him, none would company with him, but the beasts. Consider this, all that advance your selves against God; and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which even now walkt in his galleries, and his Nobles served him in his Palace with all dishes that the Air, or Sea, or Land could afford: now he is turned to graze and feed like an ox with the beasts in the wilderness. This was to shew, that God makes no more account of the wicked than of beasts, and therefore the holy Ghost calleth them often by the name of beasts; shewing how that sin and pleasure make them like beasts: when they have abused their wits often, and perverted their reason, at last God taketh their understanding from them, and they become like beasts, lothsome to themselves and others: many such beasts we have still like *Nebuchadnezzar*, who were fitter to live in the desert among Lyons, where they might not annoy others, than in towns amongst men, where they infect more than the plague. Thus if you have not considered the beastliness of sin, look upon *Nebuchadnezzar* like a beast. If you would see the guilt of it, look upon wandring *Cain*. If you would see the frenzy of it, look upon frantick *Saul*. If thou wouldst see the fear of it, look upon trembling *Belshazzar*. If thou wilt see the shame of it, look upon *Haman* hanging upon his own gallows. If thou wilt see the end of it, look upon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before us: like the pillar of salt, or *Achans* sepulcher to speak to us. Take heed by those: when I have warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraveth upon *Nebuchadnezzars* Sepulchre.

Gen. 4. 14.

1 Sam. 16. 14.

Dan. 5. 6.

Hest. 7. 10.

Luke. 16. 23.

Gen. 19. 20.

Josh. 7. 29.

Be thou an example to Kings and Rulers for all the children of pride to beware how they set themselves against him, who advanced them.

Thus he which sets up, can pull down. Did not I send thee dreams to warn thee? Did not I send a Prophet to warn thee? If either of them would have served, thou mightest have ruled still, and walked in thy galleries, and feasted in thy Palace, and judged upon thy throne, and died a King: but now thy Kingdom is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beast? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to think what

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we shall answer for our warnings, which have been threatned as often as the Israelites, and yet provoke the Lord while he serveth us, like those which curse the Sun, while it shineth upon them.

Thus you have seen the fall of Pride. Even now he said, *Is not this great Babel?* Now he may say, is not this unhappy *Babel?* Even now he said, *which I have built by the might of my power;* and now he may say, which I have built by the vanity of my pride: even now he said, *for the honour of my majesty;* now he may say, for the ruine of my Kingdom. Yet after this he rose again and came to himself; and received his Kingdom, and honoured him which punished him so. But the time will prevent me to speak of his Restitution, therefore here I end.

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Restitution
 OF
NEBUCHADNEZZAR.

Daniel 4. 34, &c.

34. *And at the end of those days, I Nebuchadnezzar lift up mine eyes unto heaven, and my understanding was restored unto me, and I gave thanks unto the most High, and I praised and honoured him that liveth for ever, whose power is an everlasting power, and his kingdom is from generation to generation.*

35. *And all the Inhabitants are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, or say unto him, Why doest thou so?*

36. *At the same time I had my understanding restored unto me, and I returned to the honour of my kingdom; my glory, and my beauty was restored unto me, and my Counsellors, and my Princes sought unto me, and I was established in my kingdom, and my glory was augmented towards me.*

37. *Now therefore I Nebuchadnezzar praise and extol, and magnify the King of heaven, whose works are all truth, and his ways judgment, and those that walk in pride, he is able to abase.*

NOW are we come to his Restitution: First, *Nebuchadnezzar* was humbled, as God humbleth his enemies: now he is humbled as God humbleth his children; that although he had more honour than he had before, yet he is not proud of it as he was before, but crieth with the Prophet *David*, *Not unto me,*

me,

me, O Lord, not unto me, but unto thy name give the glory. So he which said, not only with heart, but almost with mouth too, There is no God; now with heart and mouth honoureth none but God: his pride and his fall *Daniel* declared, but when he came to his Restitution, he makes *Nebuchadnezzar* to speak himself, and give thanks in his own person, like a witness brought in to testify the truth of this wonderful story.

When the Prophet had shewed how this King vaunted and how he was debased for it: presently after he had spoken it, he calls in as it were the King himself, to witness his report, and declares how he was raised again, like a man which having received grace from a Prince or great person, is brought in before him to give thanks for his favour received, and then is dismissed.

In these verses two things shew themselves at the first view, that is, *Nebuchadnezzars* Restitution, and his Thankfulness in his Restitution. First, he sheweth the time when he was restored, in these words, *At the end of these days*: then he sheweth the manner how he was restored, in these words, *I Nebuchadnezzar lift up my eyes to heaven, and mine understanding was restored to me.* In his Thankfulness, first, he extolleth Gods power, in setting him up, and pulling him down, and raising him again: then he commendeth Gods justice and truth, which deserves to be praised for his judgments, as much as for his mercy: as though he rejoyced that God hath made him like a beast that he might dye like a man.

At the end of these days. As *Daniel* noted the time of his pride, when he walked in his Palace, to shew how pride grows out of buildings, and wealth, and apparel, and such roots: so he noteth the time of his fall; while the words were in his mouth; to shew that he was punished for his pride and ignorance, that he might know where to begin his conversion, and abate his pride: and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his Restitution, *At the end of these days*, that is, after seven years were expired; to shew how long the sickness of pride is in curing, and to shew how every thing was fulfilled which was prophesied, even to the point of time: for it was told him by *Daniel*, that he should be like a beast seven years: therefore *Nebuchadnezzar* is prompt as it were to confess the truth, and say as the Prophet said, *At the end of these days*, that is, at the end of seven years, *I Nebuchadnezzar* was restored to my kingdom, as *Daniel* told me. Yet another note is set upon this beast: Lest we should think that God only regardeth the season, and thinks seven years punishment enough for such a sin; he saith not barely, that his understanding and honour was restored unto him when seven years were ended; but that they were restored unto him when he began to lift up his eyes to Heaven: to shew that this blessing came from above,

and that he which had humbled him, had restored him again; as if he should say to all that are cast down with sickness, or poverty, or infamy, or any trouble whatsoever in body or mind; He which hath humbled you will raise you, as he hath done me: but you must look up unto Heaven, and lift up your hearts unto him, and then your understanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall return unto you again: like *Jobs* Sheep, and Camels, and Oxen, in greater number than he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked up to Heaven: so they shall come back like a river upon you, when your eyes can go by these vanities, and look upon him, which looks upon you: or else seven and seven years shall pass over you, and you shall be never the better, but worse and worse: like *Saul*, which was vexed more and more, till he had killed himself.

Therefore as the *Jews* looked up to the brasen Serpent, which was a figure of Christ, when they would be healed, *Num. 21. 8.* so all that would recover that which they have lost, or obtain that which they want, *Nebuchadnezzar* doth teach them here to lift up their eyes to Heaven, from whence (saith Christ) cometh every blessing of man; *At the end of these days, I Nebuchadnezzar lift up mine eyes, &c.* Like a man which is wakened out of a long trance, now he began to stir and lift up his eyes: When the heart is once lift up, it will lift up the eyes, and the hand, and voyce, and all to Heaven: he which never looked up to Heaven so long as his comfort was upon the earth, now his mind is changed, his looks, and gestures, and speeches, and all are changed with it: As though God would shew a visible difference between the Spiritual and Carnal, even in their looks and gestures, as there is between a Child and an old man. The Spiritual minds are heavenly, and look up, because their joy is above: the Carnal minds are earthly, and look down like beasts, because their treasure is below. As the Serpent grovels upon the ground: so doth the Serpents seed, and hath not so much as the countenance of grace.

Gen. 3. 14.

Therefore by lifting up his eyes to Heaven, is signified that the time was come, which the Lord had set down, that he should be like a beast, until he had learned that lesson. *That the most High beareth rule over the sons of men.* Therefore *Nebuchadnezzar* sheweth that he hath learned his lesson. For he looked not up to Heaven to behold the Sun, the Moon, or the Stars, like an Astronomer: but thinking how he had set himself against Heaven, from whence came all his honour; in a godly shame, and holy anger toward himself, he turns his face from Earth to Heaven; to magnifie him which had humbled him, that so contemned him, which advanced him. Now he

he talks no more of his Palace, nor his Power, nor his Majesty; though it be greater than it was: but he looked above his own Palace, to another Palace; from whence that terrible voyce came down unto him, *Thy kingdom is departed from thee.* Which expresseth his contrite heart, and wounded spirit, how many passions battelled within: as if he should chide himself, and say, Unthankful man, my power ever descended from above, and I ever looked upon the earth; and mine honour came down from Heaven, and I never lift up mine eyes before: But now, saith he, go up my voyce, and my hands, and my eyes: how long will ye pore upon the earth, like a beast? so he lifted up his eyes unto Heaven. After he had lifted up his eyes, he beginneth to pray, and praise, and give thanks to God: which sheweth that he did not only lift up his eyes, but his heart too. For unless we can say with *David*, *I lift up my heart*, Psal. 25. 1. it is in vain to lift up eyes, or hands, or voyce, as the hypocrites do; because he which is a Spirit, will be worshiped in spirit, *Joh. 4.* Therefore *Mary* saith, *My heart doth magnifie the Lord*, Luk. 11. 46. As for the Infidels, and Idolaters, they have no hearty service; but their religion is like an Occupation, which is done with the body. For when we read of the sacrifice or prayers of the Idolaters and Infidels, we do not find, that they lift up their hearts to their Idols; but their hands, or their eyes, or their voyce, as the *Baalites* roared to *Baal*, 1 King. 18. 28. and the Mariners cried to their Sea-gods, *Jonas. 1. 5.* and the *Ephesians* shouted to *Diana*, *Acts 19. 28.* but the lifting up of the heart is the holy service, and alway appropriate unto God, which saith, *My son, give me thy heart*, Prov. 23. 26. Therefore now *Nebuchadnezzar* lifts up his heart to God; shewing that he had learned that lesson which God gave him seven years to study, that, *The most High beareth rule over the sons of men, &c.*

Now God thinks the time long enough: and as he reformed the ground after the Floud, with Fruit and Herbs, and Flowers again; so he reformeth *Nebuchadnezzar* with understanding, and beauty, and honour again. As when he repented himself, and said, I will drown the earth no more, *Gen. 8. 21.* so, I will chase *Nebuchadnezzar* no more; now he knows a King above him, he shall be a King again: now he seeks my honour, I will give him honour: now he magnifieth him which debased him, I will return to exalt him. So the voyce which thundred from heaven, *Thy kingdom is departed from thee*; sounds again, *Thy kingdom is restored to thee.* For it was not told that he should be like a beast until he died; but *until he knew that the most high beareth rule over the sons of men.* Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, until we know something that we should know, and then

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The Restitution of Nebuchadnezzar.

Nebuchadnezzar shall be King again; then the sick man shall be whole again: then the bond-man shall be free again; then the poor man shall be rich again. His mercies are called everlasting, because they endure for ever, *Psal.* 36. 1, 2. But his anger is compared to the Clouds, because it lasteth but a season. Whom he loveth he loveth to the end: but whom he scourgeth he scourgeth to repent; as *Hezekias* was sick, until he wept; *Nebuchadnezzar* was banished, but until he repented. Now the first cure of the Kings Restitution was of his mind: *Mine understanding* (saith *Nebuchadnezzar*) *was restored unto me.* To shew what an inestimable gift our understanding and reason is, whereby we differ from beasts, for which we cannot be thankful enough; therefore he records it twice, as though his heart did flow with gladness, and his tongue could not chuse but speak often of it, as a man thinketh and speaketh of that which he loveth. *Mine understanding was restored unto me, &c.* That which was first taken away was first restored again; which so soon as it was gone, he was counted a man no more, but a beast, As *David* saith, *Like Horse and Mule which have no understanding,* *Psal.* 32. 9. counting them which are void of understanding no better than Horse and Mule. Therefore they which have lost their understanding at the Taverns, as many here have done sometimes, and they which understand not yet what is the book of God, are but Horse and Mule, though they bear the vizors of men. After he had said, *Mine understanding was restored to me,* he annexeth, *Mine honour was restored to me,* so he grew to a King again. As he was wont to put on one robe after another, when he was a King; so when God would make him a King again, first he puts upon him the robe of understanding, as it were the foundation of a King, like the princely spirit which came upon *Saul*, *1 Sam.* 10. 9. And when he had a Princes heart, then God gave him a Princes power, and proclaimed like a voyce from Heaven, *Nebuchadnezzar King of Babel:* so gloriously he rose again like the Sun, with a triumph of his Restitution, and welcome of his subjects, like the shout which went before *Solomon*, *1 King.* 1. 34. One would think when *Nebuchadnezzar* was a King, God would never have made him like a beast, nor after have made him a King again: for who would suffer a beast to rule over them seeing such stomachs are in men, that they will hardly endure any Rulers? Therefore it is strange, that these men would suffer one to rule over them that had been seven years like a beast; it is even as if one had lien seven years in the grave, and after came to challenge his house and goods from them which have it in possession, and count it their own: I think such a one should have so cold a suit, that unless it were some few that loved him while he lived; he might go again to his grave for a house to dwell in: so no body looketh now for *Nebuchadnezzar*

nezzar to come out of the Wilderness; he was the unlikeliest man in the world to be a King, after such a change: but see what God can do, though all be against it, he which made a King like a beast, raised a King of a beast.

Mine understanding (saith Nebuchadnezzar) *was restored to me*, and more than that, *mine honour was augmented*, more than it was when I was so proud of it. As God turned his heart so he turned the hearts of his Nobles and people, that they received him for their King again, and sought unto him, and revered him, for all the disgrace which they had seen, which made them before to contemn him like a beast.

Here a wise man may study, and wonder, like *Elifha*, when his Master was rapt to Heaven. For as though a snuff had been taken from the ground, and set in the candlestick again, and shined brighter then it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: even now no man cared for him, and now no man dare displease him: that which *Solomon* saith in *Pro. 16. 17.* *When the ways of a man please the Lord, he will make all his enemies at peace with him:* so when *Nebuchadnezzar* pleased the Lord, God gave him grace with men, and his glory was augmented. *My glory was increased, &c.* That is, he received not only his kingdom, and power, and honour again, but he received Usury of them. For this seven years banishment they had been put out seven years to the bank, for him to receive more when he came again; so when he sought his own honour, honour departed from him, his Palace could not hold it, his treasures could not redeem it, his guard could not stay it, but pride chased it away whilst he followed after it. But when he sought Gods honour, and cared not for his own, honour was increased, according to that, *I will honour them that honour me.*

1 Sam. 2. 30.

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were living) which think it against their honour to seek Christs honour, and that if his kingdom went up, their kingdom should go down, like *Herod*, which thought he could not be King if Christ should reign; and the Pharisees, which thought they should be despised, if Christ were regarded?

If *Nebuchadnezzars* honour came unto him for the honour which he gave to God: how long will their honour last, which eat and drink, give and take, set up and pull down, and do all that they do to honour themselves? as *Nebuchadnezzar* built Babel, until that voyce came thundring from Heaven, *Thy Kingdom is departed from thee*, thy Office is departed from thee, thy Life is departed from thee. Some have exalted themselves like *Nebuchadnezzar*, and are not fallen yet: some mounted up have fallen lower and lower, like *Balaam*, but they are not yet at the ground: they have ruled like beasts,
longer

longer than *Nebuchadnezzar*, and yet look not up to Heaven, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne again.

True understanding.

Know and doe.

Now he hath received grace, let us examine his Thankfulness: If you mark how every thing comes in his order, you shall see a marvellous consequence observed both in his Fall, and Restitution. When he looked upon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when he was banished, then he lift up his eyes to Heaven; when he lift up his eyes to Heaven, his understanding came unto him; when his understanding came unto him, then he gave thanks to God: shewing us the use of our understanding, why God hath given reason unto men, *viz.* to serve him, and praise him upon earth. As *Nebuchadnezzar* worshipped God so soon as he came to his understanding; so we, as soon as we come to years of discretion, and begin to understand, we should begin a new life, and serve him whom all Creatures do serve with us, or else our understanding is in vain, and we are beasts still: for by this *Nebuchadnezzar* shews that he had understanding, and was like a man; because he gave praise to God, and was moved in heart to worship him which made him, according to that definition that *David* maketh of understanding, *Psal. 111. vers. 10. They which observe them have a good understanding.* They which observe the Commandements, have a good understanding; not they which speak of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keep the Commandements, have a good understanding. The rest have a false understanding, a vain understanding, an understanding like that of the Scribes and Pharisees, which was enough to condemn them, but not to save them.

By this every man should try his Wisdom: for so soon as understanding cometh to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him whether he will or no: therefore our *Nebuchadnezzars* are Beasts still, for this is no part of their understanding.

But he which can go beyond all in shifts and policy, is counted the wisest man in Court and City. Oh, if *Machiavel* had lived in our Countrey, what a Monarch should he be? to what honour and wealth, and power, and credit, might he have risen unto in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? methinks I see how many fingers would point at him in the streets, as they do at his Apes, and say, there goeth a deep fellow, he hath more wit in his little finger than the rest in their whole body. You talk of Sectaries how fast they grow, and how fast they breed; I warrant

warrant you where any Sectary hath one Son, *Machiavel* hath a score; and those not the brats, but the fatlings of the Land; which if they had but a dram of religion for an ounce of their policy, they might go like Saints among men. But we speak to the belly that hath no ears.

Now let us see the parts of this Kings Confession, that we may see how his thankfulness did answer to his sin. Before he had robbed God of his honour: now as though he came to make restitution, he brings praise, and thanks, and glory in his mouth.

First, he advanceth Gods Power, and saith, that *his kingdom is an everlasting kingdom*: in which words he confesseth that God was above him, because that his kingdom was not an everlasting kingdom, but a momentary kingdom, like a spark which riseth from the fire, and falleth into the fire again. Therefore he sheweth what a fool he was to vaunt of his kingdom, as though it were like Gods Kingdom, which lasteth for ever.

Secondly, he magnifieth the Power of God, and saith, that *God doth what he listeth both in heaven and earth*, and nothing can hinder him, or say unto him, *what dost thou?* under which words he confesseth again, that God was above him, because he could not reign as he listed: for when he thought to live at his pleasure, he was thrust out at doors, and God said not to him, what dost thou? but, *Thy kingdom shall depart from thee*: therefore he sheweth what a fool he was to vaunt of his power, as though it had been like Gods Power, which cannot be checked.

Thirdly, he commendeth the Justice of God, and saith, that *his Works were all truth, and his ways were all Judgment*. Under which words, he confesseth again, that God was above him: for his ways were all errors, and his works were all sins, as the end proved. Therefore he shews what a fool he was, to vaunt of his works, as though they had been like Gods Works, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar, praise, and extol, and magnifie the King of Heaven*. When he lighted upon the right string, mark how he harps upon it, and doubles it, and trebles it, like a Bond which is ratified with many words of like sence; so he ratifieth his Bond to God with many words of like meaning, *I will praise, and extol, and magnifie the King of Heaven*: as if he would praise him, and more than praise him. They which love with the heart, and repent from the bottom, praise and praise, pray and pray, give and give, serve and serve, that is, when they have served him, they are ready to serve him again.

Here is a Glas for all the children of Pride. First, look upon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For

thus will God make his example of great men, because they should be examples to others. Many wicked men died in *Fury*, and scarce a man was by to see their end; but *Herod* was stricken before the people, that all might see, because he was a wicked King. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stomach sin in those that bear his own person. As Princes use to pick those that are principal and chief in Rebellion, to make them examples of terror to others, which were ring-leaders in the Treason: so God doth bend his shot against the Captains of his enemies, like the King of *Aram*, which charged his Souldiers, that they should fight with none but against *Achab* the King, as it is written in 2 *Chro.* 18. 30. For as *Solomon* saith in *Prov.* 19. 25. *Strike the strong, and the rest will beware:* so justice shewed upon a Ruler, or great Personage, doth terrifie many. If we could but see one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and think when they sit in their Majesties, as *Queen Hester* did, that their power is given them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not unto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion, which is the greatest want of Princes and Magistrates. They sit in Gods Chair, and are called gods, but are not like God, but like Mammon, except their names and their crowns: peradventure a *David*, or a *Solomon*, a *Joshua*, that is, a few that remember whose person they bear: the rest are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their Kingdoms come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* sought after his pleasure, and they seek after their pleasure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wish them beasts to do them good, like *Nebuchadnezzar*; because it is a question, whether they are not worse than beasts already: but if we drive them out of their Palaces to live like beasts in the Wilderness, it were a good riddance, for there they should do less harm: where now their proud Horns do gore others, and their hoof is up to strike every one that is better than themselves, which maketh many fly into the Wilderness from their House, and Church, and Calling, lest they should fall into their clutches: The Lord which restored *Nebuchadnezzar* from the likeness of a beast, restore them to the likeness of men, or else fright them like *Nebuchadnezzar* to run from their rooms, that better may have their places.

Thus

Thus you see *Nebuchadnezzar* was made like a beast, that he might dye like a man, for he could never learn from whence his kingdom came, until he had been apprentice seven years unto the Cross; and when he perceived who took his kingdom from him, then he perceived also who gave his kingdom to him, and learned his thankfulness in the Wilderness, when all the blessings were gone, which he should have been thankful for. He thought that God was no body, until he became like no body himself; and then who but God? no power but of him, no honour but from him, his first honour came from God, as well as his last: but then he was like a beast which knew not his owner, like a babe which knew not his father, like an Image which knows not his maker, but now he knoweth from whom Kings reign, and hath learned to say thy Kingdom, as well as my kingdom, and is like to the Elders in the *Revelation*, which cast down their Crowns before the Lamb.

Such a School-master is Affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his Dream had told him as much before, yet he could never say, the Lord hath given, before he did see how the Lord had taken. They say a friend is never known before he be lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things he is unthankful, and when he hath nothing he beginneth to be thankful.

So we must learn Gods Love out of his Wrath, and spell his Goodness out of his Justice: therefore we preach Judgment unto you, to make you fly unto Mercy; we denounce the Law against you, to make you love the Gospel; we shew you Hell, to make you seek Heaven. Because we are like *Pharoah* his Sorcerers, though we receive never so much, yet we never say, the finger of God hath done this: but when he begins to plague us, then we cry, the finger of God hath done this: therefore if we will not be invited, it is good to be compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a Beast, is he which makes them rich which were poor, and he which makes them free which were bound, and he which makes them beloved which were hated, and he which makes them wise which were rude, and he which makes them whole which were sick: they must stay a time, seven days, or seven weeks, or seven months, or seven years, as *Nebuchadnezzar* did, and when they are ready for it, it will come suddenly, as the Angels came to refresh Christ so soon as he was hungry: yet a little while, a little longer comfort is on foot, and that goodness which is coming will come, as the Sun which was rising is risen: for as *Nebuchadnezzar* said, mine honour was restored to me; so I am sure many here may say, my right was restored to me, my liberty was restored to me,

my health was restored to me, my good name was restored to me, in less time than *Nebuchadnezzars* honour was. And what then? *Therefore I Nebuchadnezzar praise, and extol, and magnifie the King of Heaven, whose works are all truth, and his ways judgment, and those that walk in pride he is able to abase.* This is the conclusion of all Gods benefits; they which do not praise and extol the King of Heaven, are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the House which I have built? Is not this the Land which I have purchased? Is not this the Money which I have gathered? Are not these the Children which I have begotten? say now with *Nebuchadnezzar*, for all, I praise, and extol, and magnifie the King of Heaven, which can take all again, as he did from *Nebuchadnezzar*.

Thus you have seen Pride, and Humility, one pulling *Nebuchadnezzar* out of his throne, the other lifting him unto his throne, whereby they which stand, may take heed lest they fall; and they which are fallen, may learn to rise again.

A



A diffwasion from

PRIDE,

And an Exhortation to

HUMILITY.

1 Pet. 5. 5.

God resisteth the proud, and giveth grace to the humble.

Saint Peter teaching every man his duty, how one should behave himself to another, exhorteth all men to be humble, and abstain from Pride: as though Humility were the Bond of all Duties, like a list, which holdeth men in a compass; and Pride were the make-bate over all the World: to which Solomon giveth witness, *Prov. 13. 10.* saying, *Only by pride man maketh contention*: because Pride maketh every one think better of himself than of others, whereby he scorneth to give place to the other, and therefore when neither Party will yield as *Abraham* did to *Lot*, how *Gen. 13. 2.* should there be any peace? Thus Pride doth break the peace, and Humility doth set it again: therefore to toll men from Pride to Humility, as it were from the Concubine to the right Wife, the Apostle sheweth how God is affected to Pride, and what mind he beareth to Humility: *God resisteth the proud, and giveth grace to the humble*: as if he should whisper men in the ears, and say, Take heed how you com-

Gen. 3.

1 King. 2. 35.

Prov. 3. 32.

Psal. 25.

Rom. 4. 13.

Mal. 1. 3.

Gen. 5. 8.

Numb. 16. 2.

Esay. 14.

company with Pride, or give entertainment to her, for she is not *Cæsars* friend, the King counteth her his enemy, and all that take her part: she hath been suspected ever since the Angels rebelled in Heaven, and *Adam* sought to be equal with God: therefore his Majesty hath a stitch against her, as *Solomon* had to *Shemei*, and would not have her Favourites come in his Court, unless they hold down their Mace, stoop when they enter. But if you can get in with Humility, and wear the colours of lowliness, then you may go boldly, and stand in the Kings sight, and step to his Chamber of Presence, and put up your Petitions, and come to honour. For Humility is very gracious with him, and so near of his Council, that as *David* and *Solomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall find grace with God and men: as we read of *David* and *John Baptist*, according to that in *Psal. 1. vers. 4.* *All things which he doth shall prosper*: but the proud shall be troubled and crossed, and when they would do best, they shall do worst; when they would grace themselves, they shall shame themselves: and God will be to them like the spirit of *Saul*, which tormented him wheresoever he went. This sentence is repeated again, *Jam. 4. 6.* The like sentence to this is in *Prov. 3. 34.* where he saith, *With the scornful he scorneth: but he giveth grace to the humble.* The like sentence is again in *Prov. 16. 18.* where he saith, *Pride goeth before destruction.* And in *Prov. 15. 32.* *Before honour goeth humility.* The like sentence is again in *Prov. 29. 23.* where he saith, *The pride of man shall bring him low, but the humble in spirit shall enjoy glory.*

The like sentence is again in *Luke 1. 46.* where the Virgin sings, *He hath put down the mighty from their seat, and hath exalted the humble and meek*; that as it were by two or three witnesses, Pride might be condemned, and Humility acquainted. One is to God like *Jacob*, of whom he saith, *Jacob have I loved*: the other is to God like *Esau* of whom he saith, *Esau have I hated.* *Isaac* loved *Esau* because he loved venison, but *Rebecca* loved *Jacob*, because he was loved of God. So the proud are in the Kings Court, because they seek honour; but the humble are in Gods Courts, because they contemn honour. As he saith in *Prov. 3. 34.* *With the froward he will shew himself froward*: So he threatneth here, that with the proud he will shew himself proud, that is, if they challenge, he will defend: if they will provoke him, he will resist them: if they will climb higher than their compass, he will pull them lower than their will.

Peter speaks of the proud, as if they did challenge God like champions, and provoke him like rebels, so that, unless he did resist them, they would go about to deprive him of his rule, as *Corah*, *Dathan*, and *Abiram* undermined *Moses*. For so the proud man saith, I will be like the highest, and if he could, above the highest too. This is the

the creature that wastaken out of the dust, and so soon as he was Gen. 2. 7. made, he opposeth himself against that Majesty, which the Angels adore, the thrones worship, the Devils fear, and the Heavens obey. How many sins are in this sinful World? and yet as *Solomon* saith of the good wife, Prov. 31. 29. *Many daughters have done vertuously; but thou surmountest them all:* So I may say of Pride, many sins have done wickedly; but thou surmountest them all: for the wrathful man, the prodigal man, the lascivious man, the surfetting man, the slothful man, is rather an enemy to himself than to God; the envious man, the covetous man, the deceitful man, the ungrateful man, is rather an enemy to men than to God: but the proud man sets himself against God, because he doth against his laws, he maketh himself equal with God, because he doth all without God, and craves no help of him: he exalteth himself above God, because he will have his own will, though it be contrary to Gods will. As the humble man saith; *Not unto us Lord, not unto us, but to thy name give thy glory*, Psal. 115. 1. so the proud man saith, Not unto him, not unto him, but unto us give the glory: like unto *Herod*, which took the name of God, and was honoured of all but the worms, and they shewed that he was not a God but a man, Act. 12. 21. Therefore the proud men may be called Gods enemies, because as the covetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to be proud, as other sinners have, the covetous for riches, the ambitious for honour, the voluptuous for pleasure, the envious for wrong, the slothful for ease: but the proud man hath no cause to be proud, but Pride it self, which saith like *Pharoah*, *I will not obey*, Exodus 5. 2. Therefore God is specially said to resist the proud; because the proud resist him. Here is Heaven against Earth, the Creator against the Creature, the Father against the Son, the Lord against the Servant, the Prince against the Subject: who is like to win the field? *If the Lord justifie* (saith *Paul*) *who shall condemn?* so if the Lord resist, who shall defend? If his law come with thunder, and lightning, and tempest, with what terror will he come himself? It was but a brag, when the King of *Juda*, proclaimed war against the King of *Aram*, and said, *No man* 2 King. 1. 19. *shall deliver them out of my hands:* but it is true when God saith, *No man shall deliver them out of my hands.* Therefore the author to the Hebrews saith, *It is a fearful thing to fall into the hands of God:* Heb. 10. for he ever overcometh. Therefore when the *Egyptians* perceived that God fought against them, they cryed, *We will fly, we will fly, for God fighteth against us*, Exo. 14. 25. So the proud may cry, *I will fly, I will fly:* for God fighteth against us. When the King of *Juda* proclaimed war against the King of *Israel*, the King of *Israel* returned answer, that the Thistle rebelled against the Cedar, 2 King. 14. 9. and

- and yet there was but King against King : a man against a man : how much rather may the King of Heaven answer this proud earth, the
- 1 Sam. 17. 2. Thistle rebelleth against the Cedar ? The Giant durst challenge but one of the host of *Israel* : but the Lord challengeth all the host of Pride. Even as he giveth grace to all that are humble : so he resisteth all that are proud. It had bin too heavy for them, if he had said, the Lord doth not care for them : for Gods care preserveth us, and our own care doth but trouble us : but to say that the Lord doth resist them ; is as if *Michael* should denounce war with the Dragon, till he hath cast him into the pit : this is a marshal word, and comes with arms and weapons upon them. If a man should see a Lyon come upon him, would he not start ? If he should see a Gyant, come against him, would he not fear ? But now the Lord of hosts, the Lyon of *Juda*, which destroyed the Giants, is up in arms to resist the proud : and the proud fear not so much as the humble, *God resisteth the proud, and giveth grace to the humble* : but the World resisteth the humble, and giveth grace to the proud, as *David* notes. Men will praise thee, not when thou reformest thy self to God, but when thou doest form thy self to thy lusts, that is, they which will be strutters, shall not want flatterers, which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair ; that it becomes them well to wear bellied doublets : that it becomes them well to jet in their going ; that it becomes them well to swear in their talking. Now, when they hear men sooth them in their follies, then think they, we have nothing else to commend us, if men will praise us ; for our vanities, we will have friends enow ; so the humor swelleth, and thinks with it self, if they will look upon me when I do set but a stout face upon it, how would they behold me if I were in apparel ? If they do so admire me in silks, how would they cap me and courtesy me, and worship me, if I were in velvets ? If I be so brave in plain velvet, what if my velvet were pinckt, or cut, or printed ? So they study for fashions, as Lawyers do for delays, and count that part naked which is not as gaudy as the rest ; till all their body be covered over with pride, as their mind with folly. Therefore *David* saith, that Pride is as a chain unto them, that is, it goeth round about them like a chain, and makes them think that all men love them, and praise them, and admire them, and worship them for their bravery. Therefore as *Saul* said to *Samuel*, *Honour me before this people* : So the proud man saith to his chain, and his ruffs, and his pinks, and his cuts, *Honour me before this people*. All that he speaketh, or doeth, or weareth, is like *Nebuchadnezzars* Palace, which he built for his honour. This is their work so soon as they rise, to put a pedlars shop upon their backs, and colour their faces, and prick their ruffs,
- Rev. 12. 7.
- Psal. 49. 18.
- Psal. 37. 6.
- Dan. 4.

ruffles, and friske their hair : and then their days work is done : as though their office were to paint a fair image every morning, and at night to Blot it out again. From that day that pride is born in the heart of man, as the false Prophets were schooled to speak as the King would have them; so their eyes, and feet and tongues are bound to speak, and look, and walk, as the proud heart doth prompt 2 King. 21. 3. them. If God were in love with fashions, he were never better served than in this age : for our World is like a Pageant, where every mans apparel is better than himself. Once Christ said, that soft Mat. 11. 6. clothing is in Kings Courts : but now it is crept into every house : then the rich Glutton jetted in Purple every day, but now the poor Luke 16. unthrif jet as brave as the Glutton, with so many circumstances about him, that if ye could see how Pride would walk her self, if she did wear apparel, she would even go like many in the streets : for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those Leather Coats which God made in Paradise? Gen. 3. 21. If their bodies did change forms so often as their apparel changeth fashions, they should have more shapes than they have fingers and toes. As *Jeroboams* Wife disguised her self that the Prophet might 2 King. 14. 2. not know her ; so we may think that they disguise themselves, that God might not know them : nay they disguise their bodies so, till they know not themselves ; for the Servant goeth like the Master, the Hand-maid like her Mistris, the Subject like the Prince, as though he had forgotten his Calling, and mistook himself, like a man in the dark, which puts on another mans Coat for his own, that is too wide, or too side for his body : so their attires are so unfit for their bodies, so unmeet for their Calling, so contrary to Nature, that I cannot call them fitter, than the monsters of apparel. For the Giants Gen. 6. were not so monstrous in nature, as their attires are in fashion ; that if they could see their apparel but with the glance of a Spiritual eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would sling away their attire, as *David* flung away *Sauls* armour ; and be as much ashamed of their clothes, as *Adam* was of his 1 Sam. 17. 39. nakedness. Gen. 3. 9.

Pride hath been the deviser of all these vanities, which now neither shame, nor laws, nor preaching can take away : Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weed groweth? seeing we have nothing to be proud of, but more cause to be ashamed of our selves, and fly from the face of God and man too, than *Adam* our Father had? we are earth, we are flesh, and we shall be worms meat : what cause hath earth, or flesh, or worms meat to be proud? We

Gen. 3. 13.

are born in Sin, we live in Misery, we shall dye in Corruption; what cause hath sin, or misery, or corruption to puff us, but to humble us? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coat, or a gold ring, or a wrought handkerchief can brave a mans mind, that he thinks better of himself that day when he weareth them than any day else, and speaks, and walks, and looks after another fashion than he did before.

Gen. 11.

Jude 1.

Gen. 3.

Dan. 4.

Exod. 14.

2 Thef. 2. 4.
Note.

Matth. 4. 2.

1 Pet. 1. 9.

1 King. 1. 5.

If you could say, as the Disciples said, *Luke 10. 17. Lord, the Devils are subject unto us: Yet (saith the Lord) glory not in this.* How many things do we glory in, which we should not, if we may not glory in the gift of Miracles? even as a covetous man is greedy of a half-peny, and an envious man is angry for a word, so the proud man is proud of a feather. Therefore shall not God resist them which glory in all things but himself, and should glory in nothing but him? As he did emulate that lofty *Babel*, so he doth resist these lofty minds. But for pride the Angels which are in Hell should be in Heaven: but for Pride we which are in Earth should be in Paradise: but for pride *Nebuchadnezzar* which is in the Forrest should be in his Palace: but for pride *Pharaoh* which lyes with the fishes, should be with his Nobles: no sin hath pulled so many down, as this which promised to set them up. Of all the children of pride, the Pope is the father, which sitteth in the Temple of God, and is worshipped as God. The Lords Ministers are called *Servants*, and his Ministers are called *Lords*. But for pride the Pharisees would have received Christ as gently as his Disciples: but for pride *Herod* would have worshipped Christ as humbly as the Shepherds: but for pride our men would goe like *Abraham* and our women like *Sarah*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproof, as well as servants: but for pride thou wouldest forgive thy brother, and thy brother would forgive thee, and the Lawyers should have no work. But when thou thinkest of these things, Pride comes in, and saith, Wilt thou go like a Haggler? Wilt thou follow Sermons? Wilt thou take the check? Wilt thou put up wrong? What will men say? that thou art a mome, and a coward, and a fool, and no man will reverence thee, but every man will contemn and abuse thee. Thus men are to put on the livery of Pride, as they put on the liveries of Noblemen, to shroud and defend them from the contempt of the World. Who hath not felt these counsels in his heart, which would not believe that any pride was in him? Yet as *Abfalon* was a worse son than *Adonijah*, because *Adonijah* rebelled against his brother, but *Abfalon* rebelled against his Father; so Pride hath worse children than Vanity of apparel. Tyranny in Princes, ambition in Nobles, rebellion

bellion in Subjects, disobedience in Children, stubbornness in Servants; name Pride, and thou hast named their Mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *David*, *I am not high-minded*, Psal. 131. 1. Give me the minds of all men humbled, and there is nothing left to raise strife in the World. But as *James* saith, *The heart of man lusteth after envie*: so the heart of man lusteth after pride: Jam. 4. 5. though he have many heart-breaks and pul-downs, and many times no countenance to shew it; yet if a little spark be put to the tow, you shall see how soon this flax will flame: therefore *Solomon* saith, Eccl. 3. 10. that all the troubles that God layeth upon a man, have this purpose, *to humble him*, as though all troubles were little enough to humble Pride, and that but for pride there were no need almost of our troubles. For the avoyding of this vice, God suffereth men to fall into other vices, which men abhor and punish, as theft and fornication, and drunkenness, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame us, lest we should be proud. Again, pride hath this property and sleight, that it mixeth it self with our good works, and follows vertue: as from the ashes of a Phoenix ariseth another Phoenix, so of the ashes of our good works ariseth pride. When the Devil cannot stay us from a good work, then he laboureth by all means to make us proud of it, and so he staineth our work, and stealeth our reward. For though a man do never so much good, yet if he be proud of it he loseth his reward, as the Pharisees did: therefore the best, and the wisest, and the holiest men had need to watch this vice: for if they take not great heed it will make them proud of their wisdom, and of their zeal, and of their goodness. *Paul* was almost puffed up with 2 Cor. 12. revelations; *Aaron* and *Miriam* began to rebel, because they thought Numb. 19. themselves as good as *Moses*; and all the fathers of any Heresie, began their Heresie at this, a magnificate opinion of themselves, and an over-weening of their own gifts. So pride setteth upon the best, even as the Tempter set upon Christ. Again, a man had need to take Matth. 4. heed of pride, for she will not keep counsel: but if he be proud, she will tell that he is proud, and therefore is called an impudent sin, because she descryeth her self in the eye, in the speech, in the gesture, in the look, in the gate, like the Drunkard; so that a man cannot be proud, and seem humble.

Thus God hath tied a just punishment to this vice, that he which entertaineth the vice which he loveth, should not avoyd the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streets, and say, There goes a proud

fellow: which they pronounce of no vice else, but the Drunkard, because these two bewray themselves. Thus you see how the proud resist God: now you shall see how God resisteth the proud: they are so heady, that almost none dare resist them but God: *I will resist them*, saith God. Therefore when he heard the proud man say, in *Esa. 14. I will ascend up into heaven*, he answered himself; *Thou shalt be brought down to the grave*. This is he which resisteth the proud. When *Humans* Wife heard her Husband say, that *Mordecai* was against him, because he was an *Israelite*, she said that her Husband should take the foil, and *Mordecai* should prevail. What if she had heard her Husband say, that the Lord of *Mordecai* was against him? If the Servant be so terrible, who dare encounter with his Master? God hated *Esa*, and how did *Esa* prosper? though he was the elder brother, yet he missed the birth-right: and though his father loved him, yet he could not bless him, because God hated him. God was wroth with the Angels, and drove them out of Heaven; God was wroth with *Adam*, and thrust him out of Paradise; God was wroth with *Nebuchadnezzar*, and turned him out of his Palace; God was wroth with *Cain*, and though he were the first man that was born of a woman, yet God made him a vagabond upon his own Land; God was wroth with *Saul*, and though he was the first King that ever was anointed, yet God made his own hand his Executioner; God was wroth with the old World, and though the Earth was naked when they were drowned, yet he regarded nothing, but destroyed a world of men together. This is he which resisted the proud: what shall we do if the World be against us, and the Flesh against us, and the Devil against us, and God against us too, which should defend us? In Heaven, in Earth, and in the Sea he finds us out. And as the displeasure of a King draweth many enemies with it, so the displeasure of God setteth all his Creatures against us: therefore he is called the Lord of Hosts, as though he came with an Army against us. When he fought with the *Aramites*, the Sun took his part: when he fought against the *Sodomites*, the Fire took his part: when he fought against the *Agyptians*, the Water took his part; when he fought against the Murmurers, the Earth took his part: when he fought against the Idolaters, the Lions took his part: when he fought against the Mockers, the Bears took his part: this is he which resisteth the proud. What can he hope, which remembereth that God is set against him, and that the Lord of Heaven and of Earth is his enemy? This thought made the Philistims fly and say, *God is come into the Host*. No enemy is like this enemy, he ever overcometh, and when he hath overcome, he can cast into Hell, and make the Devils torment them again: therefore well might *Solomon* prophesie, *Prov. 29. 23. The pride of man shall bring him low*: for God hath overcome him who brought

Hest. 6. 13.

Rom. 9.

Gen. 27. 28.

Jude 1.

Gen. 3.

Dan. 4.

Gen. 4. 12.

1 Sam. 31. 4.

Gen. 6.

Esa. 1. 14.

Joh. 4. 20.

Gen. 16.

Exod. 14.

Numb. 16.

Dan. 3.

2 King. 2. 24.

1 Sam. 4. 7.

Matth. 4.

brought pride into the World; and as pride brought him low, so *Solomon* saith it shall bring men low too. What a turn is this, that that which he took like a chain (as *David* saith) to adorn him, doth *Psal.* 73. 5. hang him? that which he took to exalt him, doth debase him? that which he took to win love, getteth hatred? that which he took to obtain glory, procureth shame? as if God did take the sword out of his hand, as *David* took the sword out of *Goliath*, and slew him with *1 Sam.* 17. 51. his own weapon.

When the Pharisee said he was not like the Publican, *Luke* 19. 11. he said true: for then he was not like the Publican indeed, because the Publican was better than he: So, when a proud man thinks best of himself, then God and men think worst of him; all his glory is but like a vapour, which climbeth as though it would go up to Heaven, but when it comes to a little height, it falls down again, and never ascends more. So *Adam* thought that the fair apple should make him like his maker, *Gen.* 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. *Abfalon* thought that rebellion would make him a King, *2 Sam.* 15. 2. but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that *Babel* should get him a name, *Gen.* 11. but God resisted his pride, and the name of his building was called confusion ever since. *Nebuchadnezzar* built his Palace for his honour, *Dan.* 4. but God resisted his pride, and his Palace spued him out when his servants remained in it. *Shebna* builded a Sepulcher for his memorial, *Isa.* 22. but God resisted his pride, and buried him in another Country, where he had no Sepulcher provided. *Herod* hoped when the people cryed at his words, *It is the voyce of God*, that he should be worshipped ever after as God, but God resisted his pride, and before he descended from his throne, the Worms so defaced his pomp, that none which called him God, would be like unto him: so when Women take more pains to dress themselves than they do all the year after, and pay dearer to maintain one Vice, than they need to learn all Virtues, they think to please them by it; but God resisteth their pride, and all that see them, though they cap and curt'sie to them, yet they judge worse of them, and think that they would not wear these signs of lightness and pride, unless they were light and proud indeed. Thus if their apparel condemn them before men, how will it condemn them before God? If sin did not blind them, would they so deceive themselves to take the contrary way, and think that should honour them which disgraceth others? But as *Balam* was stopped and knew not who stopped him: so they are resisted, and know not who resisteth them. Though they do all to please, yet they can please none, they please not God, for God resisteth them: they

Numb. 22.

they please not the humble, for the humble are contrary to them, they please not the proud, for the proud do envie them which strive to be as proud as they: they please not themselves, because they cannot be so proud and brave as they would be: only they content and please the Devil, because their pride doth intitle him to them.

Math. 11.

Thus much of Gods battels against the proud. Here *Peter* leaveth the proud with this brand in their fore-head, *This is the man whom God resisteth*: then he turneth to the lowly, and comforteth them: *But he giveth grace to the humble*: as if he should say, you are like *John* the beloved Disciple which leaned on Christs bosom, *Job. 13. 23.* though God resisted the proud, yet he will not frown upon you: but when he resisteth them, he will give grace unto you, as if he should say, the proud are without grace, for God giveth not grace unto the proud, but to the humble, according to that of *Esa. 66. 2.* *To him will I look, even to him that is poor, and of a contrite heart, and trembleth at my words*: therefore, *Learn of me* (saith Christ) *to be humble and meek*, as though the humble and meek were his scholars. Therefore God must needs love the humble, because they are like his Son: they shall have his best gifts, of which he saith, *2 Cor. 12. 9.* *My grace is sufficient*: as if he should say, he which hath given you his grace, can he deny you any thing? as *Paul* saith, *He which hath given us his Son, will he not give us all things with him?* Therefore grace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queen. Therefore fear not to be humble, lest you be contemned: for all the promises of God are made to humility, and yet men fear to be humble lest they should be contemned. Humility did not make *John* contemptible, but when he refused the name of a Prophet, Christ saith, that he was more than a Prophet, *Mat. 11. 2.* Humility did not make *Moses* contemptible, but as he was the mildest man upon earth, so he was the greatest upon earth, *Numb. 12.* Humility did not make *David* contemptible, but when he humbled himself, he said unto *Michal*, *I will be more humble yet, and lowly in my own sight, yet thou and thy maids shall honour me*, *2 Sam. 6. 22.* As Christ ceased not to be a King because he was like a Servant, nor to be a Lion because he was like a Lamb, nor to be God because he was made man, nor to be a Judge because he was judged: so a man doth not lose his honour by humility; but he shall be honoured for his humility, as the Son was honoured when he was humbled, *Luke 15. 8.* Thus humility hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victory; yea, when no man durst encounter with the Giant, *1 Sam. 17. 28.* This is the ladder whereby we must ascend, *Gen. 28. 12.* Pride did cast us down, and Humility must raise

raise us up. As the way to Heaven is narrow, *Mat. 12. 13.* so the Gate is low, and he had need to stoop which entreth in at it: therefore be not proud lest God oppose himself against you; but be humble, and the grace of God belongeth to you. So long as thou art proud and readest this sentence, *God giveth grace to the humble*, thou maist say to thy soul, Soul thou hast no part herein: for grace is the portion of the humble, and the dowrie of the meek, and the treasure of the lowly: but to thee it is said, *The Lord resisteth the proud*: as if he should say, *Avoid Satan*, *Matt. 4.* or, *Depart from me ye wicked*, *Matt. 25. 45.* Thus you see, how you may have God your friend, or your enemy: *He resisteth the proud, and giveth grace to the humble.* If thou disdain to learn humility of man, learn it of God, who humbled himself from Heaven to Earth, to exalt thee from Earth to Heaven: to which kingdom (when the proud shall be shut out) the Lord Jesus bring us, for his mercies sake.

THE

THE

Young Mans

TASK.

Eccles. 12. 1. *Remember thy Creator in the days of thy Youth.*

IF it be so, as they say, that none but young men do hear our Doctrine, then this Text is well chosen for the Auditory, to teach young men that, which if they learn, they may say with *David*, *I have more understanding than the ancient*, Psal. 119. 100. All Scripture is Mans duty, and answers like *John Baptist* to, *What shall we do*. In 1 *Joh. 2. 12.* *John* saith, *I write unto you babes, I write unto you children, I write unto you fathers, I write unto you old men*. So the word which is called *a flying Book*, flyeth from one Age to another, from one Sex to another, from one Calling to another, till like a *Judge* it hath given every man his charge. Among the rest, I may call this Scripture, *The young Mans task*. Wherein the *Wise man* sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to die. Let him remember his Creator in the days of his Youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Solomon* had described man (like *Martha*) troubling and toying her self about many things; at last he bringeth him to that one thing necessary, which *Christ* taught *Mary*: and shews him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many years since than he is now: There-

Therefore to them which are young, *Solomon* shews what advantage they have above the aged, like a Ship which seeing another Ship sink before her, looks about her, pulls down her Sail, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the World, or the issues and effects of Sin, which old men have tried before them, but take the trial and experience of others, and go a nearer way to obtain their wished desires. That is this (saith *Solomon*) If thou wouldest have any settled peace, or hearty joy in this vain or transitory World, which thou hast been seeking all the time since thou wert born, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserveth thee, which will for ever glorifie thee; and and as the kind remembrance of a friend doth recreate the mind; so to think and meditate upon God, will supple thy thoughts, dispel thy grief, and make thee chearful, as the sight of the Ark comforted *David*; for joy, and comfort, and pleasure is where God is, as light, and cheerfulness, and beauty is, where the Sun is. Now if thou wouldest have this joy, and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations and vanities, which *Solomon* by many weary and tedious trials sought to make naked before thee, and yet held all but vanity when he had found the way, thou must *Remember thy Creator in the days of thy youth*, at the first spring-time, and then thy happiness shall be as long as thy life; and all thy thoughts while thou remainest on earth, a fore-taste of the glory of Heaven. This is the sum of *Solomons* counsel.

Solomon finds man seeking happiness out of the way, as *Esau* hunted long for a blessing, and yet went without it; he pities to see him seek and not find, to run and not obtain; therefore he setteth him in the way like a guide sent from Heaven, which often had strayed himself before, and being now recovered to his right way, stands like a mark of knowledg in the turnings that lead unto blind by-ways, to direct all those that pass by, that they may follow the ready path that leadeth to eternal happiness. And because the Traveller marcheth cheerfully, which knoweth his way before he setteth forth; therefore from the first setting forth, even from the time of youth, when a man beginneth to run his Pilgrimage, *Solomon* tells him how he shall therein prepare himself to walk, and sets him in a fair high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he should say, Walk with God as *Enoch* did, and remember well, that he which shall be thy Judg, doth see all that thou dost, and heareth thee at every word; and this thought shall keep thee in the way at all times, like the Cloud and

Pillar of Fire which went before the Children of *Israel* as well by day as by night, when they travelled in the Wilderness.

In the next Chapter before, and *vers. 9.* *Solomon* said, *Rejoyce, O young man in thy youth*; now he hath changed his note, to *Remember O young man in thy youth*. No more *Rejoyce*, but *Remember*. *Solomon* mocked before, and shewed what they did remember; here he shews what they should remember, lest any Libertine should misconster him, and say, *Solomon* taught to rejoyce, *Solomon* gave us leave to sin; *Solomon* said, do as ye list, for you are young men, and have a priviledg to be lascivious and vain; he recants with a breath, and denies forth-with his word, even where he spake it.

What said I? *Rejoyce, O young man in thy youth*? I would say, Remember O young man in thy youth. So God mocks us while we sin, like *Micajah*, which bid *Ahab* fight against *Aram*, and then forbad him again; so he bids them rejoyce, and forbids them again. Rejoyce not in thy youth, but repent in thy youth. One would think that *Solomon* should have given this *Memorandum* rather to old men than to young men, let them repent which look to die. Oh, faith *Lam. 3. 27.* *Jeremy*, it is good for a man to bear the yoke in his youth; if it be good to suffer in youth, it is better to learn in youth. Therefore if *David* wisht that his tongue might cleave to the roof of his mouth if he forgot *Jerusalem*; what are they worthy which forget God *Psal. 137. 6.* the King of *Jerusalem*? Can a child forget his father? Is not God our Father? therefore who is too young to remember him, seeing the child doth know his father? As the deepest wounds had need to be first tented; so the unstablest minds have need to be first confirmed. In this extremity is youth, as *Solomon* shews them before he teacheth them. For in the last verse of the former Chapter he calleth youth, *vanity*; as if he should speak all evil in a word, and say, that *youth is even the age of sin*. Therefore when he had shewed young men their folly under the name of vanity, like a good Tutor he taketh them to School, and teacheth them their duty; *Remember thy Creator*; as though all sin were the forgetfulness of God, and all our obedience came from this remembrance, that God created us after his own Image, in righteousness and holiness, to serve him here for a while, and after to inherit the joys which he hath himself. Which if we did remember, doubtless it would make us ashamed to think, and speak, and do as we are wont. For what man doth remember his Creator, or why he was created, while he sweareth and forswearth, and maketh his trade of sin, as though there were no God to judg, nor Hell to punish? This is because the remembrance of God which would wake Sinners, is so chased from men, for fear it should curb them of their pleasures, that they dare not think of them, but strive to forget him, that they may sin without fear. Therefore he becometh a School-master for God, and calleth Children unto him before they be corrupted,

corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords; the short flight of their youth, and the infinite infirmities of age. To shew how soon our youth is gone, which we think will never have end, *Solomon* doth not reckon it by years but by days, *in the days of thy youth*; so the Scripture numbers our life by days and hours, and minutes, to teach us to make use of all our time, and every day to think upon the end. Yet lest they should poste over this Remembrance unto Age, which is the general day that all set to repent, after this Verse *Solomon* brings in the Old man deaf, and blind, and lame, and stammering, for the young man to behold; as if he should say, Look my Son, is this man fit to learn? which cannot hear, nor see, nor speak, nor go: Therefore remember thou thy Creator in the days of thy youth, before this dotage come. This then is the level of our Message, to hasten them forward which travel towards Heaven, because there is a great space between God and us, and much ado to aspire the top of Mount *Sion*, but more ado to aspire the top of the mount of Heaven.

Therefore as *Abraham* rose early to sacrifice his Son in the morning: Gen. 22. 3. so in the morning of thy life sacrifice thy self to God, and let him which is *Alpha* in every thing, be *Alpha* in thy Conversion, that is, the beginning as well as the end. Because we are given to set the best last, that we may have a longer time for our sins and pleasures, like the *Jews* in the first of *Haggai* and second, which said alway, *the time was not yet come when they should build the Temple*. Therefore the Holy Ghost crieth so often, *This is the acceptable time; This is the day of sal-* 2 Cor. 6. 2. *vation, To day hear his voice*, like *Rebecca*, which taught her Son the Gen. 27. 9. nearest way to get the Blessing. When Christ went about to cast out Devils, they said, *that he tormented them before the time*; so whenso- Mat. 8. 29. ever thou goest about to dismiss thy sins and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Devil saith, the time is not yet, for the Devil is a Lyar, and knoweth that with what liquor our vessels be seasoned at first, they will taste of the same ever after, whether it be good or bad. Therefore as God sueth to have us begin at goodness, so the Devil woos us to begin at wickedness; alledging either that we are not resolved yet to leave our pleasures, or else that God is exceeding merciful to sinners, or else that we shall have space enough to serve him hereafter. So he stands as it were at the Ladder foot, and keeps us off with these weapons, that we cannot get upon the first staff, but one thought or other pulleth us back, when the foot is in the stirrop ready to ride away from all our sins at once. Thus we have long purposed to serve God, and every man thinketh that he should be served, but we cannot accord of the time

when to begin ; one saith, when I am rich ; another saith, when I am free ; another saith, when I am settled ; another saith, when I am old, then my pleasure will leave me, and I shall be fitter to fast and pray, and sequester my self, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past already, we crave a longer, and a longer, and yet a longer, till we be arrested with death : so the Prince of Creatures dieth before he considered why he lived ; for as no Discipline is used where Christs Discipline is neglected ; so no time is observed where Gods time is omitted.

Note.

It is an old saying, Repentance is never too late ; but it is a true saying, Repentance is never too soon. Therefore we are commanded to run that we may obtain, which is the swiftest pace of man. The Cherubins were pourtraied with Wings before the place where the Israelites prayed, to shew how quickly they went about the Lords business. The Hound which runs but for the Hart, girds forth so soon as he sees the Hart start ; the Hawk which flyeth but for the Partridge, taketh her flight so soon as she spieth the Partridge spring ; so we should follow the Word so soon as it speaketh, and come to our Master so soon as he calleth. For God requiring the first-born for his Offering, and the first-fruits for his Service, requireth the first labours of his Servants, and as I may say, the maiden-head of every man. Therefore so soon as Man was created, a Law was given him, to shew that he should live under obedience from the day that he is born. So so soon as he is born, he is baptized in the name of God, to shew that when we cannot run to Christ, we should creep unto him, and serve him as we can in youth and age ; so soon as he beginneth to pray, he saith, *Thy Name be hallowed, thy Kingdom come, thy Will be done*, before he asks his daily bread, to shew that we should seek the Will of God, before the food which we live by, much more before the sins and pleasures which we perish by ; so soon as the Lord distributed the talents, he enjoined his servants to use them. Who is so young which hath not received some talent or other ? therefore youth cannot excuse him, because the talent requires to be asked of every one which hath it. So soon as God had created the Man and the Woman, he commanded them to increase and multiply ; shall we increase and multiply in the flesh, before we increase and multiply in the Spirit ? The first thing which God did after he had created Heaven and Earth, he did separate Light from Darknes, to shew us how we should separate good from evil, before our good become evil. The first lesson that John taught, was, *Repent, for the Kingdom of Heaven is at hand*, Mat. 3. 2. The first lesson that the Disciples taught, was, *Repent too, for the Kingdom of Heaven is at hand*, Mat. 19. And the first lesson that Christ taught, was, *Repent, for the Kingdom of Heaven is at hand*, Mat. 4. 10. to teach us what we should do first, Repent was the

1 Cor. 9. 24.

Exod. 25. 20.

Gen. 2. 15, 16.

Note.

Gen. 1. 14.

the first lesson to young and old : For what can we owe God to morrow, which we are not indebted to day ? Therefore *David* prayed, *Teach me O Lord to number my days* ; not my years, nor my months, *Psal. 90. 12.* nor my weeks, but my days ; shewing that we shall answer for days, as well as years, for to day as well as to morrow ; and for our youth as straitly as our age, which made him cry, *Remember not the sins of my youth* ; which he would not have spoken, if God did not mark the sins of youth as well as age. Therefore he calleth Children unto him as *Solomon* doth, and saith, that he will teach them the fear of the Lord. For should children honour their father, and not honour God ? It was a sweet comfort when the Children went before Christ to his Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the Messiah when he came, when their little children knew him. It is written that when Christ heard a young man answer, that he had *kept the Commandments from his youth* ; *Christ began to love him* ; which shews how Christ loveth these timely beginnings, when we make him our Nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men ; the old man saith not, *I did believe in God* ; the young man saith not, *I will believe in God* ; but both say, *I do believe in God* ; for he which is called, *I am*, *Exod. 3.* loveth *I am*, and careth not for *I was*, nor *I will be*. When Christ asked *Peter*, *Lovest thou me?* he looked that *Peter* should answer him, *Yea Lord, I love thee* ; and not drive him off, as *Felix* did *Paul*, *I will hear thee, I will love thee, when I have a convenient time*. For he which will not come when God calls, whatsoever he say, it is impossible that he should resolve to come hereafter ; for he which is evil, how should he resolve to be good ? Therefore now or never, now and ever ; the tree which bud-deth not in the spring, is dead all the year ; when a married man is first married, he may use the matter so, to win his Wife unto him, or estrange her heart for ever. When a Pastor cometh first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth ; when the Heir comes to his Lands, lightly all his Tenants begin to speak well of him, or evil of him ; when a Prince cometh to the Crown, by the Laws which he maketh first, the people guess how he will rule ever after, and either dispose their hearts to love him, or wish his death.

Therefore the sage and beaten Counsellors advised *Rehoboam* when he began to reign, *Shew thy self loving to the people this day, and they will be thy servants for ever*. As though all the days after could not do so much as the first ; Such a Victory it is to begin well, as our Proverb saith, *He which hath begun well, is half his way* ; especially it is good for a man to begin his Repentance before he learn to be evil ; for herein our minds do follow our bodies. If our Children be deformed

1 Chron: 10:

when to begin ; one faith, when I am rich ; another faith, when I am free ; another faith, when I am settled ; another faith, when I am old, then my pleasure will leave me, and I shall be fitter to fast and pray, and sequester my self, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past already, we crave a longer, and a longer, and yet a longer, till we be arrested with death : so the Prince of Creatures dieth before he considered why he lived ; for as no Discipline is used where Christs Discipline is neglected ; so no time is observed where Gods time is omitted.

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done, before he asks his daily bread, to shew that we should seek the
 Will of God, before the food which we live by, much more before
 the sins and pleasures which we perish by ; so soon as the Lord di-
 stributed the talents, he enjoyned his servants to use them. Who is so
 young which hath not received some talent or other ? therefore youth
 cannot excuse him, because the talent requires to be asked of every
 one which hath it. So soon as God had created the Man and the Wo-
 man, he commanded them to increase and multiply ; shall we increase
 and multiply in the flesh, before we increase and multiply in the Spi-
 rit ? The first thing which God did after he had created Heaven and
 Gen. 1. 14. Earth, he did separate Light from Darknes, to shew us how we
 should separate good from evil, before our good become evil. The
 first lesson that *John* taught, was, *Repent, for the Kingdom of Heaven*
is at hand, Mat. 3. 2. The first lesson that the Disciples taught, was,
Repent too, for the Kingdom of Heaven is at hand, Mat. 19. And the
 first lesson that Christ taught, was, *Repent, for the Kingdom of Heaven*
is at hand, Mat. 4. 10. to teach us what we should do first, *Repent* was
 the

the first lesson to young and old : For what can we owe God to morrow, which we are not indebted to day ? Therefore *David* prayed, *Teach me O Lord to number my days* ; not my years, nor my months, *Psal. 90. 12.* nor my weeks, but my days ; shewing that we shall answer for days, as well as years, for to day as well as to morrow ; and for our youth as straitly as our age, which made him cry, *Remember not the sins of my youth* ; which he would not have spoken, if God did not mark the sins of youth as well as age. Therefore he calleth Children unto him as *Solomon* doth, and saith, that he will teach them the fear of the Lord. For should children honour their father, and not honour God ? It was a sweet comfort when the Children went before Christ to his Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the Messiah when he came, when their little children knew him. It is written that when Christ heard a young man answer, that he had *kept the Commandments from his youth* ; *Christ began to love him* ; which shews how Christ loveth these timely beginnings, when we make him our Nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men ; the old man saith not, *I did believe in God* ; the young man saith not, *I will believe in God* ; but both say, *I do believe in God* ; for he which is called, *I am*, *Exod. 3.* loveth *I am*, and careth not for *I was*, nor *I will be*. When Christ asked *Peter*, *Lovest thou me?* he looked that *Peter* should answer him, *Yea Lord, I love thee* ; and not drive him off, as *Felix* did *Paul*, *I will hear thee, I will love thee, when I have a convenient time*. For he which will not come when God calls, whatsoever he say, it is impossible that he should resolve to come hereafter ; for he which is evil, how should he resolve to be good ? Therefore now or never, now and ever ; the tree which bud-deth not in the spring, is dead all the year ; when a married man is first married, he may use the matter so, to win his Wife unto him, or estrange her heart for ever. When a Pastor cometh first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth ; when the Heir comes to his Lands, lightly all his Tenants begin to speak well of him, or evil of him : when a Prince cometh to the Crown, by the Laws which he maketh first, the people guess how he will rule ever after, and either dispose their hearts to love him, or wish his death.

Therefore the sage and beaten Counsellors advised *Rehoboam* when he began to reign, *Shew thy self loving to the people this day, and they will be thy servants for ever*. As though all the days after could not do so much as the first ; Such a Victory it is to begin well, as our Proverb saith, *He which hath begun well, is half his way* ; especially it is good for a man to begin his Repentance before he learn to be evil ; for herein our minds do follow our bodies. If our Children be deformed

1 Chron: 12:

in their youth, we never look to see them well favoured; so if the mind be planted in sin, seldom any goodness buddeth out of that stock. For vertue must have a time to grow, the seed is sown in youth, which cometh up in age.

And if we can say of others, when we see a graceless Boy, Thou wilt prove a Wagstring, if thou live to be elder; why should vve, if we begin as ill as he, think that we shall be better and better, which judg that he will be worse and worse? As the Arrow is directed at the first, so it flyeth all the way, over or under, or beside, but it never findeth the mark, unless it be levelled right in the hand; so they which make an evil beginning fore-speak themselves at the first, and wander out all their race, because when they should have levelled their life, they took their aim amiss. Therefore happy are they which have their arrow in their hand, and day before them, for they need not wish to be young again. Now kill the Serpent in the Egg, for when he is a Serpent he will kill thee; if thou canst not overcome sin in the infancy, before the root fasten, and the fence be made about it; how wilt thou struggle with the Lion, when he useth his paws, and sin is become like an old man, so tough and froward, that he will not hear? As hard as it is to reclaim one of these old sinners, or grand Papists, which are incorporate into Popery, and as poyson is settled in a Serpent; so hard it will be to reclaim thee, when thou wilt begin to say, It hath been my custom, and I cannot leave it.

Try thy strength but with one of thy sins, and see what shifts, what excuses, what delays it will find, and how it will importune thee to let it alone, as the Devil tormented the child before he went out; if thou canst not discharge one vice that thou hast accustomed thy self unto; when all thy vices are become customs, how wilt thou wrestle with them?

Therefore we bend the Tree while it is a twig, and break the Horse while he is a Colt, and teach the Dog while he is a vvhelp, and tame the Eagle while he is young.

Youth is like the day, to do all our vvorks in. For vvhen the night of age cometh, then every man saith, I might have been learned, I might have been a teacher, I might have been like him, or him, but the Harvest was past before I began to sow, and Winter is come, now my fruit should ripe. Thus every man that is old saith, he cannot do that which he thought to do, and crieth with *Solomon*, Catechise the Child in his youth, and he will remember it when he is old; so corrupt him in his youth, and he will remember that too. This *Nebuchadnezzar* perceived, and therefore he chose the towardliest Children of the *Israelites* to train them up in Idolatry, like the Popish Seminaries, that they might be his instruments another day. If he had let them alone till they had learned the truth first, he thought that they

they would not take his way ; therefore he took them before they had any Religion, to frame them to his Religion. If Idolaters and Papists be so cunning in their generation, to poyson their Children betime, lest they should prove Christians after, what care appertaineth to Christians to season their Children in their spring, like the vertuous Lady which *John* commendeth, lest they prove Papists, and Traitors, and Reprobates, when they look for comfort of them ? There was nothing which made *Rehoboam* to chuse such young Counsellors, when he began to reign ; but because they were his companions before, therefore they became his Counsellors after. This is the preferment of our sins, if they have been our companions in youth, in age they will look to be Counsellors, and Masters too. Therefore the best season to seek God, is to seek him early, before the floods of wrath arise, and the heap of sins stand up like a rampired wall between God and us. *They which seek me early, shall find me*, saith Wisdom, in the eighth of *Proverbs*, *but to them which defer (she saith) they shall seek me, but they shall not find me*, *Prov. 1.* because they did not chuse the fear of the Lord. That is, when good and evil were set before them, they did prefer evil before good, as a man chuseth that which he liketh. Therefore *when they seek me* (saith God) *they shall not find me*. How do ye say then that ye will seek God, when God himself saith that ye shall not find him ? Therefore in the fourth of *Proverbs*, and the seventh verse, Wisdom is called *the beginning* ; to teach us to seek Wisdom in the beginning ; for saith Christ, *If ye seek the Kingdom of Heaven first, all the rest shall be cast upon you* ; he saith not, if you seek the World first, Heaven shall be cast upon you ; but if you seek Heaven first, worldly things shall be cast upon you. He which doth believe this, would first seek the Kingdom of Heaven, for that which followeth ; that all the rest might be cast upon him ; as when *Solomon* desired Wisdom before Honour, God gave him Wisdom and Honour too, because he sought the best first.

There was a Pool in *Jury* where the Sick and Leprous lay ; for at one time of the day the Angel came and stirred the Water, and then he which stept in first was healed of his Disease ; he which stept in first was healed, saith *John*, none but he which stept in first ; so he which taketh time is sure, but he which forefloweth time, oftner faileth than speedeth. For when golden opportunity is past, no time will fit for her. If *Elias* would be served before the Widow, when she had but a little Cruise of Oyl, which was not enough to serve herself ; will God be served after *Elias* ? Will God be served after thee ? nay, after the Flesh, and after the Devil ? Thou maist read in *Levit. 19. 13.* that God would not have the Labourers hire stay in thy hands all night, but would have thee pay him before thou sleep. If God would not have the Labourers due stay in thy hands one night,

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Mat: 6: 33:

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how dar'st thou keep his due from him day and night? so many days and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-cast the whole day. Dost thou think it enough if thou do not sit in the seat of the scorners, or if thou do not stand in the way of sinners? he which standeth stayeth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number. But he which neither sitteth, nor standeth, nor walketh, is blessed, saith *David*, *Psal. 1. 1.* Alas then why do we sit, if they which stand are accursed, and they which walk are not blessed? Christ saith, *First seek the Kingdom of God*; and we say, first let me bury my Father, first let me bid my Friends farewell, and so many things first. So long in burying our Father, and bidding our Friends farewell, (that is, the Riches, and Honours, and pleasures of this World) that there is no time left to seek the Kingdom; but *follow me* is turned to follow us; Christ must follow our sins, and come after our pleasures, or else he shall not be served at all. When we were Children, we deferred till we were men; when we are men, we defer till we be old men; when we are old men, we defer till death; in all our life we find no leisure to live well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deeds, as the Fly skippeth from scab to scab, until we be cast so far behind, that we have no courage to go forward, or else strayed so far out of the way, that we care not to seek it again. Therefore I cannot say to you as Christ said, *First seek the Kingdom of Heaven*, for then you should have sought it long ago; but now I must say with the Apostle, *Redeem the time*, and *at last seek the Kingdom of Heaven*. For it is to be feared, that as little Flys vwhen many came together, plagued and destroyed the *Ægyptians*; so short hours, but many in sin and security, vwill steal avway our vwhole life, and deceive our repentance, vwhile vve live like beasts longer than *Nebuchadnezzar*.

There be not many *Lots*, but many linger like *Lot*, loth to depart, until they see the fire burn. If the Angel had not snatched him avway, *Lot* had perished vwith *Sodom* for his delay. There be not five foolish Virgins, and five wise, but five for one knock when the door is shut. There be not many *Simeons*, but many as old as *Simeon*, which never yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answer, many Masters of *Israel*, Mayors, Aldermen, Sheriffs, Justices, Bayliffs, Constables, Gentlemen, know no more vwhat it is to be born again, than *Nicodemus* vwhich came by night: *Line after line*, Sermon after Sermon, and *the black Moor like himself*. All their Terms are Vacations, all their Religion promises, and

and all their Promises hypocrisies. In stead of Catechising their Children, as *Solomon* teacheth them, they Catechize them to Hunt and Hawk, to ride and vaunt, to ruffle and swear, to game and dance, as they were catechized themselves, lest the Child should prove better than his Father, and then he is qualified like a Gentleman. Is this to seek the Kingdom of Heaven first, or last, or not at all? Wo to the security, wo to the stubbornness, wo to the drowsiness of this age. The Thief cometh at midnight, and we sleep till the dawning of the day; we let in Satan before we bid him avoid; we sell our birth-right before it come to our hands; we seek for Oyl when our Lamps should burn; this day passeth like yesterday, and to morrow vve shall spend like this day. So he vvhich should have the first fruits, can get no fruits, because we marr the ground before we sow it.

Consider this, ye which might have known a thousand things more than ye do, if ye had begun when *Solomon* taught you. God will not alway knock at the door, Christ will not alway clock like a Hen, *John* will not alway cry in the Wilderness; but Mercy is in the fore-ward, and Judgment in the reer-ward. They which can say now, We have a Prophet, shall say, We had a Prophet, but we entertained him like the *Gargesites*: so God sent him away from us like *Jonah* to the *Ninivites*, when the *Israelites* despised him. Yet Wisdom crieth in the streets, Let every *Joseph* store up before the Famine comes; for he which promisethee pardon when thou dost return, doth not promise that to morrow thou shalt return. Repentance is a gift, and a gift must be taken when it is offered. The time past is gone, and thou canst not recal that to repent in; the time to come is uncertain, and thou canst not assure that to repent in; the present time is only thine, and thou maist repent in that; but anon that will be gone too. Therefore as *Samuel* began to serve God in his Minority, as *Timothy* read the Scriptures in his Childhood, and *John* grew in spirit as he ripened in years; so whether thou be old or young, thy Repentance cannot come too soon, because thy sin is gone before. If thou lackest a spur to make thee run, see how every day runneth away with thy life, Youth cometh upon Childhood, Age cometh upon Youth, Death cometh upon Age, with such a swift sail, that if all our Minutes were spent in mortifying our selves, yet our Glass will be run out, before we had purged half our Corruptions. All these Examples, and Sentences, and Proverbs, and Reasons do cry with *Solomon*, Remember thy Creator in the days of thy youth. This is the Kings commendation or greeting to the Colledg of youth. But how should young men remember God, when old men forget him? If *Noah* be drunk, who shall rebuke *Cham*? It is time to remember God in age, or else to forget him for ever. Therefore as the *Israelites* gathered twice so much Manna the day before the Sabbath, as they gathered

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thered any day before that, because they might not gather upon the Sabbath; so the gray-head which looketh every day for the last Sabbath when he shall rest in the Grave, should pray twice as much, hear twice as much, do twice as much, to prepare the sacrifice of his Body and Soul ready and acceptable unto God, because the night is at hand, when he cannot hear, nor pray, nor repent any more. It is said, the Devil is very busie because his time is short, but an old mans is shorter. What haste should he make that must go further than the Moon, than the Sun in a year, or a moneth, or a week, which the Saints were going all their life? Therefore if youth had need of legs, age had need of wings to fly unto God. But as Christ said, *The poor receive the Gospel*; though the rich be more bound; so we may say, the young men receive the Gospel, though the old men have more cause.

Note.

The young men follow Christ, the young men hear the Word, the young men sanctifie themselves, the young men stand for the Church, the young men bear the heat of this day: old *Noah* is drunk, old *Lot* is sleepy, old *Samson* hath lost his strength. Once the younger brother did steal the Blessing from the elder, and now he hath got it again, as the malice of *Esaú* shews, which persecutes him for it. I speak it to their shame, they that wear the Furs and Scarlets, as though they were all wisdom, and gravity, and holiness even to the skirts, may say as *Zedechiah* said to *Michaiab*, When did the Spirit depart from me and go to thee? when did Zeal depart from us and go to you? They are so nussed to the world, and acquainted with sin, that it is too late now for the World to speak unto them; they may look upon the signs of wisdom, and gravity, and holiness, when they see their long beards, and gray heads, and side-gowns, and ask, Why is this bush hanged out and no Wine within? What marvel then if they be not revered, but mockt and pointed at, when *Shem* and *Japhet* had need to come again, and cover their nakedness? What a shame was it to the *Israelites* when Christ said by a Canaanite, *I have not found so great faith in Israel*? So what a shame is it to the Elders, that Christ may say again, *I have not found so great faith, nor knowledg, nor zeal in Masters, and Fathers, and Rulers, as in Servants, and Children, and Apprentices*? which made an old Father of this City say, which now is with God, that if there were any good to be done in these days, it is the young men that must do it; for the old men are out of date, their courage stoops like their shoulders, their zeal is withered like their brows, their faith staggereth like their feet, and their religion is dead before them. Be assured of this, that ye are come to that time which your selves set to repent; and yet as though there were another age to repent after old age, you spend old age like youth, as if you were appointed to die in your sins. *God hath chosen the weak things,*

things, saith Paul, 1 Cor. 1. so I may say, God hath chosen the young things to do his work; as if the Lord had spoken to you in his wrath, Fathers, I will provoke you by your Children; Masters, I will provoke you by your Servants; as once he threatned to provoke the Jews by the Gentiles. Therefore be of good cheer, young Daniel, young Samuel, young Timothy; though our adversaries be as the Aramites, yet there be more with us than against us. Flesh and blood could not overcome flesh and blood; but if you be sanctified, it is the Spirit which hath sanctified you; for the Devil would not go out, unless a stronger than the Devil hath entred the house; when you come to be rich and elder like Demas, then take heed that ye do not imbrace the world as Demas did, and turn to that which ye condemn. The Vine would not leave her Grapes, nor the Olive her fatness, nor the Fig-tree her sweetness, to be a King, but the Bramble did; he is not a Vine, nor an Olive, nor a Fig-tree, but a Bramble made for the fire, which leaveth his righteousness to become worse. He which is of the Church will say with the Church, *I have washed my feet, how should I defile them again?* Let the Dog turn to his Vomit, and the Swine to their wallowing; but hold thou on thy Sacrifice like Abraham to the evening of thy life, and a full measure shall be measured unto thee, as thou hast measured thy self. Unto the which measure without measure, the Lord Jesus bring us.



THE
T R I A L
OF THE
R I G H T E O U S

Pfal. 34. 19.

Many are the troubles of the righteous; but the Lord delivereth him out of all.

THE sum of this verse is, as if he should say, Let the righteous look for more troubles than other, and likewise let them hope for greater comforts than other: for when they are well, they shall be eclipsed again, to shew that their light was but borrowed: and when they are eclipsed, their light shall return, to shew their difference from them whom God hateth, which fall from plague to plague, as they run from sin to sin.

This Verse hath three parts: for here the righteous are *the Agents*, their condition *troubles*, and the Lord *their deliverer*: so many things fall out contrary unto our minds every day, that he which wanteth patience in this World, is like a man which standeth trembling in the Field without his Armour, because every one can strike him, and he can strike none: so the least push of pain, or loss, or disgrace, doth trouble

trouble that man more which hath not the skill to suffer, than twenty trials can move him which is armed with patience, like a golden shield in his hand, to break the stroke of every Cross, and save the heart though the body suffer: for while the heart is whole, all is well. *A sound spirit (saith Solomon) will bear his infirmity, but a wounded spirit what can sustain?* Prov. 19. 14. Therefore as the lid is made to open and shut, to save the eye: so patience is set to keep the soul, and save the heart whole, to cheer the body again. Therefore if you mark, when you can go by an offence, and take a little wrong, and suffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory: and *the more your patience is, still the less your pain is.* For as a light burthen, born at the arms end, weigheth heavier by much, than a burthen of treble weight, if it be born upon the shoulders, which are made to bear: so if a man set impatience to bear his cross, which is not fit to bear; it will grumble, and murmur, and start, and shrink, and let the burthen fall upon his head; like a broken staffe, which promiseth to help him over the water, and leaveth him in the ditch. But if you put it to patience, and set her to bear it, which is appointed to bear, she is like the hearty Spies that came from Canaan, and said, *It is nothing to overcome them:* so patience saith, it is nothing to bear, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be imprisoned: *In all these things (saith Paul) we are more than conquerors.* As Rom. 8. 37. though all these things came not to make us mourners, but to make us conquerors: nay more than conquerors, because a Conqueror conquereth his enemy but once: but we conquer these as often as Christ did the tempter. Thus all is in the manner of bearing, which maketh persecution seem joyfull unto some, and irksome to others; which maketh poverty welcome to one, and bitter to another; which maketh him sing in his sickness, as if he were whole; and thee rave, and whine, and curse, as if thou wert not sick, but frantick. Therefore Christs yoke is called an easie yoke, because it is easie to some; that is, to them which have skill to bear it as Christ did bear it; by his infinite patience, he suffered infinite pains for infinite sins. Patience is like a privie coat upon his Soul, that when the Devil struck at him, he was stricken himself: when Death came to kill him, he was killed himself; and all their shot could not hurt him, because of his preservative which he had about him, like *Sampsons* hair, which Judg. 16. 17. saved him from all his enemies. If the Master carried patience about him for to guard him thorow these pikes of troubles, which stand like the fiery Sword between us and Paradise: how can the servant escape them, unless he be armed as his Master was? For what hath Gen. 3. the poor man to bear his wants? what hath the bondman to bear his griefs?

- griefs? What hath the sick man to bear his pains? but to lay all upon the shoulders of patience, and say with *Jeremy*, *This is my sorrow, I will bear it.* As the tree which *Moses* cast into the spring, seasoned the bitterness of the waters; so patience cast into our troubles, seasoneth the bitterness of the Cross, and is as it were in stead of an assistant unto every man, to overthrow, and overcome his troubles, like the Armour-bearer which helpt *Jonathan* to vanquish his enemies. She hath a device to draw such a skin over our sores that shall make our poverty seem riches, our reproaches seem honour, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, rejoyce us, until we say with *David*, *Thy judgments are pleasant*: shewing that Gods Justice is as pleasant to the patient, as his Mercies to others. Therefore what a Peace-maker were this in the Commonwealth, if the Magistrate had patience to bear his envie, if the Preacher had patience to bear his study, if the Creditor had patience to bear his losses, if the Bond-man had patience to bear his service, if the Husbandman had patience to bear his labour, if the Sick man had patience to bear his pain, if the Poor man had patience to bear his wants? for want whereof many think themselves in Hell, and say, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their pain holds them. Therefore albeit few can brook of Humility, and Charity, and Meekness, and Thankfulness, and Temperance, and those severe Vertues, which pull from pleasure; yet every man doth wish for patience, like a Physitian to ease his grief, by all means that he can: so they which are wicked, although they cannot see the goodness of other vertues, yet can see the goodness of patience, and perceive when they see a patient man, and an impatient man both sick of one Disease, yet both are not troubled alike, but that he which hath most patience hath most ease, and he which is most impatient, is most tormented; like a Fish which strives with the hook. Therefore even those which cannot suffer, that they might have rest, yet sing the patient Proverb, *In sufferance is rest.* This is a lesson that I know you would gladly learn, even as *Pharaoh* longed to know his Dream. Though yee care not for Vertue, as the cruel Judge cared not for Charity: yet if you could gain such a bargain by any vertue, to ease you of your pains, it would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.
- Jer. 10. 19. the shoulders of patience, and say with *Jeremy*, *This is my sorrow, I will bear it.*
- Exod. 15. 25. bitterness of the waters; so patience cast into our troubles, seasoneth the bitterness of the Cross, and is as it were in stead of an assistant unto every man, to overthrow, and overcome his troubles, like the Armour-bearer which helpt *Jonathan* to vanquish his enemies.
- 1 Sam. 14. She hath a device to draw such a skin over our sores that shall make our poverty seem riches, our reproaches seem honour, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, rejoyce us, until we say with *David*, *Thy judgments are pleasant*: shewing that Gods Justice is as pleasant to the patient, as his Mercies to others.
- Note. Therefore what a Peace-maker were this in the Commonwealth, if the Magistrate had patience to bear his envie, if the Preacher had patience to bear his study, if the Creditor had patience to bear his losses, if the Bond-man had patience to bear his service, if the Husbandman had patience to bear his labour, if the Sick man had patience to bear his pain, if the Poor man had patience to bear his wants? for want whereof many think themselves in Hell, and say, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their pain holds them. Therefore albeit few can brook of Humility, and Charity, and Meekness, and Thankfulness, and Temperance, and those severe Vertues, which pull from pleasure; yet every man doth wish for patience, like a Physitian to ease his grief, by all means that he can: so they which are wicked, although they cannot see the goodness of other vertues, yet can see the goodness of patience, and perceive when they see a patient man, and an impatient man both sick of one Disease, yet both are not troubled alike, but that he which hath most patience hath most ease, and he which is most impatient, is most tormented; like a Fish which strives with the hook. Therefore even those which cannot suffer, that they might have rest, yet sing the patient Proverb, *In sufferance is rest.* This is a lesson that I know you would gladly learn, even as *Pharaoh* longed to know his Dream. Though yee care not for Vertue, as the cruel Judge cared not for Charity: yet if you could gain such a bargain by any vertue, to ease you of your pains, it would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.
- Gen. 41. 15. for Vertue, as the cruel Judge cared not for Charity: yet if you could gain such a bargain by any vertue, to ease you of your pains, it would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.
- Exod. 9. 28. would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.

This power God hath given to Patience, the medicinable vertue, that it should be like an wholesome herb in the World, or a general Physician for all persons and all diseases. Therefore when the Angel had recorded all the troubles which should come in the latter days, at last

last he concluded, *Here is the patience of Saints* : as though patience should bear all. Therefore so many Scriptures go like Preachers about the Bible, to exhort unto patience, like a Beacon which is set up to call men together, shewing us, that by *patience we possess our souls* : as though a man without patience had no rule of himself : that *a mans wisdom is known by his patience*, as though that he which is not patient cannot be wise : *that by patience we receive the Promises*, as though the Promises did not belong unto us, unless we have patience : that *patience breedeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come ; besides, many reasons more : *That the afflictions of this World are not worthy of the joys that succeed them* : that all things (even our afflictions) *turn to the best, if we love God* : that they are *blessed which weep here, because they shall laugh hereafter* : that if we *suffer with Christ we shall reign with Christ* : that the Lord doth love those *whom he chasteneth* : that *by suffering we are made like the Son of God*, whose life was a persecution ; as though the Holy Ghost by often calling upon us, like the importunate woman, would compel us to be patient, whether our flesh will or no.

Besides these honourable praises of Patience, the Prophets, Evangelists, and Apostles, have set a number of examples before our eyes, like banners, of such Cures as have been healed by her : that as the Author to the *Hebrews* saith, *By faith Abel offered a better sacrifice than Cain* : by faith Enoch *was translated before he saw death* : by faith Noah *prepared the Ark, and was preserved from the flood* : by faith Abraham *was content to sacrifice his Son, and yet believed that in his seed all the World should be blessed* : by faith Sarah *received strength to bring forth a child when she was stricken in years, and past the strength of the womb*. So I may say of Patience : by patience Job did bear all the torments that the Devil could heap upon him : by patience Jacob put up a thousand wrongs from Laban and his children, and never complained in one and twenty years before he departed : by patience Joseph forgave his brethren, when he might have put them to death, and gave them food when they feared revenge : by patience Christ suffered banishment, and reproaches, and scourges, until he went to his death, like a Lamb to the slaughter.

Among the strange cures of patience, David may report of his experience, what this Plaister hath done for him : for being a figure of Christ he was always hedged about with the Cross, which proved his patience like a touch-stone every day. As Christ was contemned of his countrymen, so David was contemned of his brethren : as Christ fled to Egypt, so David fled unto Gath : As Christ received food of women, so David received food of Abigail : as Herod per-

secuted

Apoc. 13. 10

Luke 8.

Prov. 9.

Heb. 10.

Rom. 8.

Rom. 8.

Matth. 7.

2 Tim. 2.

Prov. 3.

Luke 18.

Heb. 11.

Job 1.

Gen. 29. 30. 31.

Gen. 45. 15.

1 Sam. 26. 2.

28. 2.

Luke 8. 2.

- 1 Sam. 25. 18. secured Christ, so *Saul* persecuted *David*; and the wrath of the
 19. & 2. 16. 13. King brought many enemies with it, that when he was anointed, yet
 2 Sam. 8. 2. 6. he could not reign; and when he reigned, yet his reign was but a
 5. 6, 15. 4. 18, warfare; the *Philistines* against him, the *Ammonites* against him, the
 33. *Edomites* against him, the *Moabites* against him, and *Absalom* (his
 own bowels) against him, for whom he cried, *Would God I had died for
 thee*. This Son which was his darling, was his Traytor, and sought
 his death that brought him to life, as though *Saul* had been risen from
 the Grave again. In all these troubles *Samuel* shews, what was this
- 1 Sam. 30. 6. Pilgrims comfort; But *David* comforteth himself in the Lord his God, as
 though he had no comfort but in God alone. This was the stone up-
 on which he leaned his head; Be patient, for many are the troubles of
 the righteous, but the Lord delivereth him out of all. When he did be-
 hold his trouble, like the Host of the *Aramites*, he looked back un-
 to God, like *Elisha*, and spied one with him stronger than all against
 him. Therefore respecting his afflictions he crieth, *Many are the trou-
 bles of the righteous*; respecting the promise, he singeth, *The Lord de-
 livereth them out of all*. Thus (by his own foot) *David* measureth the
 condition of the Righteous, and saith, *Many are the troubles of the
 righteous*; and then by his own cure he sheweth how they should be
 healed, saying, *The Lord will deliver him out of all*. If ye mark, the Spirit
 hath directed *David* to those two things which make us take our trou-
 bles grievously; one, because we do not look for them before they come.
- Joh. 21. 28. Therefore as Christ told *Peter* before he suffered, to strengthen him
 when he suffered; so the Holy Ghost doth run upon the cross, to keep
 us in expectation of troubles, that we might prepare faith, and pa-
 tience, and constancy for them, as *Noah* prepared an Ark for the
 flood. The second thing which makes us to start so at the Cross, is,
 because we are like the Prophets servant, which did see his foes, but
 not his friends; so we see our fore, but not our salve. Comfort
- 2 King. 6. seems afar off like *Abraham* in the Heavens, as though it would ne-
 ver come so low; therefore we go about to deliver our selves, as it is
 Luk. 16. said, *Let us break his bands*, as though we could deliver our selves.
- Psal. 27. But hold your peace, saith *Moses*, the Lord shall fight for you. So *David*
 Exod. 14. 14. comes in like a pacifier, and saith, *Vex not your selves, for the Lord will
 deliver you*. Bear both these sentences in mind, that you must go tho-
 row a sea of troubles, and that then you shall come to the haven of
 rest, and no affliction shall take you before you be armed for it, and
 in every trouble you shall know where to have your remedy. *Many
 are the troubles of the righteous, but the Lord delivereth him out of all*.
 Here be the two hands of God, like a wound and a plaister; one
 casteth down, and the other raiseth up. It is good for a man to know
 his troubles before they come, because afflictions are lightened in the
 expectation. Therefore God saith of *Paul*, *I will shew him how many
 things*

things he shall suffer for me. God dealeth plainly, and tells us the worst first; what we shall trust to, as Christ told his Disciples at the first, *If ye will be my Disciples ye must take up the cross*; cold entertainment, Mat. 16. 8: to break their fast with the rod. Other Feast-makers, saith Christ, broach the best Wine first, but Christ keepeth the best till the last. Luk. 9. This is the manner of Gods proceedings, to send good after evil, as Joh. 2. 10: he made light after darkness; to turn Justice into Mercy, as he turned Gen. 1. 3: ed water into wine; for as the beasts must be killed before they could John 2: be sacrificed; so men must be killed before they can be sacrificed; that is, the knife of correction must prune and dress them, and lop off their rotten twigs, before they can bring forth fruit; these are the cords which bind the Ram unto the Altar, lest when he is brought thither he should run from thence again; this is the chariot which carrieth our thoughts to Heaven, as it did *Nebuchadnezzars*, and our Assumption before our Assumption. This is the hammer which squareth the rough stones, till they be plain and smooth, and fit for the Temple. This is the first messenger which is sent to compell them to the Banquet, which will not come when they are invited. Because we are naturally given to love the world, more than is good for us, therefore God hath set an edge of bitterness upon it to make us loath it; like a Nurse which layeth Mustard upon her breasts to wean the Child from the Dug; so, *Many are the troubles of the righteous*, to wean us from the dug of the world. The Cross is one of our School-masters in this life, and the best wisdom is dearest bought; Prosperity seeketh for nothing, but necessity seeketh, and studieth, and laboureth, and prayeth for her wants. As the Rod maketh the Scholar to ply his Book, so all our knowledg is beaten into us, some learn their goodness of Poverty, some of Sickness, some of Troubles: Adversity is the fit time to learn the Justice, Mercy, Power, and Providence of God; a fit time to learn the Patience, Wisdom, Faith and Obedience of man; a fit time to learn the Subtilty, Frailty, and Misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the Travels of a Woman, when the Birth is ripe she is delivered, and straight she forgetteth all her pains, for joy that a Man-child is born into the world. So the Servants of God travel but till the fruits be ripe. When the new man is born, their travels are ended, and they forget all their troubles, because one is born into the world, like the Son of God. This is the difference between the afflictions of the righteous and the ungodly.

When God doth visit the Wicked, his punishments are called Plagues and Curses, and destructions; the plagues of *Agypt*, the curse of *Cain*, the destruction of *Sodom*. But when he doth visit the Righteous, his punishments are called Corrections, and Chastisements, and Rods, which proceed from a Father, not to destroy us, but

Exod. 8. 6:
John 4.

John 19.

- but to try us, and purge us, and instruct us ; therefore when we are afflicted, one saith, That God letteth us blood to save our lives, for our lives are rank, and must be lopped. And as *Jacob* was blessed and hated both at one time ; so a man may be blessed and afflicted both together. Afflictions do not hinder our happiness, but our happiness cometh by affliction, as *Jacobs* blessing came with halting, and as Peace is procured by War. *Therefore blessed are ye*, saith Christ, *when men persecute you* : as though they were blessed even while they were persecuted. Therefore this must not dismay us, that the Scripture saith, *Many are the troubles of the righteous*, but rather rejoyce us, because we bear the marks of the Righteous. *Daniel* complaineth not of his sickness, but of his sins. Who shall fight the Lords Battels but the Lords Servants ? Therefore when *David* spake of many troubles, he pointed to the Righteous, as if he should say, This is your share, the rod is made for the Child. Christ called the Cross his Cup. The servant is beloved that drinks of his Masters Cup : Therefore Christ reacheth it to the Righteous, and bids none but his Disciples take the Cross. Every man which hath his Heaven here, doth labour and sweat for his living ; and shall not they which have their Hell here, suffer more than they which have their Heaven here ? All men are subject to dangers, and losses, and sicknesses ; *But all that believe in Christ* (saith *Paul*) *shall suffer persecution* ; that is, more than dangers, or losses, or sicknesses which the wicked suffer ; for the world will not persecute her Children, but she will persecute Gods Children ; therefore this Church is called the Militant Church, because it is always in warfare. Therefore the Gospel is called the Word of the Cross, as though it came to cross us. Therefore *Paul* describing the way to Heaven, draweth by this line, by many tribulations, the cross-way is the way to Heaven, and the Righteous walk in it. Therefore the Children of God are not only called Labourers, to shew what they should do for God ; but they are called Souldiers, to shew what they should suffer for God, *The servant is not above his Master* ; but if Christ should suffer, and we should rest, the servant were above his Master. The Prophecy must be fulfilled, *I will put enmity between the seed of the Woman and the seed of the Serpent*. But if there be no War between the Children of God, and the Children of the World, the Prophecy is not fulfilled. Therefore *Esa* and *Jacob* had no sooner life, but they began to struggle one with another, before they came out of their Mothers womb. Therefore *Abraham* was banished so soon as he received the promise. Therefore *Abel* was envied of his brother so soon as he was accepted of God. The Righteous man was alway like *Lot* among the *Sodomites*, and like *Sampson* among the *Philistines*, set a work by his enemies. As Christ was no sooner born, but *Herod* sought his life ; so the new man is no sooner born of the Spirit
- Gen. 36.
Mat. 5.
1 Tim. 2.
Mat. 20.
Mat. 11.
Gen. 3.
2 Tim. 4.
Act. 14. 22.
Mat. 21.
2 Tim. 2. 3.
Joh. 15. 20.
Gen. 3.
Gen. 25. 22.
& 4. 24.
Mat. 2.

Spirit, but the Serpent is ready to devour him, his Brethren to banish him, and Hell to swallow him. In all the World he hath no friend, but he which made the World. This is the state of the Church Militant; she is like the Ark floating upon the Waters, like a Lilly growing among Thorns, like the Bush which burned with fire and was not consumed; so the City of God is always besieged, but never ruined. Christians and Persecutions close together, like Christ and his Cross. As Christ was made to bear his own Cross; so they are made to hold the cheeks to their nippers, their faces to be buffeted, their backs to be scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches poverty, their glory reproaches, their liberty imprisonment; although they be the Sons of God, the Brethren of Christ, the only Heirs of Heaven; yet because they suffer the Hell here, they must be content to be subject to their enemies, to be abjects to their kinsmen, to be hated of most, to be contemned of all, to be persecuted over the earth, a very haven and receptacle of troubles. Yet as Christ was the Son of God, though his life was nothing but persecution; so the Righteous are the Sons of God, for all these troubles. This is like a bait in their journey, to think as the Samaritan told his Host, *If thou spend any more, I will recompence thee when I come*; so Christ will mend their wages when he cometh. Why should not God try his friends, as well as we try our friends? The same afflictions (saith Peter) are accomplished in others, nay greater afflictions are born of others, which would make us despair like Cain. Christ was consecrated by afflictions, therefore we cannot be consecrated without afflictions; who would not go to Heaven with Eliah, though it were in a whirlwind? If our troubles be light and few, it is because we are weak and tender, therefore God doth respect our feebleness, and layeth no more upon us, because we are not able to bear more. It is not a sign that we are righteous, because our troubles are few, but because our troubles are few, it is rather a sign that we are not righteous, because many are the troubles of the righteous. For they must be made examples of patience, they must suffer their Hell here, they must be squared for the Temple, therefore they must have many strokes to make them fit; God is not like a Wasp, which when she hath stung once cannot sting again; but there is a generation of Crosses, and a Plurality of troubles. When David spake of troubles, he spake of troops and heaps, and Stars, and Sands; and therefore he saith, *Many*, as though he were fain to lay them down in the gross sum, not reckon them. By many tribulations (saith Paul), but how many he could not number: For except our sins, there is not such plenty of any thing in the World, as there is of troubles, which come from sin; as one heavy Messenger came to

Exod. 3. 2.

Luk. 23. 33.

Joh. 19. 17.

Psal. 69. 7, 8, 17.

Luk. 10. 35.

1 Cor. 10. 13.

Act. 14.

Job 1. 14. 16.

Psa. 42. 7, 8, 9. after another ; so now since we are not in Paradise, but in the Wilderness, we must look for one trouble after another : therefore afflictions are called waters, because as one wave falleth upon another, so one trouble falleth upon another.

1 Sam. 17. 34. As a Bear came to *David* after a Lion, and a Giant after a Bear, and a King after a Giant, and Philistims after the King : so when they have fought with Poverty, they shall fight with Envie : when they have fought with Envie, they shall fight with Infamy : when they have fought with Infamy, they shall fight with Sicknes, like a Labourer which is never out of work. Thus you see the righteous in

Exod. 3. 10. troubles, like the *Israelites* in exile : Now the Lord cometh like *Moses*, to deliver them : Adversity seeketh out the promise ; the promise seeketh out faith ; faith seeketh out prayer ; then God heareth, and mercy answereth. All this while Christ seemed to sleep, as he

Mat. 8. 26. did in the Ship : now he rebukes the winds and waves, and troubles fly before him, like a troupe of Wolves before the shepherd. As he asked the Adulterers, where are thy accusers ? and she said, they are gone : so he may ask his Patients, where are your troubles ? and they may say, they are gone : the Sun rose, and the mists vanished : yet (saith *David*) God is good to all that are pure in heart : that is, he remembreth them while he afflicteth them, and is preparing an issue while the Cross prepareth them. When Christ heard them say, *He whom thou lovest is sick*, he answered, *This sickness is not unto death*,

Joh. 11. 3. So when it may be said, he whom God loveth is sick : then it may be said, this sickness is not unto death, and though it be to the first death, yet not to the second. Who would think when *Jonas* was in the Sea, that he should preach at *Niniveh* ? Who would think when *Nebuchadnezzar* was in the forrest, that he should reign again in *Babel* ? Who would think when *Joseph* was banished of his brethren, that his brethren should seek unto him, like his servants ?

Jonas 3.
Dan. 4.
Job 1. 42. 10. Who would think when *Job* scraped his sores upon the Dunghil, all his houses were burned, all his cattel stollen, and all his children dead, that he should be richer than ever he was ? These are the acts of mer-

Exod. 15. 21. cy which make the righteous sing : *The Lord hath triumphed valiantly*.
Mal. 3. 6. This is the priviledg of the righteous, as God saith, *Ye sons of Jacob are not consumed* : So they answer again, *We are not consumed*. There-

1 Cor. 4. 6. fore (*Paul* saith) we are in distress, but we are not forsaken : as
Luke 24. 6. Christ rose out of the Grave, so we shall rise out of trouble ; and when the gold is fined, the fire shall hold it no longer. When Jesus was in banishment with *Mary* and *Joseph*, at last the Angel came and said, *They are dead which sought the child's life* : so when the days of our banishment and scarcity, and bondage, and sickness are ended ;

Joh. 2. 3.
Matth. 2. 20. at last, tidings shall come that our troubles are dead, and then the righteous shall look up like *Moses* when he was past the Sea, and see all

all their enemies, all their troubles drowned behind them, then the heart shall dance like *Miriam*, and sing the song which soundeth before *Moses*: *The Lord, The Lord is strong, merciful, and gracious, slow to anger, but abundant in goodness and truth.* And if *David* had itay-
 ed at troubles, and spoken of nothing but rods, the wicked might say, as they do in *Psal.* 115. *Where is their God?* and the righteous might complain with *David*, *I have cleansed my heart in vain*: but as the waters of the Sea flow and ebb again, so the waters of affliction flow and ebb again: one casteth *Moses* into the water, and another draweth him out of the water. There lieth *Lazarus* at the Gate, there lieth *Joseph* in Prison, there lies *Jeremy* in the Dungeon, there lies *Job* in the Ashes, there lies *Jacob* in the Fields, there lies *David* in the Wilderness, there lies *Abraham* in Exile, there lies *Daniel* among the Lions, there lye the Children in the Furnace: at last comes the year of Jubilee, and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to be delivered, &c. Therefore God translateth his cross from the head to the heart, from the heart to the foot, from poverty to sickness, from sickness to labour: that wheresoever he placeth it, we might have patience; knowing that he can remove it as he placeth it.

Then are fulfilled all these sweet Scriptures: *The Lord retaineth not his wrath for ever, because mercy pleaseth him,* *Mic.* 7. 8. *After two dayes he will revive us, and the third day he will raise us up.* *Hos.* 6. 2. *Surely there is an end, and thy hope shall not be cut off,* *Prov.* 23. 18. *Heaviness may endure for a night, but joy will come in the morning,* *Psal.* 30. 5. He which hath overcome death, and Satan, and the World, can easily overcome all the troubles in the World. Rather than *Elijah* shall starve, the Ravens shall feed him: rather than *Jonas* shall drown, the fish shall save him, as when the Glutton did not pitty, the dogs took compassion. Until *David* saith, *The Lord will deliver, the righteous and the wicked go together; but now they part; one is taken, and the other is refused: one is delivered, the other is left in prison.* As *Abraham* came not to deliver the *Sodomites*, but to deliver his brethren: so *Christ* came not to deliver his enemies, but to deliver his servants: not to deliver them from troubles, but to deliver them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath given.* As *David* gave charge to his Souldiers, that they should not kill *Absolon* his Son, though he sent them against *Absolon*; to stay his rebellion: so God forbids his Croffes to destroy his children, though he send them against his children to purge their corruptions. As the Angel passed by the houses of the *Israelites*, when he saw the blood of the Lamb upon their doors: so God hath his marks, whereby he knoweth whom he should deliver out of

Exod. 30. 15.

20. 34.

Psal. 115.

Psal. 73. 13.

Gen. 25. 20.

Zach. 9. 1.

2 *King.* 17. 6.

Jona. 1.

Luke 16.

Luke 17.

Gen. 14. 16.

Job 1. 27.

2 *Sam.* 18. 5.

Exod. 12. 32.

iron-

- trouble, and whom he shall leave in trouble. To one he saith, Take my cross, to another he saith, Be thou healed : to another he saith, Stay till thy time cometh. Every hard word may be spoken to the godly, as well as to the wicked ; but that deadly word, *Depart into everlasting fire*. Although they seem to depart here ; yet then it shall be said, Come, and not Depart. As *John* after the voyce of Thunder, heard the voyce of Harpers : so when they have been beaten, they shall be cherished. Therefore the trials of the Righteous, though they be called many troubles, yet they are not called everlasting troubles.
- Mat. 25. As *David* saith here, *Many are the troubles of the righteous* ; so in *Psal. 32. 10.* he saith, *Many are the sorrows of the righteous* : but it followeth, *the Lord will deliver them out of all*. Nay (saith *Solomon*) *when the righteous escape out of trouble, the wicked shall come in his stead* : that is, the troubles of the righteous shall shift to the ungodly, as the Leprosie of *Naaman* went to *Gebazi*. And therefore the wicked are called the ransom of the just, because they lye in bail for them. As one Bird chirpeth to another : so one plague shall whistle to another, and say, Come and help me to torment this sinner (for one plague will not serve the Egyptians) until he be so loaden with torments, that he cry like *Cain*, *My punishment is greater than I can bear*. The righteous never said, that their troubles were more, or greater, or longer than they could bear ; for God hath promised, he will not lay more upon them than they are able to bear : but when they begin to sink like *Peter* upon the sea, then the hand is ready to catch them, and straight God maketh an issue for their troubles. As the Viper leapt upon *Paul*, and leapt off again : so troubles leap upon the Righteous, and leap off again ; as though they had mistaken the party, and rapt at the wrong door. Therefore, *Mark the upright man* (saith *David*) *and behold the just, for the end of that man is peace*. Though his beginning be trouble, yet his end is peace : *He will not suffer the righteous to fall for ever*. He saith not, that he will not suffer him to fall, but that he shall not fall for ever : that is, at last his shackle falleth from him, the net breaks, the prison openeth, and he goes forth like *Lazarus* out of his Grave, to shew what wonderful things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought upon this sentence of *David*) repeateth the same of himself, saying, *But the Lord delivered me out of all*. Therefore one calleth affliction the trance of the righteous, because they seem dead for a while ; but they wake again : therefore they challenge their enemies, and say, *Rejoyce not against me, O mine enemy : for though I fall, yet I shall rise*.
- This should content the righteous, To be delivered at last : as *David* quieteth himself, saying, *By this I know the Lord favoureth me,*
be-
- Mat. 25.
Rom. 14. 2.
Psal. 32. 10.
Prov. 11. 8.
1 King. 3. 27.
Prov. 21. 18.
Exod. 8. 9.
Gen. 4.
1 Cor. 10. 3.
Acts 27.
Psal. 17. 37.
2 Tim. 2.
Mich. 7. 8.
Psal. 41. 11.

because mine enemies do not triumph over me : not because I have no enemies, or because I have no troubles which would overcome me. Therefore when he wrote down *Many troubles*, he blotteth it (as it were) with his Pen again, as a Merchant raseth his book when the debt is discharged : and in stead of many troubles, he putteth in, *The Lord delivereth*. Because he forgiveth all sins, he is said to deliver from all troubles ; to shew that we have need of no Saviour, no helper, no comforter but him.

The Lawyer can deliver his Client, but from strife ; the Physitian can deliver his Patient, but from sickness ; the Master can deliver his servant but from bondage : but *The Lord* (saith *David*) *delivereth out of all*. As when *Moses* came to deliver the *Israelites*, he would not leave an hoof behind him : so when the Lord cometh to deliver the Righteous, he will not leave a trouble behind him. But even as they pray in *Psal. 25. Deliver Israel, O Lord, out of all his troubles* : *Psal. 25.* so he will answer them, *Be thou delivered out of all thy troubles* : that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable ;) the Almighty hath might against all. When *Job* is tried, not a sore shall stick up- *Job 24. ** on him. Therefore, as *Elisha* feared not when he saw as many An- *2 King. 6.* gels as enemies : so, now you see as many mercies as troubles, let the comfort satisfy you, which satisfied *Paul*, *Fear not* : for I am with *Acts 27. 24.* thee, thy pardon is coming : like the Angel which stayed the sword *Gen. 22.* over *Isaac's* head. Read on but a little further, and thou shalt hear the voice, which proclaimed war, proclaim peace : many troubles in the beginning of the verse, and no troubles in the end. What Physitian hath been here ? The Lord (saith *David*) *The Lord* *Note.* *was in this place* (saith *Jacob*) *and I knew it not* : so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say I put away thine infirmities. For there is no Saviour but one ; which saith to death, *I will be thy death* ; As the *Gen. 28. 16.* woman was sick until Christ came : so until the Lord come, there is *Esa. 43. 25.* nothing but trouble. Many troubles of the righteous : but one deliverer of the righteous : many terrors, but one comforter. Trou- *Mat. 9. 29.* bles come in an hundred wayes, like water thorow a grate : but mercy entereth alwaies at one door, like a pardon which cometh only from the Prince : therefore saith God, *In me is thy help*, *Hos. 11. 6. I create comfort*, *Esa. 65.* Mark, that he calleth himself a Creator of comfort : that is, as there is but one Creator, so there is but one comforter : and as he created all things of nothing, so he createth comfort of nothing : that is, when all comfort is worn out, and no seed of joy left to raise up comfort again, then he bringeth comfort out of sorrow, as he brought water out of the rock ; that we may say, *The finger of the Lord hath done this.*

Exo. 17. 6. 8. 14

This

This is the Anchor of the righteous; as he looks upon his troubles, the promise cometh in like a messenger from Christ, (while he is praying and weeping) and saith, *The Lord will deliver thee out of all.* Then he resolveth like *Nebemiah*, and saith, *Shall such a man as I fly?* Shall such a man as I recant? If I be faint in the day of adversity, *Solomon* saith, My strength is small: as if he should say, I was never strong, but did counterfeit like *Demas*. If I want comfort in trouble, *Solomon* saith, *A good conscience is a continual feast.* As if he should say, that I have not a good conscience, if I have not comfort in the cross. Therefore I will wait the Lords leisure, because *Ezay* saith, *Faith maketh no haste.* I will not break his bands: because then I am the like the heathen. I will not flatter the judge: because *Solomon* saith it is in vain. I will not betray the cause: because God hath appointed it to try me. I will not offend my brethren: because *Paul* had rather die than do so. I will not charge my conscience: because it can vex me more than their bands. I will not turn from my profession: because I learned it of God, and vowed to leave all for it, in the day that I was baptised a Christian. Though my friends tempt me, like *Jobs* wife; though my flesh flatter me, like *Eve*: though my persecutors would bribe me like *Balaam*: though they which suffer with me, should revolt for fear: yet I will be as *Joshua*, which stood alone: and as *Elkana* was in stead of children to *Hanna*: so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Joseph*; and the Lord delivered him out of all: many were the troubles of *Abraham*, and the Lord delivered him out of all: many were the troubles of *David*, and the Lord delivered him out of all: many were the troubles of *Job*, and the Lord delivered him out of all: therefore he can deliver me out of all. But if he do not (saith *Sidrach*, *Misael*, and *Abednego*) yet we will not do evil to escape danger: because Christ hath suffered more for us. Therefore, if I perish, I perish, saith *Hester*. She was content that her life should perish: but if my Purse suffer, my money doth but perish: if my body be imprisoned, my pleasures do but perish: and who can tell when he hath suffered that which is appointed? Therefore God saith, *When I see convenient time, I will execute judgement.* Not when thou doest think it convenient time, but when he doth think it a convenient time. Therefore saith *David* to the Lord, *In thee do I trust all the day:* that is, if he come not in the morning, he will come at noon; if he come not at noon, he will come at night: at one hour of the day he will deliver me: and then as the calm was greater after the tempest than it was before, so my joy shall be sweeter after tears than it was before: the remembrance of *Babylon* will make us sing more joyful in *Sion*.

Thus

Thus *Moses* describeth the journey of the righteous, as if they *Exod. 13. 17.* should go thorow the Sea, and WilderNESS, as the *Israelites* went to *Canaan*. Look not for ease nor pleasure in your way, but for Beasts, and Serpents, and Thieves: until you be past the WilderNESS, all is strait, and dark, and fearful; but as soon as you are thorow the narrow Gate, all is large, and goodly, and pleasant, as if you were in Paradise. Seeing then your Kingdom is not here, look not for a golden life in an Iron World: but remember that *Lazarus* doth not *Luke 16.* mourn in Heaven, though he suffered pains upon earth: but the Glutton mourneth in Hell, that staved not for the pleasures of Heaven. To which pleasures the Lord Jesus bring us, when this cloud of trouble is blown over us. Amen.

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THE

THE CHRISTIANS PRACTICE.

Rom. 12. 2. *Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, acceptable and perfect.*

Mat. 28. 19.

When Christ sent forth his Disciples, he said unto them, *Go preach and baptize*, joyning these two together, Preaching and Baptizing. This being the occasion of our exercise, because I am to speak of Baptism, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture than that which I handled last, which speaks of the renewing of our minds; for when minds are renewed, than the Vow which we made in Baptism is performed.

Psal. 103. 5.

Mat. 22. 12.

When *Paul* had forbidden the *Romans* to fashion themselves unto the World, he shewed them another fashion, which he calls the *renewing of the mind*. As the Eagle reneweth her youth, so men must renew their minds. This fashion is called the Wedding-Garment, which every man must wear that comes to the Banquet of the King. As when men have gone over one fashion after another, at last they come to the old fashion; so here *Paul* calls them to the old fashion again, which was used in *Adams* time, that is, the Image and fashion wherein they were created. Now the reason followeth.

Gen. 1. 26.

That they may prove what the will of God is, as if he should say, This shall be the fruit of your Regeneration, when your minds are renewed, you shall know many things, which are hid from you, you shall be able to judg doctrins, who preach truth, and who

who preach error ; and you shall understand the Will of God, what he would have you do, and what he would have you fly, as if you were in his bosom. As new Wine will not abide but in new vessels, *Mar. 9. 17.* so this new knowledg will not abide but in new minds. The mind renewed knoweth God ; so that this Scripture may be called the path to knowledg, or the way to sound the mind of God, which is a secret that every man longs to know, but the most turn a wrong leaf to find it, as *Paul* saith of *Peter*, *He looks a wrong way to the Gospel.* *Gal. 2. 14.* When the Serpent taught knowledg, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil ;* but *Paul* saith, *If ye will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil.* This is one reason why *Paul* would have them renew their minds, *That they might know the will of God.* Why ? doth not the Word of God teach us the Will of God ? Yes, but no man doth understand this Word, but he which hath a new mind ; because as the Sun is not discerned by any light, but by his own light ; so no spirit can interpret the Scripture, but the same Spirit which wrote it, which is called *the holy Spirit*, because it is *holy*, and because it makes holy. Sin was the first veil which obscured mans understanding, and till the cause of this eclipse be taken away, the Apostle saith, *that we shall see but in part ;* that is, as the Sun may be seen in his eclipse, but he seems liker to darkness than to light ; so understanding may be seen in the wicked, but is liker ignorance than knowledg ; therefore *Paul* makes knowledg one of the fruits which bud out of righteousness. *2 Cor. 12. 5.* *Gen. 3. 7.* *1 Cor. 13. 9.*

They which have renewed their minds, saith he, shall prove what the Will of God is ; that is, they shall try all that they do, hear, and learn by all that they see, until they tract out the will and meaning of God. As the Water ingendreth Ice, and the Ice again ingendreth Water ; so knowledg begets righteousness, and righteousness again begetteth knowledg, according to that in *Eccles. 2. 25.* *To a man that is good in his sight, God giveth wisdom and knowledg.* Therefore though ye have seen cunning Lawyers by much reading, and expert Physicians by long study ; yet you could never see a perfect, and sound, and judicious Divine without holiness. I cannot tell how this knowledg is rather feeling than learning in the abundance of the heart, or an extream study sent by God unto good men, like the Ram which was brought unto *Abraham*, when he would sacrifice his Son. *Gen. 22. 13.*

As *Solomon* saith, *The knowledg of good things is understanding ;* so none but they which are holy have this understanding. He which can say with *David*, *I love thy Law, and keep thy Precepts,* may follow with *David*, *I have more understanding than my teachers, and know more than the ancient.* He which cannot say with *David*, *My heart* *Prov. 9. 10.* *Psal. 119. 117.* *Psal. 45. 1:*

- meditateth a good matter, cannot follow with David; My tongue is the pen of a ready writer.* This is the equity of God; they which are unwilling to obey, are not thought worthy to know; for what should he do with his talent, which will not use it? He which forbids us to cast pearls before swine, doth stay his own hand from casting knowledg to the ungodly; they may know so much as shall condemn them, but they shall never know what will save them. When
- Mat. 25. Christ heard Peter say, *Thou art the Son of the living God*; Christ answered, *Flesh and blood hath not taught thee this*; shewing, that carnal men have not this knowledg. This is the word of which Christ
- Mat. 16. 16, 17. saith, *All men do not receive it.* It is true, *that the spirit breatheth where it will*; but it will breathe upon none but her Lovers. Wisdom is like the Daughter of God, which he marrieth to none but to him which
- Mat. 19. 17. loves her, and sues for her. As David could not understand why the
- Joh. 3. 8. wicked prospered, until he entred into the Sanctuary of God; and as Aaron might not enter the Sanctuary where God did answer, until he had sanctified himself; so if we will understand mysteries, and
- Psal. 73. 17. hear God himself speak, we must put off our sins, as Moses put off his shooes, or else we shall be like Images which have ears, and cannot hear. When Paul heard mysteries, he was rapt into the third
- Exod. 3. 5. Heaven; when God would talk with his Church, he saith, *I will*
- Psal. 115. 6. *take her aside into the Wilderness, and then I will speak friendly unto her*; so when we will learn Divinity, we must go aside from the World, and sequester our sins, and lift up our minds above the earth, or else it will not stay with us. As the Spirit went from Saul when he
- 1 Cor. 12. 2. sinned; so when knowledg hath saluted the wicked, she bids them
- Hof. 2. 14. farewell; like unto a Martin, which will not build but in fair houses. It is said in Job. 14. 15. When Jesus went to eat the Passover, he came to a Chamber which was trimmed; so the Chamber which
- receiveth God, the heart which should lodg knowledg must be trimmed, and all the sinful corners swept; or else, as Samuel would not
- 1 Sam. 15. 16. come to Saul, so Wisdom will not come to that Host. There is an Harbinger which goeth alway before the knowledg of God, to prepare the house, and this is love, the bond of perfection. *They which*
- 1 Joh. 4. 7. *have love (saith John) know God, but they which have not love know not God,* though they have never so much knowledg beside. Unto
- good Nathaniel Christ said, *Thou shalt see greater things than these*; but unto the obstinate Jews he said, *Seeing you will not see*; like Hagar which had the Well before her, and did not see the Water. He
- Mat. 13. 14. which cannot say with Paul, *We have the spirit of Christ*, cannot say
- Gen. 21. 19. with Paul, *We have knowledg.* Holy men were always interpreters of Gods Word, because a godly mind easiliest pierceth into Gods meaning, according to that, *The pure in heart shall see God*; and that
- 1 Cor. 2. 12. in Job. 7. 17. *If any man will do Gods will, he shall understand the do-*
- 1 Cor. 8. 1. *ctrine*
- Mat. 5. 8.

strive whether it be of God or no. And in *Psal.* 111. 9. They which keep thy precepts have a good understanding. And that in *1 Cor.* 2. 15. The spiritual man understandeth all things. And therefore the fear of the Lord *Prov.* 1. 7. is not only called the beginning of wisdom, but in *Prov.* 2. 5. it is taken for Wisdom it self. As when Christ taught in the Temple, they asked, How knoweth this man the Scriptures, seeing he never learned them? So *Joh.* 7. 15. it is a wonder what learning some men have, which have no learning; like *Priscilla* and *Aquila*, poor Tent-makers, which were able *Act.* 11. 15. to school *Apollos* that great Clerk; a man renowned for his learning. What can we say to this but as Christ said, Father so it pleaseth thee? *Luk.* 10. 21. As *Jacob* came so soon with the Venison, and his Father asked him how he came by it so suddenly? *Jacob* answered; Because the Lord thy God brought it suddenly to mine hand; so the holy and righteous men cannot give any reason why they conceive the Words of God so easily, and the wicked do conceive them so hardly, but that God brings the meaning suddenly to their hearts as we read in *Luk.* 24. 45. When the Disciples were settled in the profession of Christ, it is said, that Christ opened their understanding, and made them understand the Scriptures; so suddenly came their knowledg. So we read in *Prov.* 1. 23. Wisdom promiseth to the Righteous, If thou wilt turn at my correction, I will pour out my heart unto you, and make you understand my words. A School-master might say to his Scholars, I will pour out mine heart unto you; but he cannot say as God saith, I will make you understand mine heart. Therefore if the Queen of *Sheba* *1 King.* 10. 8. thought the Servants of *Solomon* happy, because they heard his Wisdom; how happy was *Solomon* himself, that served God which gave him Wisdom? Come unto me (saith Christ) all ye which are weary, and I will refresh you. As Christ hath no comfort but for the weary, so he hath no Wisdom but for the Righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiarity between God and the Righteous, that he makes them of his counsel, as *Solomon* saith, *Prov.* 3. 32. His secrets are with the righteous. *Psal.* 25. 14. His secrets are revealed unto them that fear the Lord.

They are like *John* the beloved Disciple which leaned on his bosom; like *Moses*, to whom he shewed himself; like *Simeon*, that embraced him in his arms; like the three Disciples which went up to the Mount to see his glory. So we read of *Abraham*, *Gen.* 18. 17. Shall I hide it from *Abraham*, saith God? As though this were an offence in God, if he should tell the Righteous no more than he tells the wicked; therefore because *Abraham* was a good man, he told him more than he shewed all the rest. As *Adams* knowledg was perfect, so long as his righteousness was untainted; so the nearer we come to that righteousness again, the more things come to our knowledg; according to that, *Prov.* 28. They that seek the Lord understand all things. Such an

Joh. 13. 25.

Exod. 3.

Luke 2.

1 Sam. 25.

an heart God hath given to his Servants, like a Touch-stone, or a Lamp to go before them to examine all things, as they go in this dark wilderness, lest they should take error for truth, evil for good, or their own will for the Will of God; that they which hate evil might be preserved from evil, as *David* was from the bloud of *Nabal*. Now because none but the righteous have this Lamp before them, you see what a difference there is between the knowledg of the godly, and the knowledg of the wicked.

1 Cor. 2. 14.

Luke 10. 21.

Esa. 7. 8.

As the windows of the Temple were large within, but narrow without; so they which are within the Church, have greater light than they which are without. They sit like *Pharaoh* in the darkness of *Egypt*, when the other dwell like *Israel* in the light of *Goshen*. Knowledg is easie to him which loveth knowledg, saith *Solomon*, but the scorner seeketh knowledg, and findeth it not, saith *Solomon*, Prov. 4. *The spiritual man* (saith *Paul*) searcheth the deep things of God: but, *The natural man* (saith *Paul*) perceiveth not the things of God. Thou hast revealed these things to babes (saith *Christ*) but thou hast hid them from the wise of the world. If any man will do Gods will, he (saith *Christ*) shall understand the doctrine: but to the obstinate Jews, *Christ* saith, you cannot understand my talk. My sheep hear my voyce, saith *Christ*: but to the wicked *Christ* saith, you cannot hear my words. Believeest thou for this? saith he to *Nathaniel*; thou shalt see greater things than these: but, If ye believe not, saith *Isaiah*, ye shall not understand.

That these Scriptures might be fulfilled, you see that as sin is called blindness, 2 Chron. 6. 18. So Sinners are called blind, Esa. 56. 10. and may be called *Strangers in Israel*. Until we be born again, we are like *Nicodemus*, which knew not what it was to be born again, Job. 3.

Mark.

Until we become zealous our selves, we are like *Festus*, which thought zeal madness, Act. 26. Until we be humble our selves, we are like *Michal*, which mocked *David* for his humility, 1 Sam. 6. 16. It was true then, and it is true now, and it will be true always, which *Paul* observeth, 1 Cor. 1. 18. that to some, Religion shall seem foolishness. The reason of all this *Paul* layeth down in a word: If ye ask why the wicked cannot understand heavenly things, he saith, *Because they are spiritually discerned*, 1 Cor. 2. 14. therefore how should he discern them, that hath not the spirit?

For this cause Wisdom is not said to be justified of any, but of her own children, Matt. 11. 19. neither doth *Christ* say, that any sheep hear his voyce, but his own sheep, *My sheep* (saith he, Job. 12. 27.) *hear my voyce*: they follow their shepherd, they hear his voyce, they understand his law, they judg of his judgments, they have the measure of his words, all is open, and plain, and manifest, and clear unto

unto them: they search deeper, and judg righter, and know sooner, and though they have no learning, yet they have better judgment than the learned: whereas the other that labour, and study without God, walk in a labyrinth and fall into doubts, while they seek resolutions. When a wicked man reads the Scriptures, he seeth no difference between the Word of God, and the word of men; like *Cleophas* which talked with Christ, and knew not Christ. When he speaks of religion, he flutters like a young bird which cannot fly, because her wings are not grown: when he prayeth, his prayer is like a child's Grace, that understandeth not one word that he saith: he which hath but a shew of holiness, hath but a shew of wisdom, a little knowledg is in his head, and there is no knowledg in his heart. An evil man may know something, and speak something of his reading and hearing, as *Job* saith, *There is a spirit in man*, that is, every man hath a kind of knowledg, *but the inspiration of the Lord giveth understanding*: as though the sinners understanding did not deserve to be called understanding. Luke 24. 16. Job 32. 8.

If the wicked man speak any thing that is good, he speaks by rote, but he which speaks not out of the abundance of his heart, is soon drawn dry. The preaching of the Word doth not become him; it is harsh and unkind in his mouth, as though it came out of a wrong bow: or like unto a shuttle, which flittereth from the hand of a Child; he is in the Pulpit as the Guest at the Banquet, which wanted his Wedding Garment; he speaks not like one which hath authority, but as one that hath no authority, and always his Conscience sounds unto him, *What hast thou to do to take my Word in thy mouth, seeing thou hatest to be reformed?* Therefore be renewed, that ye may know what the will of God is: this is the Abce, and Primer, and Grammar, the first lesson, and last lesson of a Christian, to know the good, and perfect, and acceptable will of God, which must make us good and perfect, and acceptable our selves. The will of God is always good and acceptable and perfect, howsoever it seem to us: though it condemn us of evil, yet it is good: though we see not how it is perfect, yet it is perfect: nay it is so perfect, that we cannot see the perfection of it: as the Sun, is so bright that we cannot behold the brightness of it: first it seems good unto man before it be acceptable, when it is acceptable, then it seems perfect; and as Gods Will doth seem to us, so do we seem to him: if his Will cannot seem good and acceptable, and perfect to us, much less may our will seem good, or acceptable, or perfect unto him, for this is our goodness, to acknowledge his goodness. If it be such a contentment, to know the will of God, what shall keep us from the knowledg of it? Shall sin, which is the worst thing in the world? Because we will not renew our minds, therefore we are ignorant of so many things which we would know: Luke 6. 45. Matth. 22. 11. Matth. 7. 29. Psal. 50. 16.

Note.

know: and until we be willing to follow the Word, we shall never thorowly understand it, but buz and grope at it like Owls, which pry at the Sun out of a barn. Oh what a benefit had *Solomon* lost, if he had lost his Wisdom which God gave him! as great a benefit dost thou lose, if thou lose the knowledg of Gods Will: for from the day that a man cannot discern the will of Satan from the Will of Christ, every Heresie seemeth truth, every evil seems good. And this hath been the beginning of all errours in the Church; because men did not love the truth, therefore God would not reveal his truth unto them. Therefore I conclude as I began, *Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, and acceptable, and perfect.*

Now a word of the Sacrament. There is an infant to be received into the Church: which putteth us in mind of the promise which we made unto God, when we were received into the Church our selves. This Sacrament was instituted by Christ, when he was baptised by *John* in the river of *Jordan*: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passover. So soon as we are born, we are baptised, *In the name of the Father, the Son, and the Holy Ghost*; to signifie that we owe a duty unto God, from the day we come into the World. In this baptism, our bodies are washed with water, to signifie how our sins are washed with Christs blood: when our bodies are washed, they are taken out of the water again: to signifie how we shall be raised from death to life, by the Resurrection of Christ, and how we should rise from sin to righteousness. Thus we begin our life with a solemn promise to God before the Church, to serve him with our bodies and souls till death us depart.

Now let us remember how we have kept this promise with the Lord; or rather how we have broken promise with him. Then we gave our selves to God; but since, we have given our selves to sin. Then we promised to renounce the World: but ever since, we have imbraced the World. Therefore now let us begin to pay that which we ought so long: and pray the Lord which hath instituted this Sacrament as a seal of his mercy, to receive this child into his favour, as we receive it into his Church: to baptise it with his Spirit, as we baptise it with water: and pour upon it his grace, as we give it the sign of grace.

THE



THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolved, and to be with Christ.

Here is *Pauls* desire, *to be dissolved*; and the cause, *that he might be with Christ*: wherein first you shall see the difference between the faithful and the wicked; how one loatheth this Life, and the other longeth after it. Secondly, because the Apostle seems to desire death, you shall see whether any man may wish to dye. Thirdly, because after this dissolution he hopes to be with Christ; you shall see the diversity of judgments between *Paul* and the Papists, which think when they are dead that they shall go on to Purgatory. Lastly, because the souls which are with Christ, cannot walk as they did when they lived upon earth; you shall hear a little of walking spirits, which have bin so much talked of in time of Popery, and were taken for the souls of them which were dead: after we will speak a little of the Sacrament which ye come to receive; and so commit you to God. *I desire to be dissolved.* Before Christs coming, when the Kings or Patriarchs died, it is said, that they went to their Fathers, as we read of *David* and *Solomon*, &c. But 1 King. 2. 19: after

2 Chron. 9. 47. after Christs coming, when the faithful dye, they are said to go to
 2 Chron. 21. 1. Christ, as we read of the penitent Thief, *Luke 23. 43.* Not because
 Acts 7. the Patriarchs went not to Christ, as well as they; but because yet
 Christ was not ascended to Heaven, therefore they are not said to go
 to Christ; although if they went to Heaven, they must needs go to
 Christ; because Christ, touching his Godhead, was always in Hea-
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 to them, so the faithful long to go to Christ: for unless we ascend to
 him, as he descended to us, his descending is in vain: because he
 came down, that we might go up; he descended to take our flesh,
 we ascend to take his Kingdom: he descended to be Crucified, we
 ascend to be Glorified: he descended to Hell, we ascend to Heaven;
 that is, to Joy, to Glory, to Bliss, to our Father, to our Saviour,
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 but tells him his desire, desiring to be dissolved. To desire, is not to
 pray; but shews what we approve. Neither doth he desire so to be
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 no more for Christ: but he is content to live, as he saith in ver. 24.
Nevertheless for me to abide in the flesh, were better for you: as if he
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The necessity of sin is so irksome to him which knoweth the vile-ness of sin; that the faithful man, but to do good, would not live out of Heaven, no not an hour. This made the Martyrs so willing to abide any kind of Death that tyranny could devise, to be rid of their sinful bands, and this corruptible burthen, which presseth down the soul, that looks after Christ, like his Disciples when he ascended to Heaven. All is trouble and weariness, and vanity to the godly mind: whether he eat, or drink, or sleep, he counteth it a servitude unto the flesh; and wisheth with *David*, to be rid from these necessities: so the knowledg and love of God maketh a man forget his own flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which he could never overcome, and teacheth him to renounce his dear self, and say, though he should dye, *Not my will, but thy will be done.* All this appeareth even in this example, what operation is in the knowledg and love of Christ: it made the World irksome unto *Paul*, which all men naturally desire: it made death pleasant unto him, which all men naturally abhor: although they be weary of their life, and have no pleasure from morning to night; yet it will not please them to change, which they needs must, they never loath but love their miseries, *I will not dye one hour to live for ever.* Do not the wicked themselves Prophecie by their fear of death, a worse condition of some dreadful Judgment after this life prepared for sinners, and all that condemn God, when none but they stand in such fear of death? Why doth one wish for it, and another tremble to hear of it? If it were but a sleep, no man would fear it at all: for who feareth to take his

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Acts 1. 19.

rest when the night approacheth? If it did take away sense and feeling, and make men trees, or stones, no man would fear it at all: for who would fear strokes, if he could feel no more than a stone? Or who would care for any thing, if he had no sense of any thing? Would any man tremble so to be as the dead Creatures which have no sense of evil? They must needs be in a better case than the happiest man in this life, which is not without the sense of evil. Therefore this fear of death which you see in all but the faithful, doth presage some strange torment, some heavy change, and sharp punishment to those men, which they begin to taste already before they dye, like the spirit which persecuted *Saul* before his end. They desire not to be dissolved, but they fear to be dissolved; They go not to Christ, but their departure is an everlasting departure from Christ to the damned, to the Devils, to Hell, without either end, or ease, or any patience to endure it.

1 Sam. 16. 14.

Thus you see that no man is willing to dye, before his conscience be quieted toward God, and that he can catch some hope of a better life after this life. He which knows that he shall go to Christ, it is impossible that he should dye unwillingly: but he which cannot hope for a better World, must needs leave this world grudgingly, and fear death more than all the terrors of life. He had rather to be sick, and cold, and hungry, and want, and beg, than go with death; because he knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolved, hath not learned Christ yet as *Paul* did; for no man esteemeth this life when he begins to taste of the next, but then the love of the World doth fall from him like the mantle of *Elias* when he was wrapt into Heaven.

2 King. 2. 14.

Luke 2. 22.

Joh. 1. 20.

Mat. 3. 11.

The Apostle had seen many good things in his days, and was never satisfied; willing to be dissolved, but thirsted still, and no water could quench his thirst, until he drank of the water of life, and then he thirsted no more: so nothing can fill the soul which was made for God, but God alone. Riches, and honours, and pleasures, did not make *Simeon* willing to dye, but the sight of Christ: happy are the eyes which see him, for they are as willing to dye as *Simeon* was. So soon as *John Baptist* did see our Saviour, and knew that it was he, he debased himself as if he had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might have all; although he was a Prophet, and more than a Prophet, and not a greater amongst the sons of women. So when *Paul* had seen his Saviour, he forgot all that he loved, all that he desired, and all that he possessed: no joy, no glory, no life now but to dye. All things must yield to the Son, and be content with *John*, that he increase, and we decrease. This is our glory and life, that he lives in

in glory. *It is enough* (saith *Jacob*) *for me that Joseph my son liveth*: Gen. 45. 28. it is enough for us that Jesus our Saviour reigneth. If the head be crowned, all the body is more honoured: therefore let us glory that Christ is glorified, and rejoyce as much that he is ascended, as our fathers rejoyced that he descended: for where the head is, there the body must needs be.

I desire to be dissolved. He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more society with them that live upon the earth. Secondly, his soul departeth from the body until the day of Resurrection, then she findeth her own body again, and they rejoyce like friends which are met together. Thirdly, he departeth from this vale of misery, into the paradise of joy and all felicity, to live and reign with God for ever: in assurance whereof he saith, that he shall be with Christ, so that death is the way to Christ. As the Dove found no rest until she came to the Ark: so the faithful find no rest till they come to Christ, they go thorow the Wilderness like other men. Until the *Jews* arrived at *Canaan*, all their life was spent in sinful *Ægypt*, or in the dreadful Desert, during the time of their journey they had no settled rest, or continuing pleasure. Peace beginneth when the battel endeth; there is the prerogative of the dead, lest death should be too fearful to us. The best of Gods blessings are behind, that is everlasting life, and the way to it is death; thou art going to joy, therefore look not for it, until thou come to thy journies end. If *Canaan* the land of peace, the land of plenty, the land of pleasure, be in the Wilderness; stay here, march no further, whither do you go like the Pilgrims of *Israel*, if *Canaan* be in the Wilderness? But *Paul* looks for the Crown at the Gaol: he is not with Christ, but trusts to be with Christ: he is not in Heaven, but he hopes to come to Heaven, and this hope led him thorow the Wilderness, that he murmured not like the *Israelites*, but only longed for that day, when Christ shall say unto him, as he said to the penitent thief: *This day shalt thou be with me in paradise.* Thus you have heard the difference between the faithful and wicked; how the one loatheth this life, and the other longeth after it.

Now we come to our question. *Simeon* said, *Lord now lettest thou thy servant depart in peace*: so *Paul* saith, *I desire to be dissolved, and to be with Christ*: they doubted not as the Papists do, what should become of them after death: for one says that he goes to *Christ*, and the other says that he goes to *peace*: therefore it seems that Purgatory was not yet found, when the just men went to peace. This is one of the fruits of a godly life, it hath hope (saith *Solomon*) in the end: in death it warranteth a man of life, and when the flesh saith fear, and the Serpent despair, it makes the flesh crouch, and the Serpent fly, and the soul rejoyce while death is opening the prison door, that she may

may fly to her country from whence she came. Therefore what shall I say to Purgatory, if *Paul* go to Christ, and *Simeon* go to peace? Some say it is in the air: some say that it is in the earth; some under the earth: some a little above Hell. Thus *Nebuchadnezzar* cannot assoyl his own dream. You must understand that Purgatory is like your painted Sepulchres, which were framed more for the living than for the dead; for you know that the locusts of *Rome* live by Trentals, and Dirges, and Masses for the dead, as the Silversmiths in *Ephesus* lived by Images: and therefore as they were loath that Images should go down, so they are loath that their Purgatory should be quenched: for it is the gainfullest lye in in all Popery, for out of this lake issue their Masses, and Dirges, and Trentals for the dead. They are said for the dead, but they make for the living: *For the dead have no portion of all that is done under the Sun*; do what you will, say what you can, Masses, Dirges, or Trentals, they have no portion in it, for they have received their reward already, and the tree lyeth where it fell: yet these foolish Virgins hope for oyl of the wise Virgins, and think they shall be paid for other mens labours, and Almes, and Trentals, and Pilgrimages, and Masses: as though they never read that the *just shall live by his own faith*, that he which believeth shall not go to Judgment, but pass from death to life, that *they that dye in the Lord rest from their labours*: how do they go presently into Paradise, if they stay at Purgatory, and fire and torments? Hath Christ satisfied for us, and must we now make satisfaction for our selves? Whither the Glutton and the Beggar are gone, thither must we all, that is, to *Abraham's* bosom, or Hell fire. There are but two kinds of men, and therefore but two ways, and where then is Purgatory, which the best of the Fathers confesseth that he could never find in Scripture? Therefore take heed of Hell, for Purgatory is but a scar-babe.

Furthermore, when *Paul* saith, that he shall go to Christ, this seems to resolve the old question often debated among the simple people, once deluded, whether the souls of men departed walk after death, and appear unto men, exhorting them to this or that, as *Gregory*, or some counterfeit reporteth in his Dialogues. The Apostles before their full growth, might seem to be incumbered with this error, because when they saw Christ walking upon the waters, they said, *It is a spirit*; and when *Peter* knocked at the door in the night, they said to *Rhode* a Damsel, *It is his Angel*, Act. 12. 15. Which error was drawn from the illusion of Satan, and vulgar opinion received from *Pythagoras*, which taught, that the Souls of men departed, did return into the bodies of other men after death, either for correction, or for reward: if they were good Souls, then they were preferred to better men: if they had been bad Souls, then they were cast into worse bodies than they had before: a fine Philosophical dream.

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Dan. 4: 1.

Acts 19. 25.

Gal. 3. 11.

Job 5. 24.

Rev. 14. 15.

Luke 16.

Of walking
Spirits.

This deluded *Herod*; when he heard of Christ, he supposed that *John Baptist* was risen again, whom he had beheaded: and the better sort of the people, as we read in *Matt. 16. 14.* dreamed that Christ was *Elias*, or *John Baptist*, or *Jeremy*, or some of the Prophets risen again. But touching the soul once departed from the body, that it returns not, nor can return into the World, many examples, and testimonies, and reasons, and the order of our Resurrection declareth. The souls of the righteous are in the hands of the Lord, and no man or Devil can take them out of his hands; the souls of the wicked are in the hands of the Devil, and God will not take them out of his hands; and therefore *Abraham* saith, *He which is here, cannot come from hence, and they which be there, cannot come from thence*, for then the pains of Hell were not everlasting pains, nor the joys of Heaven everlasting joys, but temporal, like the pains and joys of this World. Therefore it is no soul which walks about. How then? What is this which I see in the night like such a man, and such a man? The Devil (which changeth himself into an Angel of Light to deceive) can change himself into the likeness of a man much more. That is it which thou seest, as *Saul* saw *Samuel*, 1 *Sam. 28. 8.* not *Samuel* himself: for could the Witch raise *Samuel* out of the Grave, which could not keep her self out of the Grave? Or could the Devil disturb the Prophet after death? Then he should never be in quiet, if the Devil could disturb him, because he disquieteth the godly so much while they live. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the Books of *Calvin* are called *Calvin*: as the picture of *Beza* is called *Beza*: as he which playeth the King upon the Stage, is called a King. As the golden Mice and Emrodes which the Philistims laid in the Ark, were called Mice, and Emrodes, although they were but meer shapes and figures of them: so this likeness of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit shape of *Samuel*. For God would not answer *Saul* before by Oracle, nor by Priest, nor by Prophet: and would he answer him by the dead, which doth forbid to ask counsel of the dead? No (saith *Abraham*) *they have Moses and the Prophets*, *Luke 16.* As if he should say, Let them learn of the Books of the dead, for the dead shall not return unto them. Again, if it had been *Samuel* himself which had taught *Saul* to worship God, would that holy Prophet have received worship himself, as this spirit did? Again, if it had been *Samuel*, *Sauls* Schoolmaster, which taught him always to repent while he lived; he would rather have exhorted him to repentance now, than before, seeing the day of his death was so near. But you will say, Whosoever it was, it seems that he could Prophecie of things to come: for he foretold *Sauls* death. Can the Devil Prophecie? This was an easie matter for the Devil to Prophe-

Joh. 10. 28, 29.

Luke 16.

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he, because he knew that *David* was anointed before, and therefore *Saul* must be removed, that he might reign, as he was anointed. Secondly, he knew that *Samuel* had prophesied his confusion; and therefore he must be degraded, that the Prophecie might be fulfilled. Thirdly, he did see the Philistines coming against him, and therefore no marvel if he did aim that his death was near at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to believe that the souls of the dead do not walk after their dissolution, let me reason with him thus: Is it a soul which thou seest? Why, a soul is a Spirit, and cannot be seen, no more than the voyce, or an Eccho: didst thou ever see thine own soul, though it hath been ever with thee since thou wast born? Dost thou think it is a body? Why, a body cannot walk without a soul: for the soul is the life which moveth the body. If thou say, it is a body and soul too, then why doth *Paul* call death a dissolution? it is a separation of the soul from the body: if the body and soul be not dissolved, then the man is not dead, but living still. If thou say the soul is come to the body, and the body is risen to the soul for that time; then I can say no more to thee, but believe thine own eyes: If thou thinkest that it is such a mans body which thou seest, look in the Grave, and open the ground, and there thou shalt see the body where it is laid, even while this vizor walks in thy sight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the Devil hath many ways to deceive; and this is one, and a dangerous one to draw us from Gods Word to visions, and dreams, and apparitions, upon which many of the Doctrines of the Papists are grounded.

They had never heard of Purgatory, but for these spirits that walked in the night, and told them, that they were the souls of such and such, which suffered in fire, till their Masses, and Almes, and Pilgrimages, did ransom them out: so these night-spirits begat Purgatory, and Purgatory begat Trentals, as one Serpent hatcheth another.

Yet a third question ariseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may we desire, if we have *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fire from Heaven, as *Elias* did, Christ answered, that they knew not of what spirit they were: as if he should say, If you were of *Elias* spirit, and did pray with the same mind, and to the same end that he did, then you might pray as he prayed. The wicked wish to dye, because they would be rid of the Cross, and suffer no more for God: as *Cain*, so soon as he was cursed, and knew that his life should be a torment, he sought to dye, to prevent the just judgment of God, and spite him
(as

Luke 9. 54.

Gen. 4.

(as it were) which should punish sins. So do the people oftentimes, which have not to satisfie hunger, and the sick which faint of an incurable disease, and the weary captives in prison, gallies and bonds. As for the faithful, if they at any time wish to dye, they pray for death as the last remedy against sin and Satan: even as they pray in Revelation, for the hastening of Christs coming to Judgment, *Come, Lord Jesus, come quickly*; for the shortning of the days of sin, lest all flesh should perish. But they which wish for death in this sort, would dye as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppress the dolorous grief of sin, by frequent meditation of inward joy, received by grace in Christ, and therein revive themselves, as with the earnest-peny of their inheritance, which they shall receive at the fit time, when it shall comfort them much to have suffered so long. Much therefore have they to answer, which are not contented to dye in peace, and stay till they be dissolved; but as though themselves were the Authors of Life and Death, whose cruel heart give wrongful commillion to the bloody hand, to cut asunder that which God hath joyned, the loving soul and their body; as *Judas, Achitophel, Saul, and Pilat* did: not one of these was good in life or death. Yet the Author of the *Maccabees* commendeth *Razis* most of all, for that which was the greatest sin that ever he did, for killing himself. Man was not born of his own pleasure, neither must he dye at his own lust; or else it had been good for *Job*, which suffered more than any Saint except Christ, to make away himself, as *Judas* did. But why is it commanded then, *Thou shalt not kill*? If thou mayest not kill another, much less mayest thou kill thy self. As for the example of *Samson*, Judg. 16. 30. which may seem to oppose against this, in that he killed himself when-as he pulled the house upon his own head, and all that were with him: understand that he was a figure of Christ, which vanquished more in his death than all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the Act) in a moment restored to him upon his prayer. And the Epistle to the *Heb.* 11. 13. to clear that fact saith, that he did it of faith: that is, knowing that he had deserved to dye, and that by these means the enemies of God should be destroyed, he submitted himself to the good will of God, like a good Captain which ventured his life to kill his enemies: therefore we must not look to particular examples, but to the general Law. Wherefore let no man do this evil, that any good may come of it, but rather follow the advice of the holy Apostle, as it becometh us; with patience let us run out the race which is set before us.

Here I might shew you, that they are guilty of their own death, that kill themselves with sursetting, intemperance, drunkenness, &c.

Although they love their life too dear, yet they take all means to hasten their deaths. Thus much of Purgatory, and Night-spirits, and praying for death.

Now it remaineth, that as the Levites sanctified their brethren before they did eat the passover, so I would prepare you before you eat this holy Sacrament, of which the Passover was but a sign. The *Jews* were taught of God before they did eat the Passover, to put away leaven out of their houses the day before, *Exo. 12. 15.* Hath God care of leaven? No: this is it which the Apostle teacheth, *1 Cor. 5.* before ye come to the Lords Supper, *Purge the old leaven of maliciousness and wickedness out of your hearts:* that is, the leaven which you should purge out of your houses. Therefore mark what the Apostle writeth to the *Corinthians*, *1 Cor. 11.* (I believe it is a matter which you did never consider) *For this cause many are weak and sick among you, and many sleep or dye.* For what cause? because they received this holy Sacrament unworthily and unreverently, before they were prepared with faith, and hope, and repentance: *For this cause many are weak and sick among you, and many dye.* Who did ever think that his sickness, or his wants, or his infirmities did grow, for that he received the Lords Supper unworthily? Many causes have been supposed, but this cause was never thought of. Have any of you said in distresses of body or mind, This is come unto me, because I did receive the blessed Sacrament of Christ unworthily? because I came not prepared with that mind, as they do which believe and know God? Yet the Apostle, which by his divine spirit knew the cause of these calamities among the *Corinthians*, doth depute their strange diseases and sudden death to none other cause, but to their unworthy and unreverent receiving of this holy Sacrament. Nay, *1 Cor. 11. 25.* he saith further, that he which eateth and drinketh this Sacrament unworthily, eateth and drinketh his own damnation, that is, he taketh possession of Death, Hell, and Damnation, even while he eats, as the Devil entred into *Judas* while he received. Now if your Physician should warn you of such a thing, that you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would observe the season and measure, and take it in such order as he prescribeth, as near as you could, if you believe him; so if you believe the Apostle, that you receive the Sacrament to your damnation, if you receive it unworthily; I am sure you will not take it unreverently or rashly for all the World. If I had the words of motion to speak that which might be spoken of this matter, it would fright *Judas* himself, that no man would come to this holy Banquet without his Wedding Garment. Consider but this, how you would come into the presence of God, how you would prepare your selves to come before the Maker of Heaven and Earth, which searcheth the reins,

Matth. 22.

reins, and knoweth every corner of the heart. If ever ye did approach unto God, if ever ye came near unto the Lord, you never came so near as now, when you come to receive his body and blood, and are united unto him in one spiritual body; and yet (peradventure) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did into the presence of *As-Hester s. fuerus*. What do you think of these elements? What do you imagine of this Bread and Wine? They are seals. What seals? Seals of his Word, seals of Gods Promises, seals of your Adoption. If ever you were instructed out of this Book, that instruction is confirmed and ratified unto you now by Christs seal. Christ hath not ordained Sacraments in his Church, for a fashion or dumb shew, that you should feel, or see, or taste, but as the Woman which had a bloody flux, when she touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signs represent, that is, all the blessings, that Christ Jesus hath purchased unto man by his death. Now because if you receive this Sacrament rightly, you are united unto Christ, as the members with the head: if ever you did believe, or love, or repent before; this requireth you to believe, and love, and repent more, because now you are Christs body, which shews that ye must obey Christ the Head, like members of the body, for the body is ruled by the head. What have you now to receive all these blessings? If you have not faith, how can you lay hold of any Promises or Merits of Christ, to say, This is mine? If you had a hand to take, and a faith to apprehend, now you might eat of the bread which is better than Manna, which he that tasteth, doth not hunger again after any pleasure in the World. Here is enough for *Abraham*, and *Abrahams* seed: Come *Luke 16.* unto it, all that thirst, and it will refresh you. Happier is that man now that hath his Wedding Garment, than the rich Glutton, that fareth deliciously, and goeth in purple every day. Now you are the Lords Guests, and the Lord himself is your feast, and this feast is before you, the holiest meat that ever ye did eat, and the comfortablest meat that ever you did eat, and yet the dangeroudest meat that ever you did eat: you stand upon Life or Death, you eat to Salvation or Damnation; there is nothing in this World which you can receive with greater benefit, or with greater peril. *Adam* did not eat the *Gen. 3:* forbidden fruit with greater danger; *Adam* could not taste the Tree of Life with greater fruit, than you may taste and receive this Sacrament. The Ark was a sign of mercy, yet *Uzziah* was slain for *1 Sam. 6.* touching the Ark unreverently: Circumcision was a good thing, yet Circumcision did not profit the *Sichemites*, but was a way to make *Gen. 34.* their enemies to slay them; because they were not circumcised for religion, but for lucre: so if you receive for custom, and not for devotion,

votion, this Sacrament shall be to you as Circumcision was to them. Therefore take heed how you receive as they received, lest you meet with a curse when you look for a blessing. If thou remembrest any sin against God, or against thy Neighbour, leave thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burn: now beloved, let faith, and love, and repentance, have their perfect work, that you may receive this Sacrament as Christ would have you receive it: and God grant you as much profit by it, as is offered in it: and so much comfort of it, as it hath brought to any, whosoever have received it faithfully, reverently, and worthily before you.

THE



THE Godly Mans REQUEST.

Pfal. 90. 12.

*Teach us, O Lord, to number our days, that we may apply
our hearts to wisdom.*

THis Psalm was compiled by *Moses*, as ye may see by the title, at what time the Spies returned from the land of *Canaan*, and God, for the murmuring of the people, pronounced, that all which were above twenty years old should dye in the Wilderness; except *Caleb* and *Joshua*, that encouraged their brethren to go unto *Canaan*. Now when *Moses* heard the sentence of death pronounced against himself, and all the *Jews* which came out of *Egypt*, except only two, *Caleb* and *Joshua*, that all should dye before they came to the land which they sought, he prayeth thus for himself and the rest, *Teach us, O Lord, to number our days, that we may apply our hearts to wisdom*: that is, seeing we must needs dye, teach us to think of our death, that we may dye in thy fear, to live again: shewing us how the consideration of our Mortality, will make.

The Godly Mans request.

* For it was
preached at
the beginning
of the year.

Joh. 9. 4.

make us apply our hearts to godliness. He which is tottering himself, had need lean unto a stable thing; therefore a wavering man is commended here to constant wisdom. Man is mortal, Wisdom is immortal; yet by wisdom man becomes immortal too: therefore *Moses* thinking of his death, runneth to Wisdom, as a remedy against death. I have chosen a text fit for the time, * which warneth us how our years pass; that when we think of the old year, how soon it is gone, we may see upon what a whirling wheel we are set: which putteth us in mind every day of that last day which is coming for us, when we shall give account how every day was spent before it. So many years as are past, so many years we are nearer to the last: and though the old year be gone, and a new year come, yet whether another shall come after this, as this came after the former, no man, I think, hath any promise of him that made time: for even these two days since the old year went out, many have gone the way which we all shall follow. Now, why days, or weeks, or years, but for us? But for man there should be no Winter, no Summer, no Spring, no Autumn; that we seeing how the seasons are renewed, at last with them we may learn to renew our selves: for to celebrate new years with old sins, is to let every thing go before our selves, and suffer the time to condemn us, which was given to save us. God hath shewed us new years, but he would have us shew him new men. This is Gods new-years gift: not sheep, nor doves, nor fruits, which the *Jews* offered: neither, myrrhe, frankincense, and gold, which the *Gentiles* offered, *Mut. 2.* but a new creature, *Gal. 6. 15.* Therefore we must come to some School-master, which teacheth us like *John Baptist*, what we should do, that we may grow in knowledg, as we grow in years, *Teach me to number my days* (saith *Moses*) *that I may apply my heart to wisdom.* Whereby *Moses* telleth us, that this was one of his helps, which made him profit in the knowledg of God, to number his days: as a man that hath set a time for his task, listens to the Clock, and counts his hours, so we have a set time to serve God, *Work while it is day*, saith Christ. What he doth mean by this day, the Apostle sheweth you, *This is the day of salvation*: that is, this life is the day wherein you should work. What work have you to do? The Apostle tells you, *Work out your salvation.* This is a long task, therefore we had need to *number our days*, and not lose a minute, lest we be benighted before our work be done. *Teach me, O Lord, to number my days.* He which in the Land of *Midian* learned to number sheep, now he is come into the Wilderness, learneth to number his days: *Teach us, O Lord, to number our days.* Not teach us the number of our days, for we shall quite forget it again, and the knowledg of times and course of seasons is the knowledg of God himself, but *teach us to number our days*, that is, that we may be still num-

numbring and counting our days, and hours and minutes, to see how fast we dye, that every day and hour we may learn something. As God hath numbred our days, so we must learn to number our days, or else it seems that we cannot *apply our hearts to wisdom*: that is, unless we think upon death, we cannot fashion our selves to a godly life, though we were as well instructed as *Moses*. This we find daily in our selves, that the forgetfulness of death, makes us to apply our hearts unto folly, and pleasure, and all voluptuousness; that contrary to his advice, *Work your Salvation*, we work our Damnation. We are so far from numbring our days, that we do not number our weeks, nor our months, nor our years, but as the Apostle saith, *A thousand years with God are as one day*: so one day with us is as a thou-^{2 Pet. 2. 8.} sand years: that is, our time seems so long that we think we shall never dye: but he which made this prayer is now dead, and the number of his days is ended, and nothing is left but his holy Books which bring this prayer unto us; that we may learn to pray so too. Now I must pray, *Teach me O Lord to number my days*: and thou must pray, *Teach me, O Lord, to number my days, that we may apply our hearts to wisdom*: that is, so to pray, and fast, and watch, and hear, and do, as becometh him which shall shortly give account of his *Stewardship*. This is the fruit which comes to a man by numbring^{Luke 16. 2.} his days, God teacheth man *to apply his heart to wisdom*: and this is his lesson which he gives for that purpose, *Number thy days*, that is, think that wisdom is a long study, and that thou hast but a short time to get it, and this will make thee get ground of Vertue: for there is no such enemy to repentance, as to think that we have time enough to repent hereafter, which makes a man say, when any good motion cometh, nay, I may stay yet, yet I may stay; like the sluggard which turns upon his bed like a door upon the hinges, and saith, *Yet a little*^{Prov. 6. 10.} *more, a little more sleep, a little more slumber, I may lye still a while*: this is not to number our daies, but to stretch our daies, and make them seem more than they are, and they that do so, never *apply their hearts unto wisdom*: so you see what a Preservative *Moses* used against sin and pleasure, he kept a Calendar as it were of his daies, which called upon him, *Be diligent, for thou hast but a short time*. Five things I note in these words: first, that death is the Haven of every man, whether he sit in the Throne, or keep in a Cottage, at last he must knock at deaths door, as all his fathers have done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot pass no more than the *Egyptians* could pass the Sea: and therefore *Moses* saith, *Teach us to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were sent into this World but to see it, and therefore *Moses* speaking of our life, speaks of daies, not of years, nor of months,

not

1 Pet. 2. 11.
 Heb. 13. 19.
 Joh. 8. 36.

Gen. 3. 19.
 Exod. 33. 7.
 Exod. 26. 1.

Psal. 82. 6.

Job 17. 14.
 Luke 16. 22.

Esa. 40. 6.
 Gen. 1. 27.
 Gen. 3. 21.
 Gen. 47. 9.

nor of weeks: but *teach us to number our daies*, shewing that it is an easie thing ever for a man to number his days they be so few. Fourthly, the aptness of man to forget death rather than any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Lastly, that to remember how short a time we have to live, will make us apply our hearts to that which is good. The first point is, that as every one had a day to come into this World: so he shall have a day to go out of this World. When *Moses* had spoken of some which lived 700. years, and other which lived 800 years, and other which lived 900 years, shewing that some had a longer time, and some a shorter, yet he speaks this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of every man. We are not lodged in a Castle, but in an Inn, where we are but guests, and therefore *Peter* calls us *strangers*. We are not Citizens of the earth, but Citizens of Heaven, and therefore the Apostle saith, *We have here no abiding City, but we look for one to come*. As Christ saith, *My kingdom is not of this world*: so we may say, my dwelling is not in this World, but the Soul soareth upward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the *Jews* were made to remove, so our tabernacles are made to remove. Every man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which hear it, one coming in, and one going out, is to all. Although this is daily seen, yet it had need be proved, nay every man had need to dye, to make him believe that he shall dye: When *Adam* and *Eve* became subject to death because of their sin, to teach them to think on death, so soon as they were thrust out of Paradise, God cloathed them with the skins of dead beasts, which shewed them that now they were cloathed with death, and that as the beasts were dead whose skins they wore, so they should dye also: therefore *David* saith, *Man being in bonour became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he dyed like a beast. From that day every man might say with *Job*, *Corruption was my father, and the Worm was my mother*. For the rich Glutton is lockt in his grave as fast as poor *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall dye like men*. If Kings must dye like men, then the expectation of men is dead: therefore when this King was ready to dye, he said to *Salomon*, *that he should go the way of all the earth*, calling death *the way of all the earth*: to which *Esay* bears witness, crying, *all flesh is grass*, that is, it falleth, and is cut down like grass. In Paradise we might live or dye: in the World we live and must dye: in Heaven we shall live and

and not dye. Before sin nothing could change us; now every thing doth change us: for when winter comes we are cold, when age comes we are withered, when sickness comes we are weak, to shew that when death comes we shall dye. The clothes which we wear upon our backs, the Sun which sets over our heads, the Graves which lye under our feet, the meat which goes into our mouths, cry unto us, that we shall wear, and fade, and dye, like the Fishes, and fowls, and Beasts which even now were living in their elements, and now are dead in our dishes. Every thing, every day suffers some eclipse, and nothing stands at a stay, but one Creature calls to another, let us leave this World. Our fathers summoned us, and we shall summon our children to the Grave; first we wax old, then we wax dry, then we wax weak, then we wax sick, and so we melt away by drops; at last as we carried others, so others carry us unto the Grave: this is the last bed which every man shall sleep in: we must return to our mothers womb. Therefore *Jacob* calleth his life but a pilgrimage; ^{2 Tim. 4. 7.} therefore *Paul* called his life but a race; therefore *David* calleth himself but a worm; a Pilgrimage hath an end, a Race hath a stop, a ^{Psal. 22. 6.} Worm is but trodden under foot and dead straight: so in an hour we are, and are not: here we are now, and anon we are separated, and to morrow one sickeneth, and the next day another sickeneth; and all that be here never meet again: we may well be called earthen vessels, for we are soon broken; a Spider is able to choak us, a Pin is able to kill us, all of us are born one way, and dye a hundred ways. As *Eliab* stood in the door of the Cave when God passed by, so we stand in the passages of this World, ready to go out whensoever God shall call. We lose first our Infancy; and then our Childhood, and then our Youth, at last as we came in the rooms of others, so others come into our rooms. If all our days were as long as the day of *Joshua*, ^{Josh. 10. 13.} when the Sun stood still in the midst of Heaven, yet it will be night at last, and our Sun shall set like others. It is not long that we grow, but when we begin to fall, we are like the Ice which thaweth sooner than it froze: so these little worlds are destroyed first, and at last the great World shall be destroyed too; for all which was made for us, shall perish with us. What do you learn when you think of this but that which *Moses* saith, to apply your hearts to wisdom? Death cometh after life, and yet guides to the whole life like the stern of a ship: but for death there would be no rule, but every mans lust should be his law: he is like a King which frighteth afar off, though he defer his sessions, and stay the execution, yet the very fear that he will come, makes the proudest peacock lay down his feathers, and is like a damp which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed which he cannot pass: and therefore *Moses* prayeth the Lord that he would

- Job. 14. 5.
 Jer. 45. 31.
- Dan. 11. 35.
 Dan. 9. 29.
 Gal. 4. 4.
- Psal. 105. 19.
- John. 7. 8.
- 2 King. 20. 1.
- Jonah 3. 3.
- Deut. 18.
- 2 Sam. 18. 6.
- teach him to number his days ; as though there were a number of our days : therefore God is called *Palmoni*, which signifieth a secret number, because he knoweth the number of our days, which is secret to us. As it was said to *Beltashazar*, *God hath numbred thy kingdom* ; so it may be said to all, *God hath numbred thy life*. To this *Job* bears witness, saying : *Are not his days determined ? thou hast appointed his bounds, which he cannot pass*. Again *Jeremy* saith, *they could not stand because the day of their destruction was come*. As there is a day of destruction, and a day of death ; so there is a day of birth, a day of marriage, a day of honour, a day of deliverance : according to that the *determination is made* ; that is, God hath determined all things. As God appointed a time when his Son should come into the World, and he came at the same time ; as the Prophets and Evangelists accord : so he hath appointed a time when all his blessings shall come unto us, and they come at the same time ; as we read of *Joseph*, when his appointed time came : shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted ; therefore Christ saith so often, *My time is not yet come* ; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is objected of *Hezekiah*, because *Esay* shewed him that he should die, and after told him that fifteen years were added to his life : it is like the preaching of *Jonas* to the *Ninivites* ; *Forty days, and Ninety shall be destroyed*, and yet *Ninety* was not destroyed, because they repented : so *Hezekiah* was not abridged, because he repented. Therefore you must understand the phrase of God. As when we say that we shall journey to morrow, we understand, *If God will* ; so when God saith, *I will destroy*, he understands if we persist. As all the promises of God are conditional to take place if we repent, so all the threatnings of God are conditional to take place, if we repent not : and therefore sometime this word *if*, is put in, as where there is no blessing nor cursing without an *if*. I may answer again, that God is a judg and spake like a judg to *Ezechias* : a Judg doth not condemn all whom he saith he will condemn ; nor a School-master beat every one, whom he saith he will beat, to make him learn ; yet the Judg and School-master doth not dissemble but menace : this is not lying but threatning. But you will say, if my time be set, thus long I shall live, and I cannot pass, then I will take no Phylick. You may as well say, I will take no meat. God hath not ordained the end without means, but the means as well as the end. If he have appointed one to dye in his youth, he hath appointed some means to shorten his life, as he did *Absolons* : if he have appointed one to live long, he hath appointed also some means to preserve his life, as *Joseph* cherished *Jacob* in his age. Therefore though

though God had promised *Paul* that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship they should be drowned: as if their safety should not be without means: but a good mind never quarrels about these things.

The third point is, that our life is but a short life: as many little sculs are in *Golgotha* as great sculs: for one apple that falleth from the tree, ten are pulled before they are ripe: and the parents mourn for the death of their children, as often as the children for the decease of their parents. This is our *April* and *May* wherein we flourish, our *June* and *July* are next when we shall be cut down. What a change is this, that within fourscore years not one of this assembly shall be left alive? but another Preacher, and other hearers shall fill these rooms, and tread upon us where our feet tread now.

The Raven and the Phoenix, and the Elephant, and the Lyon, and the Hart fulfil their hundreds; but man dyeth when he thinks yet his Sun riseth: before his eye be satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and will not give him leave to meditate an excuse before he come to judgment. To shew the shortness of mans life, *Moses* used the shortest division in nature to expresse it by; he might have said, Teach me O Lord, to number my months, or my years, but he speaks of days: so the Scripture is wont to number our life by days, and hours, and minutes, to shew us that we shall give account for hours, as well as for days, for days, as well as for weeks, for weeks, as well as for months, for months, as well as for years: which warneth us to make use of all our time, and every day to think upon the last.

This was the Arithmetick of holy men in former times, to reckon their dayes, so that their time might seem short, to make them apply their hearts to wisdom. The Hebrews did number their dayes thus: First, they did deduct the time of sleep, so that if our years be three-score & ten, as the Prophet saith, five & thirty of these years are stricken off at one blow, because we spend half our time in sleep: then they did deduct the time of youth, which *Solomon* calleth *vanity*, as though it were not worthy to be called life but vanity: then they did deduct the days of sorrow; because in sorrow a man had rather dye than live. So when the hours of sleep, and the hours of youth, and the hours of sorrow are taken away, what an Epitome is mans life come to? The fathers used another account: first, they did deduct all the time which is past; for the time which is past is nothing: then they did deduct the time to come, because the time to come is uncertain; and no man can say that he shall live. Now when the time past and the time to come is set aside, there is nothing left but the time present, that is a mo-

ment, which is not so much in respect of eternity, as a little mote to the whole earth.

David numbred his days by a measure, *My life* (saith he) *is like a span long*, Ps. 39. 5. when he measured his life, he took not a pole, or an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long*. Thus you have learned to number your days, or rather the hours of your days. As some came into the Vineyard in the morning, and some at noon, and some at night : so some go out of this Vineyard in the morning, some at noon, and some at night : some mens life hath nothing but a morning, some have a morning and noon ; he which liveth longest, liveth all the day, and therefore the youngest of all pray but for this day ; and if he live till to morrow, then he prayeth for that day, saying still, *Give us this day our daily bread*. So that a pleasant life may be compared but to a glorious day, and a sorrowful life to a cloudy day, and a long life to a summers day, and a short life to a winters day. How comes it to pass, that when a man dies, all his years seem but so many days ; and before he dies, all his days seem so many years ? *Job* speaketh of all alike, *Man which is born of a woman, bath but a short time to live* : *Job* was 130 years old, and yet when he came before *Pharaoh*, he said, *Few and evil have my days been*. Though *Pharaoh* did not speak of days, but asked him *how old he was*, yet he answered of days, to shew that not only his years, but his *days were few*. Our Fathers marvelling to see how suddenly men are, and are not, compared life to a dream in the night, to a bubble in the water, to a ship on the sea, to an arrow which never resteth till it fall, to a Player, which speaketh his part upon the stage and straight he giveth place to another ; to a man which cometh to the market to buy one thing and sell another, and then is gone home again : so the figure of this World passeth away. This is our life, while we enjoy it, we lose it : as *Jacob* said, that his days had *been few* : so we may say, that our days shall be few.

Now, why hath God appointed such a short time to man in this World ? Surely, lest he should defer to do good ; as his manner is : for though his life is so short, yet he thinks it too long to repent.

The Prophet saith, that *our years are but threescore and ten*, as though this was but a little time to live. But why should we live so long ? for if our life were but a year, yet a year is more than we use, all the rest is lost : for we defer till that week which we think will be last.

It is said of the devil, that *he is busie, because his time is short* : but the time of man is shorter : and therefore Christ saith, *in this thy day* : as though no day could be called thy day, but this day : and therefore all that thou hast to do, thou must do this day. Consider this, all which travel toward Heaven ; had we not need to make haste, which

which must go such a long journey in such a short time? How can he chuse but run, which remembreth that every day runneth away with his life?

The fourth point is our aptness to forget death rather than any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. He which hath numbred our days, must teach us to number our days: for when *Moses* prayeth the Lord to teach him to number his days, he signifieth that he would very fain remember them, but still his mind did turn from them; and that he could not think upon them longer than he thought on the Lord, which taught him to number them: such is the rebellion of our nature, we cannot remember that which we should, because we remember so many things which we should forget. How often doth the Scriptures call death to our minds? Yet we read how they put the day of death from them, and Amos 6. 1. would not remember it. *Solomon* bids us remember that we shall come to judgment; and yet we read how they plead against the day Eccl. 11. 9. of judgment, and syllogize to their sins, *That all things shall continue 2 Pet. 3. 5. as they be, because there hath been no change yet: even so it is with us, as the fool saith in his heart there is no God; so we say in our hearts Psal. 14. 1. there is no death, or at least death will not come before we be old.* Of all numbers we cannot skill to number our days: we can number our sheep, and our oxen, and our coin: but we think that our days are infinite, and therefore we never go about to number them. We can number other mens days and years, and think they will dye ere it be long, if we see them sick, or sore, or cold; but we cannot number our own. When two ships meet on the sea, they which are in one ship, think that the other ship doth sail exceeding fast; but that their ship goeth fair and softly, or rather standeth still, although in truth one ship faileth as fast as the other: so every man thinks, that the other post and run, and fly to the grave, but that himself standeth stock still, although indeed a year with him is no longer than it is with the other: beside that, we are given to forget death, we strive to forget it, like them which say; *We may not re- Amos 6. 10. member.*

Teach me to number my days? nay, teach me to multiply my days: teach me to remember death? nay, teach me to prolong death; or if I cannot prolong death, teach me to forget death, that I may sin without fear: for the remembrance of death maketh a man to sin fearfully, and takes away the pleasure of sin. Therefore if ye mark, there is a kind of men which cannot abide to hear of death; they are sick of the name of it: the reason is, *Abab* cannot abide *Michaiab*, 1 King. 22. *because he never prophesied good unto him, but evil: so death never prophesied good to the wicked but evil; for which they cannot abide it.*

it. Therefore as *Pharaoh* bade *Moses* go out of his sight, so they bid death go out of their sight, and say when he comes, as *Ahab* said to *Eliab*, *Art thou here my enemy?* when they should say, Welcom my friend. For as the devils thought Christ was come to torment them: so the ungodly think that death come to torment them. Is it peace when they see death? they doubt it is not peace because they never loved the God of peace. O that I could bring you into their hearts, that ye might see more than the tongue can express: for I do not think that any Epicure or worldling, or Non-resident, have any joy to think of death, or desire to be dissolved, but rather that he might never be dissolved; because death comes to the wicked like a Jailor, which comes always to hale unto prison: therefore their care is not to remember death that *they might apply their hearts to wisdom*, but to forget death, lest they should apply *their hearts to wisdom*, and lose their pleasures before the time; for he which is not purposed yet to leave his sins, would not be troubled with any thought that might make him take his pleasure fearfully, lest he should leave sin before sin leave him. Therefore the Devil doth never teach a man to number his days, because he gains by the forgetfulness of death; but the Lord, which would have a man *to apply his heart to wisdom*, it is he which teacheth us to number our days, and therefore *Moses* prayeth unto him: and because we pray not unto him, as he did, to teach us *to number our days*, therefore we dye like worms before we be aware. So far we are from that which he shooteth at, *to apply our heart to wisdom*, that we are not in the way unto it: that is, to remember that we shall dye.

The last point is the cause, why *Moses* would learn to number his days, *That he might apply his heart to wisdom*: as if he should say, until men think upon death, they never apply their hearts to wisdom, but busie themselves with worldly matters, as though they were feathering a nest that shall never be pulled down. Wisdom hath always carried that shew of excellency, that the very wicked have laboured to put on this vizer: as we read of *Pharaoh*, who to cover his foolishness, saith, *Come let us do wisely*. And again, it is said, that the Grecians sought after wisdom, even the nation which God calls the foolish nation, did seek after wisdom, that is, they would have the name of wisdom: but this wisdom which *Moses* calls wisdom, is counted foolishness; *the foolishness of preaching*, saith *Paul*, meaning how the foolish count preaching foolishness. Again, *foolishness to the Gentiles*: meaning, that the word of God seemeth like a foolish thing unto many. For that which Christ said unto *Peter*, he may say almost to all, *They do not savour the things of God*. As *Anah* devised a new creature; so they have found out another wisdom, which is called the wisdom of the flesh. They remember, *Be wise as serpents*; but

Exod. 1. 10.

1 Cor. 1. 22.

Deut. 32. 21.

1 Cor. 2. 21.

Mat. 16. 23.

Gen. 36. 24.

Rom. 8. 7.

Mat. 10. 16.

but they forget, *Be simple as doves.* He which is like to *Achitophel*, ^{2 Sam. 17. 7.} is counted a deep counsellor : he which is like *Machiavel*, is counted a wise fellow. Alas how easy a matter is it to deceive, and counterfeit, and play the subtil serpent if a man would set his head unto it ? Could not *David* go as far as *Achitophel* ? Could not *Paul* shew as much cunning as *Tertullus* ? Yes, yes, if they were not taught to be simple ^{Acts 24. 2.} as Doves. But this wisdom comes not by the remembrance of death, ^{Mat. 10. 6.} but by the forgetfulness of death. Men do not use to think of death when they go about such matters, but say like the serpent, *We shall not dye.* Two things I note in these words : first, that if we will find wisdom, we must apply our hearts to seek her : then, that the remembrance of death makes us apply our hearts unto it. Touching the first, *Moses* found some fault with himself, that for all that he had heard, and seen, and observed, and was counted wise, yet he was new to begin, and had not applied his heart to learn wisdom, like the wise man, which saith, *I am more foolish than any man, I have not the wisdom of a man in me.* So unsatiable and covetous (as I may say) are the servants of God : the more wisdom, and faith, and zeal they have, the more they desire. *Moses* speaketh of wisdom, as if it were Physick, which doth no good before it be applied ; and the part to apply it to is the heart, where all mans affections are to love it and cherish it, like a kind of hostess : when the heart seeketh, it findeth ; as though it were brought unto her like *Abrahams* Ram. Therefore God saith, *They shall seek me, and find me, because they shall seek me with their hearts :* ^{Jer. 29. 13.} as though they should not find him with all their seeking, unless they did seek him with their heart. Therefore the way to get wisdom, is to apply your hearts unto it, as if it were your calling and living, to which you were bound prentices. A man may apply his ears, and his eyes, as many trewants do to their books, and yet never prove scholars : but from that day which a man begins to apply his heart unto wisdom, he learneth more in a month after, than he did in a year before ; nay, than ever he did in his life. Even as you see the wicked, because they apply their hearts to wickedness, how fast they proceed, how easily and how quickly they become, perfect swearers, expert drunkards, cunning deceivers : so if ye could apply your hearts as thorowly to knowledg and goodness, you might become like the Apostle which teacheth you. Therefore when *Solomon* sheweth men the way how to come by wisdom, he speaks often of the heart : as, *Give thine heart to wisdom, let wisdom enter into thine heart ; get wisdom ; keep wisdom ; embrace wisdom :* ^{Prov. 2. 10.} as though a man went a wooing for wisdom. Wisdom is like Gods daughter, that he giveth to the man that loveth her, and sueth for her, and meaneth to set her at his heart. Thus we have learned how to apply knowledg that it may do us good : not to our ears, like them

- them which hear Sermons only; nor to our tongues, like them which make table-talk of Religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord*: and the heart will apply it to the ear, and to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh*. The last point is; that the remembrance of death makes us to apply our hearts to wisdom. *Moses* commended not many books to a wise man learned: but as *David* commends one book instead of many, *Meditate in the law of God day and night*: for the reading of many books (saith Solomon) is but *weariness to the flesh*: therefore as though *Moses* had marked what did move him most to seek after God, he prayeth that that thought may run in his mind still; *the remembrance of death*. As many benefits come unto us by death, so many benefits come unto us by the remembrance of death: and this is one; It maketh a man to apply his heart to wisdom. For when he considereth that he hath but a short time to live, he is careful to spend it well: like *Moses*, of whom it is said, that when he considered how he had but a season to live, he chose rather to suffer afflictions with the servants of God, than to enjoy the pleasures of sin for a season. This is that which makes the old men fast, and watch, and prepare themselves more than young, because they think themselves neerer the door: like old *Isaac*, which when he was blind for age, said unto *Esau*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I look to dye shortly. And therefore as *Esay* taught *Hezekiah* to set all things in order before he died: so he called his eldest son, to whom he thought that his inheritance belonged, that he might bless him before he died. This wisdom the fathers called *the wisdom of the Cross*, which we call the best, because it was dearest bought. It is hard for a man to think of a short life, and think evil; or to think of a long life, and think well. Therefore when *Jeremy* had numbred all the calamities and sins of the Jews, at the last he imputed all to this, *she remembered not her end*: so if I may judg why natural men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why covetous worldlings care for nothing but their gain, why voluptuous Epicures care for nothing but their pleasure; I may say with *Jeremy*, *They remember not their end*. We never covet the same things living and dying: therefore when *Solomon* had spoken of all the vanities of men, at last he opposeth this *Memorandum* as a counterpoise against them all; *Remember that for all these things thou shalt come to judgment*: as if he should say, Men would never speak as they speak, nor do as they do; if they did but think that these speeches and deeds should come to judgment. As the bird guideth her flight with her train: so the life of man is best directed with a continual recourse unto his end. The thought of death hath made many sins avoid,
- like

Luke 1.
Mark 15. 12.

Psal. 1. 2.
Eccl. 12. 12.

Heb. 11. 25.

Gen. 27. 2.

2 King. 20. 1.

Lam. 1. 9.

Eccl. 11. 9.

Mat. 4,

like the Devil, when Christ alleadged scripture: it is like a strainer, all the thoughts, and speeches, and actions which cometh thorow it, are cleansed and purified, like a cloth which cometh out of the water. Seeing then that so much fruit grows of one stalk, which is the numbering of our days; let us consider what an harvest we have lost, which happily before this day never prayed with *Moses*, that the Lord would teach us to number our days. What if we had died in the days of our ignorance, like *Judas*, which hanged himself before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for us more than we have cared for our selves. We should have numbred our days and sins too: but alas, how many days have we spent, and yet never thought why any day was given us? But as the old year went, and a new year came, so we thought that a new would follow that, and so we think that another will come after this; and so they thought which are dead already. This is not to remember our days, but to provoke God to shorten our days: there are few here which have not seen twenty years; now if we had but every year learned one vertue since we were born, we might by this time have been like Saints among men: but the time is yet to come, when we must apply our hearts to wisdom. To riches and pleasures we have applied our hearts, and our eyes, and our ears, and our hands too; but to wisdom we have not applied our hearts.

There be many causes, but there should be no cause if we had numbred our days. For surely if a man could perswade himself that this is his last day, as it may be, he would not defer his repentance until to morrow: If he could think that this is his last meal that ever he shall eat, he would not surfeit: if he could believe that the words which he doth speak to day, should be the last that ever he should speak, he would not offend with his tongue: if he could be perswaded that this Sermon should be the last Sermon that ever he should hear, he would hear it better, than ever he heard any yet. Yet breath is in the body, and the heart may apply it self, and the eye may apply it self, and the ear may apply it self, and the hand may apply it self: *Work while it is light.* I can but teach you with words, as *John* baptized with water. As *Moses* prayed the Lord to teach him to number his days, so you must pray the Lord to teach you to number your days. And now I lead you to number your days. It may be that thou hast but twenty years to serve God, wilt thou not live twenty years like a Christian, that thou mayest live a thousand years like an Angel? It may be that thou hast but ten years to serve him, wilt thou not serve ten years for Heaven, which wouldst serve twenty years for a farm? It may be that thou hast but five years to serve God, wilt thou not spend five years well, to redeem all thy years for five? Yet

God doth know whether many here have so long, to repent for all the years which they have spent in sin. If thou wert born but to day, thy journey is not an hundred years: If thou be a man, half thy time is spent already; if thou be an old man, then thou art drawing to thy Inn, and thy race is but a breath: therefore as Christ said unto his Disciples when he found them sleeping, *Could ye not watch one hour?* So I say to my self, and to you, can we not pray? can we not suffer a little while? He which is tyred can crave a little way, a little further, one step more for a kingdom. For this cause God would not have men know when they shall dye, because they should make ready at all times, having no more certainty of one hour than another. Therefore our saviour saith, *Watch*, because you know not when the Lord will come to take you, or to judg you; *Happy are they which bear the word and keep it.* Thus you see that death is the last upon earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to evil: and now I end as I began. The Lord teach us to number our days, that we may apply our hearts to wisdom, Amen.

A
GLASS
FOR
DRUNKARDS.

Gen. 9.

22 *And when Cham, the Father of Canaan, saw the nakedness of his father, he told his two brethren without.*

23 *Then took Shem and Japhet a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father, with their faces backward: so they saw not their fathers nakedness.*

24 *Then Noah awoke from his wine, and knew what his younger son had done unto him:*

25 *And said, Cursed be Canaan: a servant of servants shall he be unto his brethren.*

26 *He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.*

27 *God perswade Japhet that he may dwell in the tents of Shem, and let Canaan be his servant, &c.*

YOU have here the story of *Noah* and his sons. As *Noah* did well and evil, so he had good sons and evil: but as his virtues were more notorious than his vices, so God blessed him more than he crossed him: for he had two good sons, and but one evil son: his good sons were *Shem* and *Japhet*; his wicked son was *Cham*: his good sons were blessed, his wicked son was cursed.

ed. First, of the father, and then of his sons. In *Noah*, first you see his husbandry; and then his drunkenness, and after his nakedness. In *Cham*, first you see his mockery; and after, his curse: in *Shem* and *Japhet*, first you see their reverence; and after their blessing.

Of *Noah's* drunkenness and his husbandry, we have spoken: now a word of his nakedness, *drinking of the wine, he was drunk and was uncovered in the midst of his tent, &c.* It is said that drunken porters keep open gates: so when *Noah* was drunken, he set all open; as wine went in, so wit went out, as wit went out, so his clothes went off. Thus *Adam* which began the World at first, was made naked with sin: and *Noah* which began the World again is made naked with sin, to shew that sin is no shrouder, but a stripper. This is one fruit of the Vine more than *Noah* looked for: instead of being refreshed and comforted, he was stripped and scorned.

Gen. 3.

Job 9. 34. &
21. 9.

Gen. 3. 3.

Gen. 19.

Gen. 2.

There is a thing which followeth sin, which *Job* calleth a rod, which the sinner never thinketh of, before he have done. When the child hath faulted, then he is beaten: so now *Noah* hath sinned, he must be beaten: first he is stript naked, after he is scourged; wine putteth off his cloaths, and then *Cham* cometh and latheth him: to shew that wine can both cheer the heart, and grieve the heart. As the forbidden tree when it promised our parents knowledg, took their knowledg from them: so every sin giveth other wages than it promiseth. Little thought *Noah* that Wine would make him naked: but now he is naked and stripped too, as though he were first stripped, and then whipped. He which believeth the threatening (like *Lot*) when others mocked; he which escaped the flood when others were drowned; he to whom all the Fowls of the air, and the beasts of the earth flocked in couples, as they did to *Adam*, he which was reserved to declare the judgments of God, and begin the world again; *Noah*, the example of temperance, the example of moderation, the example of sobriety, lieth naked in his Tent for drinking the Wine which he himself had planted: the operation of Wine was drunkenness, the sequel of drunkenness, was nakedness, the effect of nakedness, was derision. As the Serpents sting is in his tail; so the end of sin is bitterness. Lest he should love the vice wherewith he was once defiled (as they which are once drunk, hardly get out of the cellar) God giveth him a *Memorandum*, like *Jacobs* limping, that he was never drunken after, but learned temperance of intemperance: therefore it is good a little to feel the sting of sin, that we may handle it like a hornet.

Now when *Noah* the father was drunken, *Cham* the son becometh a scorner; the father deserved to be despised of his son, because he had disfigured the image of a father. Therefore followeth, *When Cham*

Cham the father of *Canaan*, saw the nakedness of his father, he told his two brethren without, &c. drunkenness was his fault, and shame must be his punishment. Whereby you may note, how God doth proportionate and match sins and punishments together, that a man may look upon his punishment like a glass and see his sin. Again, by this you may see how God doth bring forth the faults of the just, as well as the unjust; or else others would say as Christ saith, *Job*. 8. *Who can accuse me of sin.* What a grief was this to *David*, that his Son should be his traitor? So to increase the grief of *Noah*, his Son was his scorner. He may say as the Psalmist saith, *Psal.* 54. 12. *It is thou O man! even my companion and familiar, which delighted together.* If mine enemy had defamed me, I could have born it, or I would have fled from him: but he whom I have loved, nay he whom I brought into the World, made me a shame to the World, like the Viper which killeth the dam that beareth it. So oftentimes the prophesy of *Michaiab* proveth true, *A mans enemies are they of his own house*, chap. 7. 6. As *Judas* betrayed his Master.

Who can reclaim a wicked disposition? how deep was the root of evil hid in his heart, that *Noah* could never know it before he shewed it? Until now, *Cham* seemed as good as *Shem*, and if *Japhet* had said, thou shalt be cursed, he would have said, thou shalt be cursed. Hypocrisy is spun with such a fine thread, that we may live as long with a man, as *Noah* did with *Cham*, and scarce discern him.

Here are two sins which go before *Chams* curse: one, that he did see his fathers nakedness: the other, that he did reveal it unto his brethren.

When he saith that *Cham* saw his fathers nakedness: he meaneth that he looked upon it with a pleasure, as *David* upon the nakedness of *Bathsheba*: for he might have seen it by chance, and not offended, as a man seeth an image and detesteth it. 1 Sam. 11.

The *Edomites* are reprov'd for looking upon the affliction of their brethren, because they rejoyced to see it: but the friends of *Job* looked upon his afflictions, and are not reprov'd, because they sorrowed to see his sorrows. Therefore *Cham* did not sin in seeing, but in gazing and rejoycing, like the *Edomites*. Obad. 11.

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth hony of every weed: the foolish eye is like the Spider, which gathereth poyson of every flower. Therefore God licensed *Abraham* to see the flames of *Sodom*, which he forbade *Lot*, because that which teacheth one, tempteth another. It is a true Proverb, *The eye is a shrew*; although it shew light, yet it leadeth many into darkness. If *Eve* had not seen, she had not lusted: for
it

- Gen. 3. 6. it is said, *Seeing that the tree was pleasant to the eye, she took and eat.*
 Josh. 7. 21. If *Achan* had not seen, he had not stoln; For he saith, first, I saw,
 2 Sam. 11. 2. and then I coveted. If *David* had not seen, he had not lusted: for
 it is said first, that he did see her, and then he sent for her. So when
Cham had seen the temptation, he was snared with the sin: therefore
 it followeth, *He told his brethren which were without, &c.* Thus sin
 groweth of sin, from the eye to the heart, and from the heart to the
 tongue: a man may go into a labyrinth easily; but when he is in he
 cannot get out; so *Cham* did see a temptation easily, but when he
 had seen it, he could not look from it. Therefore when *Isaiah* speak-
 eth of vanity, he named *cart-ropes of vanity*, to shew how one sin
 draweth another, as it were with cart-ropes, and one sinner maketh
 another, as *Eve* did *Adam*. When Satan was cast out himself, he sought
 ever after whom he might devour: so when *Cham* had strained reve-
 rence himself, he laboured to bring his brethren into the same disobe-
 dience. All men seek after fellows, and we think it evil to be evil
 alone: therefore the thieves before they go to steal, call their mates,
 and say, *Come with us*, Prov. 1. 10. *It is enough* (saith Peter) *that*
 1 Pet. 4. 3. *we have spent our former time in lust*: so it was enough that *Cham* had
 faulted himself, but when he had seen, he would have his brethren
 see too; when he was become a scorner, he would have his brethren
 scorn too; therefore as *Andrew* called *Simon*, and *Philip* called *Ni-*
 John 11. *thaniel*, to see the Son of God: so *Cham* called his brethren to see the
 nakedness of his father. The sins of men are like a plume of feathers;
 for itching ears and an evil disposition, breedeth an evil suspicion.
 Therefore *Cham* thinking that his brethren had been as shameless as
 himself, thought this a merry may-game to make them sport. Come
 with me (saith he) and I will shew you my father naked. They say,
 it is an evil bird which will defile his own nest: so it is an evil Son
 that will shame his own Father. He should have covered his fathers
 nakedness so soon as he saw it, lest his brethren should see it too; but
 he was ready to make it worse, like them which hear a suspicion and
 make it a repott. He should have taken the beam out of his own eye,
 when he spied a mote in his fathers eye: but as the eye seeth all things
 and cannot see it self, so we can see other mens faults, but not our
 Prov. 30. 1. own. When *Agur* had considered the follies of others, he consider-
 ed his own follies, and said, I am more foolish than any man. When
Judah had considered *Thamars* sins, he considered his own and said,
 Gen. 38. *She is more righteous than I.* But when *Cham* did see a fault in his fa-
 ther, all his own faults were hid under a bushel; he cared not that he
 was his father, nor that he was saved for his righteousness, nor that
 he had planted a Vineyard for him and his brethren, nor that he was
 never drunken before, nor that he had committed greater sins him-
 self; but like them which make their sport of that which should be
 their

their sorrow, so he laughed at that which might make him weep; Often did I well, might *Noah* say, and thou didst never honour me for that: but once did I evil, and for that thou wouldest shame me.

There is a kind of men which are ashamed of other mens faults, but not of their own; they are like flies, which always light upon the sore: if they find any sin, thereof they talk, that is their sport, like a Tennis-ball, when they come to their Ordinaries; and though they did never well in all their life, yet that fault seemeth greater to them than all their own: these men are so like the Devil, that in *Rev.* 12. 10. the Devil is called by their name, an accuser of the brethren: and that you may know that such tongues shall burn in the fire of Hell, Saint *James* saith, *That their tongues are kindled with the flame of hell already,* *Jam.* 3. 6. This was ever the property of bad men, to seek faults in good men, to object again, that they may sin without reproof of them. Therefore said Paul, *So behave your selves, that they which would slander you, maybe ashamed, having nothing to speak evil of you.* *Tit.* 2. 8. If *Noah* had not been drunken, *Cham* had lost his sport.

Now because this fact of *Cham* was so hainous; when he is accused of it, he is called the father of *Canaan*; as if he should say, Think what he deserveth, which being a father himself, would so dishonour his father. It was meet that he which had children, should know the duty of a child; and ever think, that as he behaved himself towards his father, so his sons would behave themselves to him again: but all this did nothing move him, therefore the greater was his sin.

To conclude then, as *Cham* was worse than *Noah*, whom he derided: so if you mark, they which are wont to speak hardly of others, have greater faults themselves, which they cannot tell how to cover but by disgracing others. Thus much of the wicked son: now of the good sons it followeth.

Then took *Shem* and *Japhet* a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father, &c. *Solomon* saith, *If sinners tempt thee, yet consent thou not.* So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah* stripped himself, but he could not cover himself: so we can corrupt our selves, but we cannot amend our selves. As *Cham* is accused of two faults, for beholding his fathers nakedness, and for revealing it: so *Shem* and *Japhet* are commended for two things, that they would not see their fathers nakedness, and that they covered it. All came out of one root, and all had one duty, and yet see what difference was between them! one was glad of his fathers shame, and the other were sorry for it; one pub-

published it, and the other smothered it. These two (saith *Moses*) saw not their fathers nakedness.

Gen. 2. 25.

Once it was no shame to be naked, for it is said that *Adam* and *Eve* were both naked, and were not ashamed. But as sin made labour irksom, which was not irksom before, and made heat offensive, which was not offensive before, and made cold hurtful, which was not hurtful before; so it made nakedness shameful, which was not shameful before: that rather than a man would be naked now, he would cover himself, as *Adam* did with fig-leaves. Therefore we never read that *Noah* was naked before he was drunken; shewing, that a sober man will never open that which nature hath hid.

Note.

This is the difference between men and beasts; men are not only ashamed to be seen naked themselves, but unless it be some *Cham*, they are ashamed to see another naked. *Shem* and *Japhet* saw not their fathers nakedness. Who is so blind as he which will not see? Nay, who is so blind as he which will see? The sight of the eye oftentimes draweth the soul out of light into darkness: knowing therefore that it was hard to see like *Cham*, and not to sin like *Cham*, they would not see, lest they should offend. As they would not see it themselves, so they were careful that none other should see it, and therefore they covered it with their cloaks. For we must not only refrain sin, but restrain sin, according to that, Lev. 19. 17. *Suffer not thy brother to sin*: so *Shem* and *Japhet* seeing how their brother had sinned, stopped the cause that no more might sin; they were loath that he should see, that which he would have them to see, their grief and modesty was such, that they did not stay to make him any answer, or ask him any question, but straight they thought what was best to be done: and as a Nurse taketh the milk out of her own mouth to give to the Child; so they took off their clothes from their backs to cover their Father. Such a reverence is in children toward their Parents, if they have but nature, that they will not suffer the majesty of their Father to wax vile, but rather they will hear any reproach against themselves, than abide a word against their father. Now if we do such reverence to earthly Fathers, which brings us into misery, that we had rather shame our selves, than they should bear any shame: why are we so ashamed, and afraid to speak of our Father, which calleth us out of misery into happiness? If *Cham* be cursed for dishonouring a man; let them fear which dishonour God.

Mark.

Note well

You know that the Papists do cover the spots of their Bishops with this cloak of *Shem* and *Japhet*, and not only they, but others too: for if any speak of corruption in Rulers, or bribery in Judges, or Simony in Bishops, or Non-residency in Pastors, he is said to discover his fathers nakedness like *Cham*: but as we may not reveal all
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sins, lest the uncircumcised rejoyce ; so we may not cover some sins, lest the uncircumcised increase. For if some mens drunkenness were not reprov'd ; they would be drunken still, and make a commonweal of drunkards : therefore they which will be covered, first let them prove themselves fathers as *Noah* was, and after let them amend as *Noah* did, and they which cover them, let them distinguish between *Noah* and *Cham* : and between error and obstinacy. For some, Christ appointed admonition ; for others, reprehension ; for others excommunication ; and for others, correction : therefore every mans nakedness must not be covered as *Noahs* was : we will not cover the first drunkenness, as *Shem* and *Japhet* did ; if they will repent as *Noah* did, and be drunken no more. But shall we follow them like a blind mans boy, to stay them so often as they fall, when they say that they stumble not, though they lye on the ground ? This is not the cloak of reverence, but the cloak of flattery. Therefore as Christ said, *Let the dead bury the dead* : so I may say, Let the wicked cover the wicked ; the Wolves are not the Lambs Fathers, but the Lambs Butchers ; therefore if they would be covered, let them speak to their children to cover them : for this is our rule, *They which sin openly, reprove openly, that the rest may fear* : 1 Tim. 5. vers. 20.

Note.

Thus you have heard what the bad son did, and what the good sons did : now we come to *Noah* again. *Then Noah awoke, and knew what his younger son had done unto him and said unto him, Cursed be Canaan, a servant of servants shall he be unto his brethren. He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant, &c.*

First, he sheweth how *Noah* cometh to himself : then, how he knew what his sons had done unto him : then how he curseth one, and bleisseth another. As his sons were ashamed of his nakedness when he was drunken : so now he is sober, he is ashamed of it himself ; therefore he is said to awake from his wine, as though he had been asleep : for the Drunkard (saith *Solomon*) *is as one that sleepeth* : Prov. 23. 34. When the belly is full, the bones are at rest : so, when *Noah* was full, his thoughts were at rest : therefore being as it were lulled asleep with over much wine, he may be said to awake.

Here *Moses* would exhort all them that sleep with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that : *Noah* was but once intemperate, and few follow him in that. *David* was once incontinent, and many follow him in that ; *David* was but once incontinent, and few follow him in that ; *Peter* was once unfaithful, and many follow him in that ; *Peter* was but once unfaithful, and few follow him in that. This is the difference between the faithful and the wicked ; both fall, and but one riseth again.

Note!

It followeth, *He knew what his younger son had done unto him*: either by the Spirit of God which suggested him, or else by some other that told him; for a drunken man doth not remember what is said or done: and therefore the drunkard saith, *I was beaten, but when I awaked, I knew it not*, Prov. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is said, Gen. 19. 33. *That he perceived not when they lay down, nor when they rose up*: therefore *Noah* knew, either by the Spirit which informed him, or by others that told him.

Now, as *Moses* (declaring *Chams* sin) called him the *father of Canaan*: so *Noah* repeating his sin again, called him his *younger son*. He disdaineth to name him, but calleth him a younger son to aggravate his fault, because we will suffer our elder sons to be more familiar with us, but of the younger we look for more reverence; or else because parents are wont to make more of the youngest, and dandle them, as *Jacob* did *Benjamin*; and so he might say: My younger son, which for his years should have shewed me most duty, and for my affection should have born me most love; my younger son hath sought my dishonour; and not content to scorn me himself, hath published my shame, and as much as in him lay, provoked his brethren to scorn me too.

Of whom is a man so often deceived, as of his neereft friend? Lightly the younger son is better than the elder: as *Joseph* was better than his elder brethren; *David* was better than his elder brethren; *Abel* was better than his elder brother; *Isaac* was better than his elder brother; *Jacob* was better than his elder brother; but here the youngest is worst: so neither vertue nor vice goeth by age. Now, as *Christ*, when he awoke, rebuked the winds, and comforted his Disciples: so *Noah*, when he awoke, cursed the scorner, and blessed the other. *Moses* doth not set down his words of choler, but bringeth him in, speaking by the spirit of prophecy, what should come upon all his sons. It is like that the good Patriarch had bewailed his own sin before, and now having repented, and got pardon for it, he cometh forth like a Proclaimer of Gods Judgment, and thundereth against this mocker. What a grief was this to the Father, to be constrained to condemn his own Son, and with his own mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a Son, yet *Noah* had not lost the nature of a Father, and he saw what a small number was left upon earth, like *Adams* Children for to replenish the whole World again: therefore it grieved him to curse his Son, as much as it rejoyced his Son to scorn him. Yet as *Abraham* would sacrifice his Son, rather than displease God; so *Noah* did curse his Son, rather than he would displease God: shewing, that we should not spare our own bowels, when

when God would have them punished : but do as the fathers and mothers of Idolaters and Blasphemers did in the Law, who brought ^{Deut. 13.} the first stone to press their Sons to death : shewing that as the Son of God died for them, so their Sons should dye for God, if they would not serve him. Now the Curse goeth forth : *Cursed be Canaan*, that is, cursed be scorers, cursed be all they which dishonour their father and mother, *A servant of servants shall he be*. This is the first mention of servants in all the Scripture. Man was not made to serve, but to rule ; but sin maketh them serve, which should rule : therefore as you saw sin bring in the first nakedness, so you see sin bringing in the first servant. *A servant of servants shall he be*. This Curse is denounced with great vehemency : for he saith not simply, A servant shall he be ; but, *A servant of servants shall he be* : as if he should say, a servant, and more than a servant ; that is, of a servile condition, and a servile mind. As the Sabbath of Sabbaths signifieth a high Sabbath ; as the Song of Songs signifieth an excellent Song ; as the Holy of Holies signifieth the Holiest place ; and as the Lord of Lords signifieth the chiefest Lord : so Vanity of Vanities signifieth the greatest Vanity, and *servant of servants* signifieth the vilest Servant. Seeing then that the Pope taketh this Name unto him, and writeth himself, *The servant of servants*, in all his Indulgences, as though he ^{The Pope and Cham have} did ground upon this Curse of *Cham* ; it seemeth that the Lord would ^{one stile.} shew thereby who is like *Cham* ; and who is cursed : therefore let us not deny him that which the Holy Ghost doth give him ; but as he taketh *Chams* name, so let him take his Curse too. *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Japhet* to gaze upon their fathers nakedness, but it was *Cham*. How cometh it then that *Noah* doth curse *Canaan* and not *Cham* ? In vers. 22. *Cham* is called the father of *Canaan* ; so that *Canaan* was *Chams* Son : therefore God not content with the punishment of *Cham* alone, saith, *Cursed be Canaan* also : shewing, that both *Cham* and *Canaan*, the Father and the Children, shall be cursed for this impiety : because *Cham* had shewed himself a rebellious Child to *Noah*, God sheweth that his Children shall do the like by him. Here is to be noted, that whereas *Cham* had elder Sons than *Canaan*, and *Canaan* was his youngest, yet God for a purpose, nameth the youngest in the Curse ; shewing, that his wrath should last even to the youngest, and be a great while before it was forgotten. Here is to be noted again, that whereas the Country of *Canaan* was so fruitful, and so blessed a Country, that it was called the Land that floweth with milk and honey ; yet under the name of *Canaan Chams* youngest Son (of whom the Country of *Canaan* took the name) ^{Gen. 4.} God sheweth that the *Canaanites* shall be Cursed in this blessed Land ; as *Cain* was a vagabond upon his own ground : to shew that joy of heart, and peace of Conscience

Isa. 26. 4.

Gen. 27.

Gen. 28.

cometh from God, and nothing else. Now the issues which followed from this Curse, do shew that *Noah* spake not from the spleen, but from the Spirit of God: for first you read how the *Canaanites*, who came of *Canaan*, were slain of the *Israelites*; then you read how the *Gibeonites* which came of *Canaan*, were made slaves to the *Israelites*; then you read how the *Ægyptians* and *Æthiopians* which came of *Canaan*, were taken captive by the King of *Asshur*: then you read how *Nimrod* and his complices that came of *Canaan*, were confounded at *Babel*, when they went about to exalt themselves. Beside, whereas length of days is a blessing to them which honour their father, *Cham* which dishonoured his Father, had not one Son of his Line which lived above one hundred years. So that as *Isaac* said, *Jacob have I blessed, and he shall be blessed*: so *Noah* may say, *Cham have I cursed, and he shall be cursed*, for he was cursed indeed; cursed in himself, and cursed in his Children; cursed in Heaven, and cursed in earth; cursed with God, and cursed with men: for after this he began to be abhorred, and they that came of him. Therefore *Abraham* commanded his Servant that he should not chuse a Wife for his Son of the *Canaanites*. *Isaac* giveth the like commandment to his Son *Jacob*, because they were a cursed Nation, and hated of God ever since *Noah* said, *Cursed be Canaan*. Thus when *Cham* said unto his brethren, *Come, and I will shew you my father naked*: he might have said, *Come, and I will shew you my self accursed*. If God have such wrath against a scorner, think whether thou followest not some Sin worse than scorning.

Now after *Noah* had cursed *Cham*, he blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the *Jews*, which had the first blessing; and therefore *Shem* is blessed first: of *Japhet* came the *Gentiles*, which had the later blessing, and therefore *Japhet* is blessed after: the form of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would think that *Noah* did not bless *Shem*, but that he blessed God: for he saith not, *blessed be Shem*, but *Blessed be the Lord God of Shem*. This is to signifie, that as cursed *Canaan* came of *Cham*, so the blessed *Messias* should come of *Shem*, which though he were *Shems* Son, yet here he is called *Shems* Lord, as he was called *Dauids* Son, and *Dauids* Lord. Then, to shew that *Noah* doth not bless *Shem*, but God doth bless him, and *Noah* prayed that he might be blessed, as *Christ* gave the Spirit, and *John* ministred but the water. Thirdly, to shew that God for blessing us, should be blessed of us; and therefore *Noah* said, *Blessed be the Lord God of Shem, &c.* as if he should say, *Blessed be the Lord which bleisseth Shem*. Further, this sheweth the difference between *Shems* blessing, and *Japhets* blessing; that is, the *Jews* and the *Gentiles*: for he saith, *God perswade Japhet to dwell in the tents of Shem,*

Shem, as though *Japhet* were not blessed yet, but should be blessed, but he saith of *Shem*, *Blessed be the Lord God of Shem*: as if he should give him possession, and say, take thy blessing: for to assure him of Gods blessing, he calleth God *Shems* God. As we say, my lands are my goods, so he might say, my God, and my Lord: such a propriety the faithful have in God. As *Paul* saith, *God is not the God of the dead, but of the living*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham, the God of Isaac, and the God of Jacob*, which were all good, and righteous, and holy men. The next blessing is *Japhets*, the form of his blessing is, *God perswade Japhet to dwell in the tents of Shem*: that is, God perswade the Gentiles which come of *Japhet*, to embrace the religion of the Jews, which come of *Shem*. See how God counteth it for a blessing, to be in the true Religion, and how men should be perswaded unto it, because it is love which cannot be forced: this is the first prophecy in Scripture of the calling of the Gentiles: that is, of our calling to Christ. And to put us in mind that we were once out of the Covenant, and but added to the Covenant; the name of *Japhet*, which was the Father of the Gentiles, doth signify, *perswaded* or *enlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added us to the kingdom, when we were out of the kingdom; and then, that he did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Japhet*, so he hath perswaded us by his Word, and not forced us by his rods: shewing how we should perswade one another to the truth, in the spirit of mildness, remembring that we come of *Japhet*, which signifieth *perswaded*.

Now after *Shems* blessing, and after *Japhets* blessing likewise, he saith, *Let Canaan be his servant*; this is thrice repeated in three verses together, as if God had ratified it, and sworn it, with a treble verity. For when *Joseph* told *Pharaoh* why his dream was doubled, he gave this reason, Because it should surely come to pass. Here is a sweet observation beside, how *Shem* and *Japhet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing, for when he saith, *Let Canaan be Shem and Japhets servant*; he implieth this, that beside they were blessed in their own children (because they were obedient to them) they should be blessed in *Chams* Children, because they were servants to them: so *Shem* and *Japhet* were blessed in *Chams* curse. Again beside that *Cham* was cursed in his own children, because they were rebellious to him, he is cursed also in *Shems* and *Japhets* Children, because they were Lords over him; according to this saying, *Let Canaan be their servant*: so *Cham* is cursed in *Shem* and *Japhets* blessing, as the Egyptians were drowned in the waters which saved

Note.

saved the *Israelites*. These are the notes which I could pick out of this story: here you see how *Cham* was cursed, but for doing evil; and how *Shem* and *Japhet* were blessed, but for doing well: therefore as the Angel said to them which sought Christ at the sepulcher, *fear not you*, so I may say to all which seek Christ, *Fear not you*: for when *Cham* is cursed, *Shem* and *Japhet* are blessed; so when the wicked are cursed, the godly shall be blessed, as the sheep went to the right hand, when the goats went to the left hand. This is enough to shew what we are, that when God saved but eight persons in the flood, yet you see one of them drink until he be drunken; and another scorn until he be cursed. If two among so few did so, when the flood was by them, what marvel though so many do so now the flood is gone, and the weather calm? As there was a *Cham* in the Ark, so look always to have a *Cham* in the Church. *Shem* did not go out of the Ark, because *Cham* was in the Ark, neither let the faithful go out of the Church, because the wicked are in the Church. As *Cham* scorned, and *Noah* was scorned; so there shall be always one that persecuteth and one which is persecuted: if the son persecute the Father think it not strange to be persecuted of any; for they which are not persecuted, likely are persecutors themselves. Thus you have seen *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Japhet* reverencing and blessed. In this story is the first mention of planting Vineyards, the first speech of drinking wine, the first example of drunkenness, the first blessing and cursing of parents, the first name of servant, and the first Prophecy of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all scorers; *Shem* and *Japhet* are an example for all subjects to reverence their Rulers, and for all children to reverence their Parents. Now as *Noah* prayed, *God perswade Japhet to dwell with Shem*: so God perswade us to dwell with Christ.

THE

THE ART OF

HEARING,

IN TWO

SERMONS.

Teaching a way to remember Sermons or
Counsel afterward, as well as presently, and how every
Sermon shall take away some corruption from the
Hearer.

To the Reader.

B*T the ear cometh knowledg, and therefore it is likely,
that many would profit by Sermons, if they were taught
to hear. But before they can tell how to hear, that is,
what things to observe, and the way to remember them, it is
not possible that they should learn much, though they hear oft-
en: for this I know by tryal, even of those which are ac-
counted among the best and ancientest hearers in London,
that they might learn more in a month, than they have ga-
thered in twenty years. For they understand neither the
Lords Prayer, nor the Creed, nor the ten Commandements:
but have a few notes in their heads of some Sermons that they
have heard, and that is all their knowledg; except some few,
which have kept the order laid down in this book. Therefore
that every man may be able not only to make a confession of his
faith,*

To the Reader.

faith, but to give a reason of his faith too; that which I have Preached, here I have written, as a Catechism for hearers to begin at: desiring all my brethren, that they would tell their flocks at the first, that they shall never profit much, unless they record their Sermons so soon as they are gone, and that they as Teachers, would study to deliver that which is worthy to be recorded.

THE



THE First Sermon.

Luke 8. 18.

Take heed how you hear.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth his Disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to *Jerusalem*, that was the chief City of the Jews, where the Temple was built, and where the Priests, and the Levites, and the Doctors dwelt, like an University, that from it all the Towns and Villages about, might receive instruction and light, like a Beacon which standeth upon a hill, and is seen over all the Country: so God hath done to this *Jerusalem* of yours. The City of *Jerusalem* had never so many Prophets crying at once in her streets, as this City wherein we dwell, though the Oxe A note for which treadeth out the Corn, hath often been attempted to be muzzled, even of those which tread not at all. Yet as the Lambs breed in winter, and Quails came with the wind: so Preachers spring in the time of discouragement, more than when nothing hindereth them: and whether it be our ambition (as the kindred of Christ said, *They which will be famous go to great places*) or whether God would make this City a spring and fountain to water the Land, as he did *Jerusalem*; here is the Colledg of the Prophets, here is the London.

L1

voice

voice of a Crier, here dwells the Seer, though he be hated, and scorned, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yieldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kind of negligent *hearing*; like the high way which received the seed, but did not cover it. Therefore when this sentence came to my mind, me thought I should go no further, until I had taught you how to *bear*; I stood in a doubt a while, whether I should take such a short text, but when I looked into longer than it, me thought this seemed longer than they, and as I judg, a text which should be preached before all texts; which because it was not taught and learned at the first; a Thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my Text saith, before I expound it, *Take heed how you hear*, while I teach you how to *bear*.

There is no sentence in Scripture which the Devil had rather you should not regard than this lesson of Hearing: for if you *take heed how you hear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the *Word* contained for you: therefore no marvel if the Tempter do trouble you when you should hear, as the fowls cumbered *Abraham* when he should offer sacrifice. For be ye well assured, that this is an infallible sign, that some excellent and notable good is toward you, when the Devil is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most envy unto you: therefore as he pointed *Adam* to another tree lest he should go to the tree of life: so, knowing the *Word* to be like unto the tree of life, he appointeth you to other business, to other exercises, to other works, and to other studies, lest you should hear it, and be converted to God, whereby the tribute and revenue of his Kingdom should be impaired: therefore mark how many forces he hath bent against one little Scripture; to frustrate this counsel of Christ, *Take heed how you hear*. First, he labours all that he can to stay us from *hearing*: to effect this, he keeps us at Taverns, at Plays, in our Shops, and appoints us some other business at the same time, that when the bell calls to the Sermon, we say like the churlish guests; we cannot come. If he cannot stay us away with any business or exercise, then he casts fancies into our minds, and drowfiness into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the Church. If he cannot stay our ears, nor slack our attention as he would, then he tickleth us to mislike something which was said, and by that make us reject all the rest. If we cannot

Gen. 3.

The Devils sleights against hearing.

Matt. 22.

not mislike any thing which is said, then he infecteth us with some prejudice of the Preacher, he doth not as he teacheth, and therefore we less regard what he saith: If there be no fault in the man, nor in the doctrine, then lest it would convert us and reclaim us, he curseth all means to keep us from the consideration of it, until we have forgot it. To compass this, so soon as we have heard, he takes us to dinner, or to company, or to pastime, to remove our minds, that we should think no more of it. If it stay in our thoughts, and like us well, then he hath this trick, in stead of applying the Doctrine, which we should follow, he turns us to praise and extol the Preacher: he made an excellent Sermon, he hath a notable Gift, I never heard any like him. He which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your business again till the next Sermon come: a breath goeth from us, and a sound cometh to you, and so the matter is ended. If all these comers hear in vain, and the Tempter be so busie to hinder this work more than any other, Christs warning may serve for you, as well as his Disciples, *Take heed how you hear.* There is a Hearing, and a preparative before Hearing, there is a Praying, and a preparative before Praying; there is a Receiving, and a preparative before Receiving. As I called examination the fore-runner, which prepareth the way to the Receiver; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the Plough, which cutteth up the ground, that it may receive the seed. As there is a foundation, upon which the stones, and lime, and timber are laid, which holdeth the building together; so, where this foundation of hearing is laid, there the instructions, and lessons, and comforts do stay and are remembred: but he which leaneth his ears on his pillow, goeth home again like the child which he leadeth in his hand, and scarce remembreth the Preachers Text. A divine tongue, and a holy ear make sweet Musick, but a deaf ear makes a dumb tongue. There is nothing so easie as to *hear*, and yet there is nothing so hard as to hear well. You come not hither to learn how to *hear*, but you come hither to *hear* as you were wont: for there is none but thinks before he comes to *hear*, that he knows how to hear already. But when I have shewed you Christs meaning in this caveat, you shall judg whether you have heard, or not heard, before you learned how to hear. In the seventeenth chapter, and the fifth verse of S. *Matthews* Gospel, the Father teacheth you how to *hear*: now the Son teacheth you how to *hear*; shewing (as *James* saith) that *bearers only* are not blessed, for many shall say unto Christ, *have we not heard thee in our Synagogues?* whom he will answer with, *I know you not*: and therefore it is not enough to *hear*, but you must care how *you hear*: it is not enough to *pray*, but you must care *how you pray*:

Note.

Mark. 4. 24.
Eccl. 2. 7.

I Cor. 11. 28.

voice of a Crier, here dwells the Seer, though he be hated, and scorned, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yieldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kind of negligent *hearing*; like the high way which received the seed, but did not cover it. Therefore when this sentence came to my mind, me thought I should go no further, until I had taught you how to *bear*; I stood in a doubt a while, whether I should take such a short text, but when I looked into longer than it, me thought this seemed longer than they, and as I judg, a text which should be preached before all texts; which because it was not taught and learned at the first; a Thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my Text saith, before I expound it, *Take heed how you bear*, while I teach you how to *bear*.

There is no sentence in Scripture which the Devil had rather you should not regard than this lesson of Hearing: for if you *take heed how you bear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the *Word* contained for you: therefore no marvel if the Tempter do trouble you when you should hear, as the fowls cumbred *Abraham* when he should offer sacrifice. For be ye well assured, that this is an infallible sign, that some excellent and notable good is toward you, when the Devil is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most envy unto you: therefore as he pointed *Adam* to another tree lest he should go to the tree of life: so, knowing the *Word* to be like unto the tree of life, he appointeth you to other business, to other exercises, to other works, and to other studies, lest you should hear it, and be converted to God, whereby the tribute and revenue of his Kingdom should be impaired: therefore mark how many forces he hath bent against one little Scripture; to frustrate this counsel of Christ, *Take heed how y^e bear*. First, he labours all that he can to stay us from *hearing*: to effect this, he keeps us at Taverns, at Plays, in our Shops, and appoints us some other business at the same time, that when the bell calls to the Sermon, we say like the churlish guests; we cannot come. If he cannot stay us away with any business or exercise, then he casts fancies into our minds, and drowfiness into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the Church. If he cannot stay our ears, nor slack our attention as he would, then he tickleth us to mislike something which was said, and by that make us reject all the rest. If we cannot

Gen. 3.

The Devils sleights against hearing.

Matt. 22.

not mislike any thing which is said, then he infecteth us with some prejudice of the Preacher, he doth not as he teacheth, and therefore we less regard what he saith: If there be no fault in the man, nor in the doctrine, then lest it would convert us and reclaim us, he curseth all means to keep us from the consideration of it, until we have forgot it. To compass this, so soon as we have heard, he takes us to dinner, or to company, or to pastime, to remove our minds, that we should think no more of it. If it stay in our thoughts, and like us well, then he hath this trick, in stead of applying the Doctrine, which we should follow, he turns us to praise and extol the Preacher: he made an excellent Sermon, he hath a notable Gift, I never heard any like him. He which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your business again till the next Sermon come: a breath goeth from us, and a sound cometh to you, and so the matter is ended. If all these comers hear in vain, and the Tempter be so busie to hinder this work more than any other, Christs warning may serve for you, as well as his Disciples, *Take heed how you hear*. There is a Hearing, and a preparative before Hearing, there is a Praying, and a preparative before Praying; there is a Receiving, and a preparative before Receiving. As I called examination the fore-runner, which prepareth the way to the Receiver; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the Plough, which cutteth up the ground, that it may receive the seed. As there is a foundation, upon which the stones, and lime, and timber are laid, which holdeth the building together; so, where this foundation of hearing is laid, there the instructions, and lessons, and comforts do stay and are remembred: but he which leaneth his ears on his pillow, goeth home again like the child which he leadeth in his hand, and scarce remembreth the Preachers Text. A divine tongue, and a holy ear make sweet Musick, but a deaf ear makes a dumb tongue. There is nothing so easie as to *hear*, and yet there is nothing so hard as to hear well. You come not hither to learn how to *hear*, but you come hither to *hear* as you were wont: for there is none but thinks before he comes to *hear*, that he knows how to hear already. But when I have shewed you Christs meaning in this caveat, you shall judg whether you have heard, or not heard, before you learned how to hear. In the seventeenth chapter, and the fifth verse of S. *Matthews* Gospel, the Father teacheth you how to *hear*: now the Son teacheth you how to *hear*; shewing (as *James* saith) that *hearers only* are not blessed, for many shall say unto Christ, *have we not heard thee in our Synagogues?* whom he will answer with, *I know you not*: and therefore it is not enough to *hear*, but you must care how *you hear*: it is not enough to *pray*, but you must care *how you*

Note.

Mark. 4. 24.
Eccl. 2. 7.

1 Cor. 11. 28.

pray: it is not enough to *receive*, but you must care *how you receive*; it is not enough to *suffer*, but you must care *how you suffer*; it is not enough to *give*, but you must care *how you give*; it is not enough to *believe*, but you must care *how you believe*; for God hath appointed *the way*, as well as *the end*: Because *Cain* regarded not the *manner*, God regarded not *his sacrifice*. It is better to *do well*, than to *do good*: for a man cannot offend in doing well, but he may offend in doing good, if he do not well. Therefore Christ (whom the Father bade us hear) teacheth us not only to *bear*, but how to *bear*, *Mark. 14.*

Gen. 5. 14. teacheth us not only to *read*, but *how to read*; *Matt. 24. 15.* teacheth us not only to *suffer*, but *how to suffer*; *Matt. 5. 10.* teacheth us not only to *receive*, but *how to receive*: *Luke 22. 19.* teacheth us not only to *pray*, but *how to pray*, *Luke 11. 1.* signifying, that there is more sin in *bearing*, and *reading*, and *praying*, and *suffering*, and *receiving amiss*, than in *not bearing*, *reading*, *praying*, *suffering*, or *receiving* at all. Therefore *Paul* takes the Christian before his race, and gives him this watch-word; *So run that thou mayest obtain*; *1 Cor. 9. 24.* That is, so seek, that thou mayest find; so ask, that thou mayest obtain; so knock, that it may be opened; so give, that thou mayest do good; so suffer, that thou mayest have comfort; so hear, that thou mayest profit. How many have fasted, and watched, and prayed more than we, and yet lost all their devotion; because they thought not of this rule, *to do good in a good sort*? The Papists, so they pray, care not how they pray; for they think it enough to pray: and therefore when they have gone over their beads, their prayer is done, although they never thought what they asked. But *Jeremy* saith, *Cursed be he that doth the business of the Lord negligently*, whether he *bear negligently*, or *pray negligently*, or *receive negligently*, or *preach negligently*. The Scribes and Pharisees did fast, and watch, and pray, and hear, and read, and give, and do all that we can do, and yet Christ rewarded all their works with a *wo*: *Wo be unto you Scribes and Pharisees*. The Disciple which betrayed Christ, heard as much as the Disciples that loved Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not use it as the rest did. The Jews did hear more than all the World beside; yet because they took no heed to that which they heard, therefore they crucified him which came to save them, and became the cursedst people upon the earth, which were the blessedst Nation before: therefore the A. b. c. of a Christian is to learn the art of *hearing*. We care how we sow, lest our seed should be lost: so let us care how we *bear*, lest Gods seed be lost. There is no seed which groweth so fast, as Gods seed, if it be sown well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessary to observe five things. First, *The necessity of hearing*:

Gen. 5.

Matt. 17. 5.

Note.

ing: Secondly, *The fruit which cometh by bearing*: Thirdly, *The kinds* Five parts of this treatise. *of bearers*: Fourthly, *The danger of bearing amiss*: Fifthly, *That manner of bearing which will make you remember that which is said, and teach you more in a year, than you have learned all your life.*

Touching *The necessity of bearing*. When Christ saith, *Take heed how you hear*; he implieth that all his Disciples should *hear*: nay, they which were excommunicate from the Prayers, and from the Counsels, and from the Sacraments for their sins, yet were not excommunicate from *bearing*, because they should learn to repent.

Here that large commandment of our Saviour Christ standeth, *that which I say unto you, I say unto all*: therefore it is a general proclamation, *Whosoever hath an ear to hear, let him hear*: the place implieth that *all should hear*, though it importeth that *all cannot hear*. When the voice spake from Heaven, it said nothing; but, *This is my beloved Son, hear him*, as though all the duties of man were comprized in hearing. When Christ spake but of *one thing which is necessary*, he spake of *bearing*, Luke 10. 30. As though it were so necessary to *hear*, that all necessities should give place unto it. When men would not *hear*, God spake to the ground; *O earth earth, earth hear the Word of the Lord*, Jer. 22. 29. shewing that God so contemneth them which will not hear, that he regards the earth, and the trees, and the stones being senseless creatures, above them.

When God struck *Zacharias*, he made him dumb, but not deaf: Luke 15. when God struck *Saul*, he made him blind, but not deaf: when God struck *Mephibosheth*, he made him lame but not deaf. Thus God Acts 9. 3. would have them hear, which cannot see, nor speak, nor go. But 2 Sam. 4. 4. there is a Devil which is called the deaf Devil, Mark 9. 25. shewing, that the Devil would have us deaf, because he that heareth instruction is in the way to life, but *He which bears not instruction, goeth out of the way*, Prov. 10. 17. To shew the *necessity of bearing*, the *Word* which we should *hear* is called *meat*, Heb. 5. 11. and the want of the *Word* is called a *famine*, Amos 8. 11. as though it were as necessary for us to *hear* as it is to eat.

Although our hearts are contrary to the *Word*, more than to any thing beside, yet no man can think that this is the *Word* of God, but he thinks it necessary to be heard. Besides, if Christ be the *Word* (as S. John calleth him in chap. 1. 14.) and the *Word* is received by no other means, but by *bearing* only, can any man receive Christ without *bearing*? Let not any be thus fond so vainly to dream, for that were to receive the *Word* without the *Word*.

Therefore as *John* wept until the book was opened, and so soon as it was opened, all the Elders sung: so we should count it the greatest cause of weeping, when the *Word* is taken from us that we cannot hear it, and the greatest cause of rejoycing, when it is open to

us, that we may hear without let. Thus much of the necessity of hearing.

Secondly, Touching *the fruit that cometh by bearing*: Of all our senses, *hearing* is the sense of learning: and therefore *Solomon* begins his Wisdom, with *Hearken, my Son*, Prov. 1. 8. opening as it were the door where wisdom must enter. Therefore except in *Praying*, temptations never trouble a man so much as in *hearing*, which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himself could not abide to hear the *Word* when Christ spake, so he cannot abide that we should hear the *Word*. It must needs be good for us, which our enemies would keep from us.

Mat. 4.

Many hearing the *Word*, have met with knowledg, have met with comfort, have met with salvation; but without the *Word* never any was converted to God. Therefore whensoever the *Word* is preached, every one may say to himself, as the Disciples said to the blind man, Mark 10. 49. *Be of good comfort, he calleth thee*: be of good comfort, the Lord Luke 11. 28. calleth thee. When Christ heard a woman say, *Blessed are the breasts which gave thee suck*, Christ replied, *Blessed are they which bear the Word of God*: shewing that his Disciples were more blessed for *bearing him*, than his mother for *bearing him*. As *Isaac* gave *Jacob* a double blessing, so Christ blessed them again: for in Matt. 16. 17. he

Matt. 16. 17. saith; *Blessed are the ears which bear the things which you hear*: shewing that the Jews were more blessed than all the World, because they had this one blessing, to *bear* the truth. If they be blessed which *bear*, then you come hither for a blessing, and he which is blessed wanteth nothing. Every priviledg doth import some special good to him which hath it: but it is the priviledg of man to *bear the Word*, and therefore the *Word became man*, because it belongeth only to man.

John 1. 14.

The fruits of hearing.

Matt. 13. 14.

John 6. 18.

Verf. 15.

Acts 2.

Acts 2. 41.

Acts 26. 27.

fruit which cometh by bearing, Christ calleth the *Word* which we should hear; *Verbum Regni, The Word of the Kingdom*, as though it brought a Kingdom with it: to shew *the fruit which cometh by bearing*, the Disciples call the *Word* which we should hear, *Verbum Vitæ, The Word of Life*, as though it brought life with it: to shew *the fruit that cometh by bearing*, Christ compareth the good bearers to the fruitful ground: to shew *the fruit that cometh by bearing*, Paul saith, *Faith cometh by bearing*, in Rom. 10. there is one fruit: *Knowledg cometh by bearing*, Matt. 15. 10. There is another fruit: *Comfort cometh by bearing*, Psal. 119. there is another fruit: the sense of sin cometh by *bearing*, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men, so Peter with one Sermon, converted three thousand souls. Agrippa hearing Paul but once, almost became a Christian;

a *Christian*; the Eunuch hearing *Philip* but once, *strait received the faith*: *Zachew* hearing *Christ* but once, *gave half his goods to the poor*: *Acts 8. 38.*
Josh. 6. so I doubt not but some go from our Sermons almost *Christians*, like *Agrippa*; some whole *Christians*, like the Eunuch, exprelling their faith like *Zachew*. Now a little, and then a little, the soul groweth like the body. If you hear well; our voice is like the sound of the *Rams-horns*, that made the walls of *Jericho* to reel; nay it will make the walls of Hell to reel: for the same *Word* made the Prince of Hell give back, *Matt. 4. 7.* Although at all other times we are as plain and simple as *Jacob*, yet at this time we have a promise, and it is given to us (for your sake) to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as he hath done some of you before. Therefore as the princely spirit came upon *Saul* when he should reign, to teach him how he should rule; so the Prophetical spirit cometh upon Preachers when they should teach, to teach them how they should speak. Therefore as *Christ* was contented to be baptized of *John*, so be you content to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us. *Matt. 3. 15.*

Thirdly, Touching the kind of bearers: If all which come to hear, did hear as they should, *Christ* need not warn us, *Take heed how you hear*. But as we pray, so we hear; the one is a lip-labour, and the other is an ear-labour. As children play the trewants in the School, so men play the trewants in the Church; how many come to hear me, and yet (peradventure) some do not hear, while I speak of bearing? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water; therefore *Christ* calleth us *Fishers*: for as a Fisher taketh but a few in respect of those which go by, so we reform but a few in respect of them which go as they came. First, of *Pauls bearers*, and then of *Christs bearers*, and after of our bearers. When the *Athenians* heard *Paul* preach of the resurrection, it is said, that some mocked; there is one sort, the chair of scornors: some said, *We will hear thee of this again*; there is another sort, which are not yet resolved, but desire to be better instructed: some did assent unto him, and received his doctrine; as *Dionysius Areopagita*, and *Damaris*, a woman; there is the best sort: we never preach but we have all these bearers; some mock, some waver, and some believe. *Psalm 1.* *Acts 17. 32.*

Now of *Christs bearers*: we find in the Gospel that *Christ* had four sorts of bearers; while I count them to you, think of what sort you are, for I doubt not but that there be here of all sorts. Some heard him to wonder at him, like *Herod*, which was moved with the fame that went of him. Some came to hear, because they would know all things,

things, that they might be able to talk of them. It seems that *Judas* was such a Scholar, for he had learned to preach, but not to follow: some came to cavil and to trip him in his speeches; of these hearers were the Scribes and Pharisees, which would make him an enemy to *Cesar*: some were like to the good ground, which came to know what they might do, and how they should believe; like the humble Scribe which inquired the way to heaven.

Note.

Now to our hearers. As there were wise *Virgins* and foolish *Virgins*, so there are wise hearers and foolish hearers. Some are so nice, that they had rather pine than take their food of any which is licensed by a Bishop; as if *Elias* should refuse his food because a Raven brought it to him, and not an Angel: some come unto the service to save forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, he frequents the Preachers, that his friend may think well of him: some come with their masters and mistresses for attendance: some come with a fame; they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say: some come because they be idle, to pass the time they go to a Sermon, lest they should be weary of doing nothing: some come with their fellows, one saith, let us go to the Sermon, content saith he, and he goeth for company: some hear the sound of a voice as they pass by the Church, and stop in before they be aware: another hath some occasion of business, and he appoints his friends to meet him at such a Sermon, as they do at *Pauls*. All these are accidental hearers, like children which sit in the market, and neither buy nor sell. But as many Foxes have been taken when they came to take; so they which come to spy, or wonder, or gaze, or scoff, have changed their minds before they went home, like one which finds when he doth not seek.

As ye come with divers motions, so ye hear in divers manners: one is like an *Athenian*, and he hearkneth after news: if the Preacher say any thing of our Armys beyond the Sea, or Council at home, or matters of Court, that is his lure: another is like the Pharisee, and he watcheth it any thing be said that may be wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren; let him write that in his tables too: another snacks of eloquence, and he gapes for a phrase, that when he cometh to his Ordinary, he may have one figure more to grace and worship his tale: another is male-content, and he never pricketh up his ears, till the Preacher come to gird against some whom he loveth, and when the Sermon is done, he remembereth nothing which

which was said to him, but that which was spoken against others: another cometh to gaze about the Church, he hath an evil eye, which is still looking upon that from which *Job* did avert his eye: another cometh to muse, so soon as he is set, he falleth into a brown study, sometimes his mind runs on his market, sometime on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the Sermon is done before the man thinks where he is: another cometh to hear, but so soon as the Preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corps, and the Preacher should preach at his funeral.

This is the generation of hearers: Is not the saying of Christ fulfilled now, *Hearing you hear not?* because we hear and hear not; like a covetous churl which goeth by a beggar, when he cryeth in Christs name for relief, and heareth him cry, but will not hear him, because he craveth that which he will not part with. May we not say again with Christ, *What went ye out to see,* rather than, *what went ye out to hear?* seeing ye remember that which ye see, and forget all that which ye hear. So you depart from our Sermons like a slide-thrifts purse, which will hold no money; and as you go home one saith, he doth not edifie: another saith, I cannot profit by him: another saith, he keeps not to his text: another saith, he speaks not to the heart; as if the ground should complain of the seed, which will not receive the seed. Is not this the cause why your Preachers about the City care not how they Preach, because their flocks have no care to hear? Is not this the cause why God doth not hear us, because we will not hear him? is not this the cause why ye are such Doctors in the World, and such Infants in the Church? Ye learned your trade in seven years, but you have not learned Religion in all your years. Can you give any reason for it but this? you marked when your Master taught you your trade, because you should live by it: but you marked not the Preacher when he taught you Religion, because you do not live by it.

Note.

Come now to the danger by hearing amiss, Christ saith, *Take heed how you hear:* In the fourth Chapter of *Deuteronomy*, it is said, *Take heed how you forget that which ye hear.* This *Take heed*, always goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their salvation, or to their damnation, *1 Cor. 11.* so Christ saith, that men hear the Word to their salvation or to their damnation, *The word which I have spoken shall judge you in the latter day,* *1 Cor. 2. 16.* *John 12.* It is called the savour of life because it saveth: and it is called the savour of death, because it condemneth. An evil eye engendreth lust, and an evil tongue engendreth strife, but an evil ear maketh an Heretick, and a Schismatick, and an Idolater. This careless hear-

Mm

ing

Mat. 25.

Note.
Luk. 10.

Note.

Psal. 1. 2.

ing made God take away his word from the Jews: Therefore you may hear the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leave his pearls with swine; but as he saith, *What hast thou to do to take my words in thy mouth, seeing thou hatest to be reformed?* so he will say, *What hast thou to do to take my word in thy ear, seeing thou hatest to be reformed?* If any of you go away no better than you came, you are not like hearers, but like cyphers, which supply a place, but signify nothing; so you take a room, but learn nothing, and they which are cyphers in the house of God, shall be cyphers in the kingdom of God. Therefore if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too; for then all is evil, because the ear must teach all: if the ear hearken to evil, then the heart must learn evil. Therefore an evil ear is compared to a bad porter, which lets in every one in a gay coat, though he be never so bad; and keeps out him that goes bare, though he be never so good: so an evil ear lets all that is evil enter into the heart: but all that is good it shuts the door against, lest it should set the spirit and the flesh at variance. Oh, if the adder had not stopped his ear, how long since had he been charmed! But the shortest time in Gods service, is the longest time in all the day. The beasts came to the Ark to save themselves; and men will not come to the Church to save themselves. *It is too far*, saith *Jeroboam*; but it were not too far if *Jeroboam* were not unwilling: One thing is necessary, and all un-necessaries are preferred before it. The greatest treasure in the world is most despised, the *Star* which should lead us to Christ, the *Ladder* which should mount us to heaven, the *Water* that should cleanse our Leprosie, the *Manna* that should refresh our hunger, and the *Book* that we should meditate on day and night, lyeth in our windows, no man readeth it, no man regardeth it; the love of God, and the love of knowledg, and the love of salvation is so cold, that we will not read over one book for it, for all we spend so many idle times while we live. If *Samuel* had thought that God had spoken to him, he would not have slept; but because he thought it was not God, but *Eli*, therefore he slept; so, because you remember not that it is God which speaks, therefore you mark not. But if you remember Christs saying, *He which beareth you, beareth me, and he which despiseth you, despiseth me*, you would hear the voice of the Preacher, as you would hear the voice of God. Surely (beloved) we know no other way to save you, nor your selves; if we did, how wretched were we to keep it from you, which have no other calling, but to shew you the way of salvation? If this be the way and no other, if this be shewed you and no other, and yet you will not take it, but chuse another; then are not you condemned by any other, but

but you condemn your selves. He which will not hear, is worse than *Herod*: for as bad as he was, yet it is said of him, that he heard *John*. Nay, **even those whom our Saviour Christ** in the Parable before this Text, **compareth to the barren, the stony, and the thorny ground,** were all hearers: and therefore he which will not hear, is worse than any ground. It is said of *Saul*, that though he were haunted with an evil spirit, yet when he heard *David* play upon the Harp, the evil spirit departed from him: so they which hear, have some ease of their sins, some peace of Conscience, some intermission of their fear, as *Saul* had when he heard the Harp; but they which will not hear, have no intermission of their fear, nor of their grief, nor of their sins, because the evil spirit never departeth from them: Therefore as all the beasts tremble when the Lyon roareth, so let all men hearken when GOD teacheth.

Mm 2

THE



THE Second Sermon.

Luke 8. 18.

Take heed how you hear.

IN the end hereof is proved that none should Preach without due meditation: which is a common presumption in these days, and makes the Word and Ministry despised.

Now it remaineth that I should teach you so to hear, that you may remember that which is said, and learn more by one Sermon, than you reap by ten. Christ calleth none unto him, but them which hunger and thirst: as if none were fit to hear the Word, but they which hunger after it, and bring a stomach with them. It is written of the Hart, that when he lifteth up his ears; he is quick of hearing, and heareth every noise: but when he layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are sure of remembrance, but they which are dull of hearing, are short in keeping: therefore, before I teach you how to hear, give me leave to say again as my Text saith, *Take heed how you hear*: that both our labours be not lost.

Note.

As there be two spirits, so there be two doctrines, two wisdoms, and two counsels; In 1 *Tim.* 4. 1. there is a doctrine of Devils: if you hear that doctrine, you hearken to the Devil, as *Saul* did to a Witch. In *Matt.* 15. there is a doctrine of men, which Christ called
Leaven:

Leaven: if you hearken to that, you shall err like men, because the Mark. 10. blind lead the blind. In *Gen. 3.* there is a counsel of the Serpent: if you hearken to that, you shall perish like *Eve*. In *2 Sam. 18.* there is a wisdom of *Achitophel*: if you hearken to that, you shall speed like *Absolom*. Of all these *Solomon* saith, *Hearken no more to the Prov. 16. 27. words which make thee err.* But there is another doctrine, *Acts 13. 1, 2.* which is called, *The doctrine of the Lord*, of this it is said, *Luk. 8. Whosoever hath an ear to hear, let him hear.*

Now to shew you how you should hear; when *Peter* and *John* would make the Cripple attentive, they said unto him, *Look upon us*; *Acts 3.* so many, to sharpen their attention, desire to stand before the Preacher, that they may look him in the face. By this little help *Peter* sheweth, that we had need to use many helps to make us hear well. In *Jer. 13. 15.* when the Lord speaketh, it is said; *Hear and give ear*: as though we should *hear*, and *more than hear*. This *more than hear*, is to mark, and understand, and remember, and believe, and follow that which we hear: like the Jews which said, *All which thou speakest from the Lord, we will do it*, *Exod. 24.* So, all that which we speak unto you from the Lord, you should do it: Therefore all the Commandments but the last, are Commandments of doing. And *Solomon* in *Eccles. 12. 13.* concludes his Doctrine with this, which he called the sum of all: *Fear the Lord and keep his Commandments.*

In *Exod. 3. 5.* God teacheth us how to hear, when he speaks to *Moses*, and bids him *put off his shoes*; so we should put off our lusts, *Patterns of hearing well.* and our thoughts, and our cares, and our fancies, and all our business, when God speaks: for he which thinks or doth any thing else, when he should do that which is better, though it be good which he doth, yet he doth sin in doing it. In *Rev. 10.* an Angel teacheth us how to hear, when he willed *John* to eat the book: shewing that we should hunger after the Word, and digest it into every part, as we digest meat.

In *Matt. 15.* Christ teacheth us how to hear, when he saith, *Hear and understand.* And again, in *Mark 4.* when he saith, *Take heed what you hear.* And *Isaiah* teacheth you how to hear, when he saith, *Isa. 42. 23. Hear for afterwards*: shewing that more do hear for the present, than for afterward, because they forget it again, and after a while are never the better. In *1 Cor. 6. 1.* *Paul* teacheth us how to hear; when he saith, *Receive not the Grace of God in vain*: shewing that many hear comfort, and are not comforted; many hear instruction, and are not instructed. *James* teacheth us how to hear, *Chap. 1. 22.* when he saith, *Be not hearers only, but doers*, shewing that you should *Matt. 22.* do as you hear, as you would have us do as we teach. In *Luke 10.* *Mary* teacheth us how to hear, when she leaves all to sit at Christ's feet



THE Second Sermon.

Luke 8. 18.

Take heed how you hear.

IN the end hereof is proved that none should Preach without due meditation: which is a common presumption in these days, and makes the Word and Ministry despised.

Now it remaineth that I should teach you so to hear, that you may remember that which is said, and learn more by one Sermon, than you reap by ten. Christ calleth none unto him, but them which hunger and thirst: as if none were fit to hear the Word, but they which hunger after it, and bring a stomach with them. It is written of the Hart, that when he lifteth up his ears; he is quick of hearing, and heareth every noise: but when he layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are sure of remembrance, but they which are dull of hearing, are short in keeping: therefore, before I teach you how to hear, give me leave to say again as my Text saith, *Take heed how you hear*: that both our labours be not lost.

Note.

As there be two spirits, so there be two doctrines, two wisdoms, and two counsels; In 1 *Tim.* 4. 1. there is a doctrine of Devils: if you hear that doctrine, you hearken to the Devil, as *Saul* did to a Witch. In *Matt.* 15. there is a doctrine of men, which Christ called

Leaven:

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The Art of Hearing.

feet and mark his Doctrine, shewing that we should not say like the churlish guests, we have other business: but that this is our business, as Christ answered his parents, *I must go about my fathers business.*

In *Luke 2.* the Virgin teacheth us how to hear; when she heard the sayings of *Anna*, and *Simeon*, and Christ; it is said, that *she pondered them, and laid them up in her heart*: shewing that our ears should be but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In *Acts 17.* the men of *Beræa* teach us how to hear, when they went home and searched the Scriptures, so soon as they had heard *Paul* Preach, to see whether *Moses* and the Prophets did teach the same, shewing, that the Word is our Touchstone to try the doctrines.

In *Luke 8.* all the Disciples teach us how to *bear* when they noted Christs Parable, and repeated it again unto him to know the meaning: shewing that we should not only hear, and the Preacher only preach: but if you doubt of any thing, you should inquire, and they should instruct you again.

In *Luke 3.* the Souldiers, and the Harlots, and the Publicans teach us how to hear, when they come to inquire, and ask, *Master, what shall we do?* shewing that we should come to hear something which may incourage us to this Vertue, or arme us against that Vice, that we go from hearing to doing, as *John* taught them; all these are glasses in the Scripture for the Hearer to dress himself by, before he come to the Sermon.

Beside these, other things do teach us too. As *Solomon* saith, *Go to the Pismire, and learn to labour*: so Christ in the beginning of this Chapter, sends us to the Husbandman to learn to hear. As he prepareth the ground before he soweth his Seed, lest his seed should be lost: so we should prepare our hearts before we hear, lest Gods seed be lost. In *John 10.* he sends us to the sheep: as they know the voice of their Shepheard, and will not hear a stranger; so we should know the voice of Christ from the voice of Popes, or Doctors, or Councils, or Traditions, lest we go like *Samuel*, from God to *Eli*. When you have been in the Sheep-folds, go to the Woods, and learn of the Birds; for they will listen to him which teacheth them to sing, that they may learn to sing the same note after him; so we should learn to sing the tune of the Spirit: for they which hear the Word aright, learn to speak even as the Word speaketh.

Beside these School-masters, we have other teachers too: all the titles which are given to the Word, do teach us how we should hear the Word. The Apostles call their writings, *Epistles*, *The Epistle to the Romans*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an Epistle sent from God to man, wherein he writes his mind

mind familiarly unto us, and therefore we should read it, hear it, mark it, and scan it, as we would scan a Letter which comes from some of our familiar and dear friends.

In *Mark* 14. The Gospel of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that we should hear it, and mark it, and ply it, till we be as cunning in Gods will, as we are in our fathers will. In 1 *Tim.* 6. the Word is called a *charge*; and in 2 *Tim.* 4. God is called a *Judg*; shewing that we should hear the Word of God, as we hearken to a judg, when he gives a charg, or pronounceth a sentence: for every sentence in this book is a charge to the King, or the Counsellor, or the Lawyer, or the Preacher, or one, or other; let every one hear his charge.

In *Heb.* 5. 14. the Word is called *meat*, shewing that we should desire and hunger to hear it. And as the stomach sends the strength of the meat into every member of the body: so we should send to the eye, that which is spoken to the eye; and to the ear, that which is spoken to the ear; and to the tongue, that which is spoken to the tongue; and to the hand, that which is spoken to the hand. If thou hear comfort, apply that to fear; If thou hear a promise, apply that to thy distrust. If thou hear a threatning, apply that to thy presumption, and fill up the gap still where the Devil en-treth.

In the Parable before my Text, the Word is compared to seed, the Preachers to sowers, and the Hearers to the ground; shewing that ye come hither to be watered and dressed, and manured: therefore if Gods seed be sown, and the Devils fruit come up, you are like the Jews which brought Christ vinegar, when he thirsted, for wine.

As the little birds pirk up their heads when their dam comes with A good Si-meat, and prepare their beaks to take it, striving who shall catch most mile. (now this looks to be served, and now that looks for a bit, so every mouth is open till it be filled:) so you are here like birds, and we the dam, and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strive for the bread which is cast amongst them, and think this is spoken to me, this is spoken to me, I have need of this, and I have need of this: *comfort*, go thou to my fear; *promise*, go thou to my distrust; *threatning*, go thou to my security, and the Word shall be like a perfume, which hath odour for every one.

These are good remembrancers for all Hearers, to think that the Word is an Epistle from God unto them; that it is the Will wherein their Legacies are written; that it is a charge from the Judg of Life and Death; that it is the meat whereby they live; that it is the seed, which if it grow they are fruitful, if it grow not they have no fruit:
but

Note.

but these are general matters, my desire is to teach you a compendious way of hearing, which you have not heard before ; that as the *Word* is called a *brief Word*, so you may learn it briefly : for it is not gainful unto us, as it is to Lawyers, Physicians, and Chirurgions, to keep you long in hand ; but to heal you, and dispatch you quickly, as Christ healed the Lepers.

This Age hath devised divers methods to learn many things in shorter time than they were learned of old : A man may spend seven years in learning to write, and he may meet with a Scribe which will teach him as much in a month. A Prentice may spend Nine years in learning a Trade, and some Master (if he were disposed) would teach him as much in a twelve-month. A man may fetch such a compass that he may be a whole month in going to *Barwick*, and another which knoweth the way will go it in less than a week : so to every thing there is a further way, and a nearer way, and so there is to knowledg. You do not remember the hundreth part of that which you have heard, and to morrow you will not remember the tenth note which you have heard this day. It may be that some will remember more : and why not thou as well as he ? because one useth an help of his memory, which the other useth not. If you will use his policy, you shall remember as well as he : for let him neglect his help, and the best memory here shall not carry away half which he marketh now, until it be night. When the Woman of *Samaria* heard Christ speak of a water, *of which he that drinketh shall thirst no more ; Oh (saith she) give me of that water :* so, now you hear of such a way, you would fain know it : but will you use it ? I wish that I were such a messenger, that I could compel you unto it : for truly until you use it, you shall never learn faster than you do. Now I think you have a desire to hear it, I will shew it unto you : first, in mine opinion two things out of every Sermon are especially to be noted ; that which thou didst not know before, and that which speaketh to thine own sin : for so thou shalt increase thy knowledg, and lessen thy vices.

Mat. 22.

Now if thou wouldest remember both these a year hence as fresh as now, this is the best policy that ever thou shalt learn, to put them presently in practice : that is, to send them abroad to all the parts of thy soul and members of thy body, and reform thy self seembably to them, and thou shalt never forget them, for thy practice remembreth them. But before this you must use another help, that is, record every note in thy mind, as the Preacher goeth : and after, before thou dost eat, or drink, or talk, or do any thing else, repeat all to thy self. I do know some in the University, which did never hear good Sermon, but as soon as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study :

Study : for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholar by the like practice.

The Philosophers and Orators that have written such Volumes, have left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers used this help in hearing of earthly things, and we will not use it in hearing of heavenly things. The only cause why you forget so fast as you hear, and of all the Sermons which you have heard, have scarce the substance of one in your heart, to comfort or counsel you when you have need, is because you went from Sermon to dinner, and never thought any more of the matter : as though it were enough to hear, like sieves which hold water no longer than they are in a river. Note.

What a shame is this, to remember every clause in your Lease, and every point in your fathers Will: nay, to remember an old tale so long as you live, though it be long since you heard it; and the lessons which ye hear now, will be gone within this hour, that you may ask, what hath stolen my Sermon from me? Therefore that you may not hear us in vain, as you have heard others, my exhortation to you is, to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Christs Disciples used this way when their thoughts ran upon this speech, and made them come again to him to ask the meaning; the Virgin his mother used this way when she pondered his sayings, and laid them up in her heart: the good hearers of *Beræa* used this way, when they carried *Pauls* sermon home with them, that they might examine it by the Scripture. This difference is noted between *Jacob* and his sons, when *Joseph* uttered his dream, his brethren gave no regard to it: but it is said that father *Jacob* noted the saying. Therefore this must needs be an excellent way. For if *Joseph* and *Mary*, and Christs Disciples should speak unto you as I do, and shew you a way to hear, they would shew you the same way that they used themselves. You cannot tell how much it will profit you until you practise it; do you try it one month, and if you love knowledge, I am sure you will use it while you live: but if you will not use it for all that can be said, truly you shall be like the old women which *S. Paul* speaks of, which were always learning, and never the wiser. Luk. 2.
Luk. 1.
Aët. 17.
Gen. 37. 14.
Note.
1 Tim. 3. 7.

This is our first lesson unto you, *Take heed how you hear*: I may say now, take heed how you read too. For there are books abroad like *Ismael's* scoffs, like *Rabshakeb's* railings, like the songs which were made against *David*, which may write for the title of their books, Isa. 36.
1 King. 16. 34.

books, *Fools in print*. If *Hiel* had not built *Jericho* again, these might be fit workmen for such a frame.

If you must *Take heed how you hear*, then we must take heed *how we preach*; for you hear that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the word aright*: that is in right words, in right sense, and in right method; and because none can do this without study and meditation, therefore he teacheth *Timothy* to *give attendance to doctrine*: that is, to make a study and labour of it: for as Saint *Peter* saith, that in *Pauls Epistles* there be many things hard to understand: so in *Peters Epistles*, and *Johns Epistles*, and *James Epistle*, there be many things too, which *David* before called, *The wonders of the Law*, and *Paul* calleth, *The mystery of salvation*; and *Christ* calleth, *A treasure hid in the ground*. Therefore *Solomon* confesseth, that he studied for his doctrines, *Eccles.* 12. 10. Although he was the wisest and learnedst man that ever was, yet he thought, that without study he could not do so much good. *Daniel* was a Prophet; and yet he desired respite to interpret *Nebuchadnezzars* dream. Is the Scripture lighter than a dream, that we should interpret it without meditation? It seems then that *Solomon* and *Daniel* would not count them Sermons, which come forth like untimely births, from uncircumcised lips, and unwashen hands; as though they had the spirit at commandment. Wheat is good, but they which sell the refuse thereof, are reprov'd; *Amos* 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if he should read an Homily. For if *James* would have us consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak Gods word, than to speak to God: yet there are Preachers risen lately up, which shroud every absurd Sermon under the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of devotion: but indeed to preach simply, is not to preach unlearnedly, nor confusedly; but plainly, and perspicuously, that the simplest which doth hear, may understand what is taught, as if he did hear his name.

Bad Hearers
make bad
Preachers.

Note ye Preachers.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your own simplicity which makes them think that if they go on and say something, all is one, and no fault will be found; because you are not able to judg in or out: and so because they *give no attendance to doctrine*, as *Paul* teacheth them, it is almost come to pass, that in a whole Sermon, the hearer cannot pick out one note more than he could gather himself; and many loath preaching, as the Jews abhorred the sacrifice for the slubbering Priests, which

which cared not what they offered : and the greater fort imagine that there is no more wisdom in the *Word* of God, than their teachers shew out of it. What a shame is this, that the Preachers should make preaching be despised ? In *Jer.* 48. there is a curse upon them which do the business of the Lord negligently : if this curse do not touch them which do the chiefest business of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher first see how his notes do move himself ; and then he shall have comfort to deliver them to others, like an experienced medicine, which himself hath proved.

Thus much of preaching : now to you which hear. Think that you are gathering Manna, and that it is God which speaks unto you, and that you shall give account for every lesson which you *hear* : and therefore record like *Mary* when you are gone, and the seed which we sow, shall grow faster than the seed which you sow.

Nn 2

THE

THE Heavenly Thrift.

Luke 8. 18.

Whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken, even that which it seemeth that he hath.

THE next words before are, *Take heed how you hear*, the reason follows: to make us take heed how we hear, he saith, *Whosoever hath, &c.* This sentence hath two hands (as it were) one giveth, and the other taketh: therefore one calleth it a comfortable saying, and a dreadful saying: for it blesteth some and curseth other; like *Moses* which saved the Israelites, and slew the Egyptians. *Whosoever hath, to him shall be given*: there goeth the blessing: *Whosoever hath not, from him shall be taken*: there runneth the curse. Thus looking back to the words before, viz. *Take heed how you hear*: this Doctrine cometh unto us, That he which taketh heed how he heareth, sprouteth and flourisheth like a twig which hath life in it; till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a stock which is dead, until he hath not only lost the gifts which he had, but till the Spirit do leave him too, and he seem as naked to men, as *Adam* did to God. The like sentence is in *Matt. 21.* where it is said, *The kingdom of heaven shall be taken from you, and shall be given to a Nation which will bring forth the fruits thereof*: there is a taking from them which bring no fruits, and a giving to them which bring fruits. The like is in *Rev. 21.* where it is said, *Let him that is just, be just still, and let him that is filthy, be filthy still*: whereby it is meant, that the just shall be more just, and the filthy shall be more filthy. The like is in *John 15. 2.* where it is said, *Every branch which bringeth no fruit, he taketh away:*
but

but every branch which bringeth forth fruit, he purgeth, that it may bring forth more fruit. The like is in *Matt. 25.* where this sentence is repeated again, after the parable of the Talents: as to one servant were committed five Talents, and to another two, and to another one, to increase and multiply; and he which used his Talent, doubled it; and he which hid his Talent, lost it: even so to every man God hath given some gift of judgment, of tongues, or interpretation, or counsel to imploy and do good; and he which useth that gift which God hath given him to the profit of others, and Gods glory, shall receive more gifts of God, as the servant which used two Talents, received two more: but he which useth it not, but abuseth it, as many do, that gift which he hath shall be taken from him, as the odd Talent was from the servant which had but one: shewing, that one gift is too much for the wicked, and therefore it shall not stay with him. One would think it should be said, Whosoever hath not, to him shall be given; and whosoever hath, from him shall be taken: for God biddeth us give to them which want. But this is contrary: for he taketh from them which want, and giveth to them which have. It is said, that our thoughts are not like Gods thoughts: and so our gifts are not like Gods gifts; for he giveth spiritual things, and we give temporal things. Temporal things are to be given to them which have not, but spiritual things to them which have. Therefore Christ calleth none to receive his word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of Heaven. When it is said, *It shall be given:* God sheweth himself rich and bountiful, because he giveth to them which have; that is, he giveth after he hath given: for *What hath any that he hath not received?* Therefore none can say as *Esau* said to *Isaac*, *Hast thou but one blessing my Father?* For he blesteth, when he hath blessed, as a spring runneth when it hath run. First, Mark the growth of Gods gifts in them which use them, how he watereth his seed like a Gardiner, until it spring in the earth; and after, he watereth it again, until it spring above the earth; and after he watereth it again, until it bring forth fruit upon the earth: therefore God is called, *The Lord of the harvest*; because the seed, and the blade, and the ear, and the corn, and all do come from him. After, you shall see the want and the Eclipse of their gifts which use them not, how their learning, and knowledg, and judgment doth betray them, as strength went from *Sampson* when he had lost his hair: till at last they may say like *Zedekiah*, *When did the Spirit depart from me?* When did love depart from me? When did knowledg depart from me? When did my zeal depart from me? Mat. 9. 18. 1 King. 22.

The first part of this sentence is like the gratulation to him which used his talent, in *Matt. 25.* *Good and faithful servant, I will make thee Lord over much.* The

The Heavenly Thrift.

The second part is the Objurgation to him which hid his Talent, *Naughty and slothful servant, take his talent from him.* So God be-
ginneth here to separate between the sheep and the goats. *Jacob* shall not be cursed, because *Eſau* is cursed: neither shall *Eſau* be blessed, because *Jacob* is blessed; but the Lord knoweth who are his, and who are not: and therefore he saith, *Whoſoever bath*; and *Whoſoever bath not*: as though he knew them all, whoſoever they be.

This Scripture was performed before it was written. For when *Adam* served God, God served him; he consulted for a Mansion for him; he consulted for meat for him; he consulted for a companion for him: until *Adam* rebelled against God, we read of nothing that God did, but his works for *Adam* six days together; as though he had been hired to labour for him. But when he left his innocency, then God began to take again that which he had given him: he lost his wisdom, he lost his quietness, he lost his liberty, he lost his glory, he lost his dwelling, like the man which fell among thieves. Thus while *Adam* had righteousness, it might be said of him: *Whoſoever bath, to him shall be given.* And when he had not righteousness, it might be said of him too: *from him which bath not shall be taken.* God is called a *Father*, because he is like a Father, which taketh a pleasure to see his son thrive, and grieveth to see him an unthrift. First, he giveth us a stock, to prove our husbandry; and then if we thrive with that, he doth add more unto it, now a little, and then a little, until at last the inheritance come too. As they which try a vessel, first put water into it, to see whether it will hold water, then they commit wine into it: so, first, God giveth us one grace, if we use that well, then he giveth another, and another, and another; according to that, *He which is found faithful in a little, shall be made Lord over much*; *My Father* (saith Christ) *is an Husbandman*, Joh. 15. shewing that as we dress the ground, that it may bring forth fruit: so God dresseth us, that we may bring forth fruit. All cometh not at once: but as the body groweth, so the Spirit groweth: first, good thoughts, and then good speeches, and then good works: as the blade followeth the seed, and the ear the blade, and the corn the ear. Look how in our first generation one thing comes after another; so it is in our second generation: As the child springeth in the mothers womb, from a gelly unto milk, and from milk to blood, and from blood to flesh; and she knoweth not how it groweth, till it come forth: so the spirit groweth in us; and we see not how it groweth, but that it is grown. Faith calleth to love, and love calleth to obedience; and obedience calleth to constancy, and one grace is the foundation of another. Therefore *Paul* saith, *Whom he predestinated, them he called; whom he called, them he justified; and whom he justified,*
them

them be glorified: Thus as the rich easily grow richer: so the good easily grow better: he which hath power to ask, hath power to receive: for it is said, *Ask and ye shall receive*: he which hath power to seek, hath power to find; for it is said, *Seek and you shall find*: he which hath power to knock, hath power to enter; for it is said, *Knock, and it shall be opened unto you*. As Gods riches are infinite, so he is never weary of giving; when a man serveth God, at last it cometh to this, that God delighteth (as it were) to do him good; as it is said, *Jer. 32, and Mich. 7. I will delight to do them good.*

Now when it cometh to this pass, that God hath a delight to do a man good; then *ask what thou wilt* (saith *Solomon* to his mother) *1 King. 2. 20.* and *I will not say thee nay*: so ask what thou wilt, and God will not say thee nay. He which hath the Son, may have the Father; he which hath the *Wedding garment*, may have the wedding feast; he which hath the spirit of *Elisha*, may have the spirit of *Elijah*; he which cometh unto Christ, may make Christ come unto him: as when the Son came toward the Father, the Father met him in the way; shewing that God is as ready to give, as we to ask. When *David* did well, *Nathan* said unto him, *The Lord hath given thee this, and this, and this: and if that had not been enough, he would have given thee such and such things*: shewing us, that the cause why we have not such and such things, is, for that we are not thankful for these and these things. When the Eunuch believed, he said, *What letteth me to be baptized?* So when thou believest, thou mayst say, *Acts 8.* What letteth me to be loved? what letteth me to be blessed? what letteth me to be saved? and as *Philip* said, *Nothing*: so Christ saith *Nothing*, but *be it unto thee as thou believest*. From that day, righteousness standeth over their heads, as the Sun did over *Joshua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said; *Jacob have I blessed*: he addeth, *and he shall be blessed*: as if he should say, He beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sun, until it come to the height.

When God began to bless, he saith as he said to *Abraham*, *What shall I hide from him? what shall I keep from him?* As though one of his gifts did bind him to give another: therefore his mercies are called *everlasting mercies*, because when they begin, they have no end. So soon as he had moved *Solomon* to pray for Wisdom, he gave him Wisdom; So soon as he had moved *Abraham* to go from his Country, he began to guide him: So soon as he had moved *Gideon* to fight, he began to strengthen him. Gods mercies are resembled to rain, first it rains small drops, and after fall great drops, and the small are signs of

Note.

of the great. First, you see *Elisba* with a single spirit, and after you see him with a double spirit; First, you see *Paul* sitting at *Gamaliel's* feet, and afterward you see him preaching in *Moses* chair: First you see *Timothy* a student, and after you see him an Evangelist; First you see *Cornelius* praying, and after you see *Peter* instructing; First you see *David* repenting, and after you see *Nathan* comforting; First you see the Disciples worshipping, after you see the Holy Ghost descending; First you see the Wisemen seeking Christ, and after you see them together with Christ; First you see the Son coming toward the Father, and after you see the Father coming toward the Son; First you see the Eunuch reading, and after you see him understanding, and after you see him believing, and after you see him baptized. Most notable is the example of *Nathaniel*, so soon as he believed, Christ remembred this promise and said, *Believest thou for this, thou shalt see greater things than these?* So he gave more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, believest thou this Sermon, thou shalt hear other Sermons than this? Repentest thou for this example, thou shalt see other examples than this? Lovest thou for one benefit, thou shalt receive more benefits than one? Honourest thou God for his gifts upon others, thou shalt feel his gifts upon thy self? for, *He which keepeth Israel doth not sleep, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisdom, and who prayeth for faith, and who intreateth for patience, that he may give abundantly to him which desires fervently.

If he see one pray like *Cornelius*, he sendeth another to strengthen him like *Peter*: If he see one study like the Eunuch, he sendeth another to instruct him like *Philip*: If he see one mourn like *David*, he sendeth another to comfort him like *Nathan*: If he see one willing like *Isaiah*, he sendeth another to inable him like the Seraphin; If he see one that thinketh well, he teacheth him to speak well; If he see one that speaketh well, he teacheth him to do well; If he see one do well, he teacheth him to continue well; If he see one meek like *Moses*, he maketh him wise like *Solomon*; If he see one wise like *Solomon*, he maketh him righteous like *Abraham*; If he see one righteous like *Abraham*, he maketh him patient like *Job*; If he see one patient like *Job*, he maketh him penitent like *Peter*; If he see one love one vertue, he maketh him love another vertue; If he see one hate one vice, he maketh him hate another vice; If he see one like one Sermon, he maketh him like another Sermon; when he hath him in his School, and he cometh once to to this, to say like *Samuel*, *Speak Lord, for thy servant beareth*, then he taketh him up to the mount like *Moses*, and openeth his heart unto him, teaching him a way to make use of all that he seeth, and of all that he heareth, and of all that he readeth, and

and of all that he feeleth. Thus when God hath strained and fined him, he is apt to every good work, and takes all occasions to do them. If he but see one pray, his heart burneth to pray too: If he see one reading, he hath a mind to read too; If he see one meditating, he hath a zeal to meditate too; If he see one sorrowing, he hath a desire to sorrow too; Like the Disciples, which when they heard *Peter* say, We go a fishing, they said, we will go a fishing too. After this, every benefit maketh him thankful, every instruction maketh him fearful, and he is never well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when he is speaking to Christ; for when God meeteth with his children, like a Nurse, he emptieth himself of his milk, according to this Text which we now handle, *To him which hath shall be given.*

Thus when you use those gifts well which you have, the Lord will come unto you, and say that your heart may hear him, *Good servant and faithful, I will make thee Lord over much*: thy seed shall become a tree, thy spirit shall be doubled. First, Thou shalt have a love to hear, read and meditate; after thou shalt have a little knowledg to judg and speak of Gods Word, of the Spirit, and of Doctrines; then thou shalt ascend to Faith, which will bring thee unto peace of conscience; then thou shalt meet with good books, and God will send thee Teachers to instruct thee, and encourage thee, like the Angels which came to Christ when he hungred. Thus a Traveller passeth from Town unto Town, until he come to his Inn; so a Christian passeth from vertue to vertue, until he come to Heaven, which is the journey that every man must endeavour to go till death.

It followeth, *And whosoever hath not, from him shall be taken, even that which it seemeth that he hath.*

As the Lord saith to his faithful servant, *Thou shalt be Ruler over much*: So he saith of his slothful servant, *Take his Talent from him.* Here is one like *Jacob* whom God loveth, *to him (he saith) shall be given*; Here is another like *Esau* whom God hateth, *from him (he saith) shall be taken*: So one may say like *Job*, *The Lord hath given*; and the other may say like *Job*, *The Lord hath taken*. But from whom doth he take? *From him which hath not.* And to whom doth he give? *To him which hath.* In this God seemeth not to deal his gifts charitably; for he should give to them which want. *Joseph* marvelled to see *Jacob* lay his left hand upon *Manasseh*, and his right hand upon *Ephraim*, as though the younger should be more blessed than the elder. *Isai* marvelled to see *Samuel* chuse the least of his sons before the tallest, as though the unfittest were the fittest; So it is marvel that he which commandeth us to give unto them which want, should take from them which want, and give to them which have.

Isaac would not have blessed *Jacob* but *Esau*, but God would have him bless *Jacob* and not *Esau*, *Joseph* would that *Manasseh* should have more than *Ephraim*, but God would that *Ephraim* should have more than *Manasseh*. As God loveth not as man loveth, so he giveth not as man giveth. Why should *Abraham* have three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* go up the mount, as well as *James*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* go to *Canaan*, as well as *Caleb*?

Gen. 49. 4.

According to our love is Gods love, and according to our hatred is Gods hatred. *Reuben* should have had as good a blessing as *Judah*, but when *Jacob* blessed him (*Gen.* 35. 22.) he remembered his sin with *Bilhah*, and therefore curbed his blessing: for when he blessed him, he said, *Thou shalt not be excellent*: as if he should say, *Reuben*, thou shalt have something, but thou shalt not have so much as thou shouldest have had, because of thy uncleanness with *Bilhah*. So *Moses* should have gone to *Canaan* as well as *Caleb*: but God remembered his murmuring at the waters of bitterness; and when he desired to go unto it, God would not hear him, but let him see it from an hill, and so he dyed. So the third servant should have received as many Talents as his fellows: but the Lord remembered how he hid the Talent which he had, and therefore would give him no more, lest he should hide them too: so we should have more understanding, more judgement, and more knowledg, but God seeth what we do with this, and therefore stayeth his hand lest we should abuse any more. This is *S. Johns* meaning when he saith, *God giveth grace for grace*: that is, where he finds one grace there he giveth another. This is *S. Pauls* meaning *Rom.* 1. where he saith, *The righteousness of God is revealed from faith to faith*: signifying that they which have faith shall have more faith. Therefore this is the fearfullest sign, that we have no faith, nor grace, if God do not increase our faith, and his graces in us: for to him which hath shall be given. Therefore if we had faith, we should have love; if we had love, we should have knowledg; if we had knowledg, we should have zeal; if we had zeal, we should have holiness: As he which hath broken one Commandment, is made guilty of all; so he which hath one vertue, is made partaker of all. It is said so long as *Jehoiadab* lived, *Joash* prospered and did well, because *Jehoiadab* instructed and guided him: but when *Jehoiadab* dyed, *Joash* goodness dyed with him, and he was never like himself after, but turned like his fathers: So there is a seed in the heart, which while it liveth and is fostred, we sprout and prosper as *Joash* did: but when that seed dyeth for want of cherishing, then we begin to droop and fade, and decay again as *Joash* did. If one vertue be offended, she lureth all her fellows from us, as many of *Ishbosheths* friends shrunk with *Abner*.

John 1. 16.

2 Chro. 24.

David

David setteth forth the godly man, like a tree planted by the waters side, which sprouteth and groweth, and bringeth forth fruit; Streight psal. 1. 3. upon this, he saith, It is not so with the wicked, when he spake of growing, and flourishing, and fructifying, he saith, It is not so with the wicked. That is, it is contrary with the wicked, therefore their gifts are not like the tree planted by the waters side, but like the chaff which the wind bloweth away. Nay, saith David, themselves are like chaff which psal. 1. 5. the wind bloweth away. If they be chaff, then their fruit is chaff. The Gluttons table was for the ungodly, but the Lords table was for the Luke 16. holy, therefore he which had not the wedding Garment, had not the wedding feast. For if the Lord would cast pearls unto swine, why Matt. 22. doth he forbid us to do so? Therefore it is not said, Be it unto thee as thou desirest, lest all should look to receive; but, Be it unto thee as thou believest, that all might care to believe. It is not said to them that seek not, Ye shall find, but Seek, and you shall find. How should they enter which have not a hand to knock at the door? How should they receive, which have no tongue to ask the giver? How should they have wisdom, which have not the fear of the Lord which is the Prov. 1. beginning of wisdom? Thus as James saith, Shew me thy faith and I will shew thee my faith? So God saith, shew me thy love, and I will shew thee my love; as Christ was known at Emaus by breaking of bread, so you may know him here by dealing his gift. It is said when Joseph feasted his brethren, Benjamins mess had five times more than Gen. 43. any of his brethren, because Joseph loved him more than the rest: So the mercy and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as John did on Christs breast, then may you say, This is a beloved Disciple; for as Lydia perswaded Paul and Silas to come to her house, saying, If you judge me to be faithful come to my house: so you may judge them to be Acts 16. 13. faithful to whose house the Lord cometh. If you ask Solomon to whom the Lord giveth wisdom and knowleg, he answereth, To a man which is good in his sight, shewing that those men are gracious in Eccles. 2. 26. Gods sight, as Joseph was in Pharaohs. Contrariwise, if you see God flying from a man as David fled from Saul, that is, withdrawing his Spirit, as the master did his Talent, then you may say, this is not a faithful servant to his Master; for if he had used his Talent well, the Lord would increase it as he promised; but because he doth abuse it, therefore the Lord doth with-draw it again, as he threatened.

To some God giveth, and never recalleth again; to some he giveth, and after taketh it from them: As some Angels went up the ladder, and some went down; so some mens gifts increase, and some decrease. In *Eph. 4.* you have God giving: In *Mat. 21.* you have him taking. In *Gen. 1.* you have God blessing; In *Gen. 4.* you

Acts. 16.

have God cursing. In *Act. 26.* you have God opening eyes; In *Esay* you have God shutting eyes. In *Dan. 2.* you have God making wise. In *Isa. 44.* you have God making fools. In *John 15.* you have God dressing trees. In *Mat. 3.* you have God hewing down trees. When one Sea floweth, another ebbeth. When one star riseth, another setteth. When Light is in *Goshen*, darkness is in *Egypt*; When *Mordecai* groweth into favour, *Haman* groweth out of favour: When *Benjamin* beginneth, *Rachel* endeth. Thus we are rising or setting, getting or spending, winning or losing, growing or fading, until we arrive at Heaven or Hell. As *Elisha* his spirit was doubled, so *Saul's* spirit departed. As the *Gentiles* become believers so the *Jews* become Infidels. As *Saul* becometh an Apostle, so *Judas* becometh an Apostate. As *John* groweth in the spirit, so *Joash* decayeth in the spirit. As *Zacheus* turneth from the world, so *Demas* turneth to the world. As *Lydia's* heart is opened, so *Pharaoh's* heart is hardened, even as the thorns burn while the Vines fructifie. When *Ishbosheth* was asleep upon his bed, *Baanab* and *Rechab* came and took away his life; So while men sleep and do no good, God cometh and taketh away their gifts. It was never said *Sampson* hath lost his strength until he hearkned unto *Dalilah*. It was never said, *Saul* hath lost his spirit, until he hearkned not to *Samuel*. It was never said, *Take his Talent from him*, until he hid it in the ground. One sin openeth the door for many vertues to go out. While *Jacob* stayed with *Laban*, *Laban's* cattel increased, because God blessed him for *Jacob's* sake, but when *Jacob* went from him, many of *Laban's* sheep went with him, and he grew poor again; So while the love of righteousness is with thee, to husband thy knowledg and wisdom like *Jacob*, thou shalt thrive in graces, and one day shall teach another; but when that steward departeth from thee, then look that thy wisdom and knowledg, and judgment should decrease, as fast as the widows oyl increased; the world will win the flesh, and the flesh will win the spirit, and one sin will cry to another, as the *Moabites* did at the River, *Now Moab to the spoyle*, now sins to your spoyle; then thy knowledg shall flye as though it were afraid to be taken captive of ignorance, thy love shall not abide thy hatred, thy humility shall not abide thy pride, thy temperance shall not abide thy concupiscence. As thou seest the leaves fall from the trees in a boisterous wind, so thy graces shall drop away one after another, as though thou wert in a consumption. As the Ark would not stay with the *Philistines*, so the grace of God will not stay with sinners, but flieth from them like Persecutors. *David* was not so ready to flye from *Saul*, but the Spirit was as ready to flye from him too. This must come upon all which sin like *Sampson*, their strength must depart from them, until they learn like *Nebuchadnezzar* from whence it came.

came. This sentence is such a meditation, that he which would preach it to the quick, had need to have an eye in all mens hearts, to see how one vertue dieth after another, until the soul dye Dan. 4. too.

As there is a fall of leaves, and an eclipse of the Sun, and a consumption of the body; so there is a fall of gifts, and an eclipse of knowledg, and a consumption of the spirit. It is strange to see how wisdom, and knowledg, and judgment do shun the wicked, as though they were afraid to be defiled. As *Barak* would not go unless *Deborah* would go with him; so knowledg will not stay, unless vertue will stay with her: To this *Jeremiah* pointed when he mock- Jer. 18. 18.
ed the *Jews*, for saying *Knowledg shall not depart from the Priest, nor counsel from the wise, nor the word from the Prophet*: To this *Isaiah* pointed when he saith, *The wisdom of the wise men shall perish, and the* Isa. 26. 14.
understanding of the prudent shall be hid; as if he should say, one day Christ will tell you, that *Whosoever hath not, from him, &c.* And when you hear that saying, then remember these examples how he hath fulfilled it before. After come the Apostles, and they shew some *hardened*, some *bewitched*, some *blinded*. *Paul* tells how *Demas* fell away, and *John* sheweth how *many* fell away. Thus the Prophets and Apostles on either side, and Christ in the midst, hold up this threatening as if it were a pit, which all are falling into. The soul of man is called the *Temple of the holy Ghost*. As God pulled down his *Temple* when it became a *den of thieves*; so he forsaketh the *Temple of the soul*, and taketh his graces from her (as from a divorced spouse) when it lusteth after other loves. With any Talent he giveth this charge, *Use and increase it until I come*: being left, at last he cometh again to see what we have done. The seed was sown, this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at last the curse goeth forth, *Never fruit grow upon thee more*. Then as the fig-tree began to wither; so his gifts begin to pair, as if a worm were still gnawing at them; his knowledg loseth his relish like the *Jews Manna*; his judgment rusts like a sword which is not used; his zeal trembleth as though it were in a pallsie; his faith withereth as though it were blasted; and the image of death is upon all his Religion. After this he thinketh like *Sampson* to pray as he did, and speak as he did, and hath no power, but wondereth like *Zedekiah* how the spirit is gone from him. Now when the good spirit is gone, then cometh the spirit of blindness, and the spirit of error, and the spirit of fear, and all to seduce the spirit of man. After this, by little and little, first he falls into error, then he comes unto heresie, at last he plungeth into despair; after this if he enquire, God will not suffer him to learn; if he read, God will not suffer him to understand; if he hear, God will not suffer him to remember; if he

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he pray, God seemeth unto him like *Baal*, which could not hear; at last he beholdeth his wretchedness, as *Adam* looked upon his nakedness, and mourneth for his gifts, as *Rachel* wept for her children, *because they were not*. All this cometh to pass, that the Scripture might be fulfilled, *Whoever bath not, from him shall be taken that which he seemeth to have*. As the ship sinketh upon the sea while the Merchant sporteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in: So while we are secure, and the heart spendeth, and the ear bringeth not in, by little and little the stock decayeth, and more become bankrupts in Religion, than in all trades beside. When a man sinneth, he thinketh with himself, I will do this no more: after, another sin promiseth as much profit as that, and he saith again, I will do this no more: presently another sin promiseth as much profit as that, and he saith again, I will do this, and no more. There goeth strength, and there cometh a wound: so the soul bleedeth to death, and knoweth not her sickness till she be at the last gasp. Even as a man undresseth himself to bed: first, He casteth off his cloak, then his coat, and then his doublet; So when God riseth our hearts, he pulleth away one feather after another: first, he wounds his faith, after he strikes his love, then he blindeth his knowledg; then he shall have no delight to hear the Word: after, he shall grow to hate the Preachers of the Word: at last, he shall even hate the Word it self. This is the bleeding of the soul, or the spiritual consumption, when graces drop away, as the hairs fall from an hoary head before death. Let *Achitophel* be a spectacle for all to fear, he was counted a wise man, and a deep Counsellor: yet because it was the wisdom of the flesh, the story saith, that God turned his wisdom into folly; and that he might seem foolish (as he was indeed) God made him to hang himself, whereby his folly was more notorious than his wisdom. But most notable is the example of persecuting *Saul*; when he began to fall, he ran headlong: First, he fell in hatred of *David*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at last he sought for help at Witches, which he had condemned before. This is the property of sin, to spur a man forward, until he commit that which he condemneth himself, that he may be tormented of his own conscience. Now if I might apply this Scripture, as Christ saith, Are there no more sinners but they, upon whom the Tower of *Shilo* fell? so I may say, Is the talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which should lose the Spirit; *Sampson* was but a type of many which should lose their strength: *Demas* was but a type of many which should embrace the World. As *David* cryeth, *How are the mighty overthrown!* so we may mourn and say, How are the zealous cool-

cooled, how are the diligent tired? They which should season others, are become like the white of an egg, which hath no taste: once they seemed to have fruit, but now they are not hanged with leaves. As God cryed unto *Adam*, *Adam*, *where art thou?* so they may cry, Zeal, where art thou? Learning, where art thou? Conscience, where art thou? Love, where art thou? they which shined like the Sun when they rose, seem now to be eclipsed of their light. The World hath won the flesh, the flesh hath won the spirit, and *Jordan is turned back*: As God took heat from the fire when it would burn his children, so he taketh knowledg from the learned, when they turn it to evil. Now, when they see such ruines of their gifts, with what heart can they think, I am the tree whom Christ accurseth, or I am the servant of whom it is said, *Take his talent from him?* Therefore I say to you, as Christ said, *Remember Lots wife*: as her body was turned into salt, so your Wisdom may turn into folly, your knowledg may turn into ignorance, your understanding may turn into blindness, your zeal may turn into coldness: therefore let all which have a Talent, take heed how they use it. Three things I note in these words, and then I end. First, Christ saith not, It shall be taken from them which have, but from them which *seem to have*. Lest they which stand, should fear to fall, *Paul* saith not, Let him which standeth, take heed lest he fall; but, *let him which thinketh he standeth*: so, lest they which have the Spirit should fear, Christ saith, *It shall be taken from them which seem to have*. Mark how warily the Scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall, but they which *seem to stand*; that none shall lose the Spirit, but they which *seem to have it*. For if Christ would take from them which have, as he giveth to them which have, he would not say, they which *seem to have at his taking*, no more than he said at his giving. So we have a comfort in this terrour, like the honey which *Sampson* found in the Lyons jaws: for if God will take from none but them which *seem to have*, then we need not fear, unless we be Hypocrites: for the threatning is made to none but them which *seem*. Secondly, this speech doth shew, that many have that shew of holiness which *Paul* speaketh of, wherewith they would deceive God, and deceive themselves: you have *Pilate* washing his hands in hypocrisy, as well as you have *David* washing his hands in innocency: you have the *Sichemites* with their Circumcision, as well as the *Israelites* with their Circumcision: you have the Sadducees with their Doctrine, as well as the Apostles with their Doctrine: you have the Pharisee with his Prayer, as well as the Publican with his Prayer: you have the Pythonist with her confession, as well as *Peter* with his confession: you have the Exorcists with their Jesus, as well as *Paul* with his Jesus: Acts. 8.
you

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you have Satan with his Scripture, as well as Christ with his Scripture: you have *Judas* with his kiss, as well as *Jonathan* with his kiss: you have *Cain* with his sacrifice, as well as *Abel* with his sacrifice: you have *Esau* with his tears, as well as *Mary* with her tears: you have *Achitophel* with his wisdom, as well as *Solomon* with his wisdom: you have *Zedekiah*, with his spirit, as well as *Elijah* with his Spirit: you have *Jezabel* with her fasts, as well as *Anna* with her fasts: you have the Harlot with her vows, as well as *Jacob* with his vow. Of all these the Scripture is fulfilled, *That which they seemed to have, was taken from them.*

This is the first note, The very shew of godliness shall be taken from them which have not goodness it self: lest men should content themselves with shews and shadows, Christ saith, *That which he seems to have shall be taken from him*: as if he should say, Take away his Talent, and his napkin too, that he may not seem to have a Talent, as *Moses* saith, *I will not leave a hoof behind.* Thou shalt not seem just, nor wise, nor honest, but I will make thee as naked to men, as *Adam* was to me. Even as the Fig-tree, because it had no fruit, was spoyled of his leaves, which shewed like fruit: so they which have made shipwrack of honesty, shall make shipwrack of credit too. Their name shall go with a brand upon it, like *Cain* the murtherer, *Achan* the thief, *Absalom* the rebel, *Miguel* the forcerer. *Judas* had for his title, *Judas which betrayed the Lord*, Act. 1. *Jeroboam* had for his title, *Jeroboam which made Israel to sin.* *Demas* had for his title, *Demas which imbraced the World.* Mark how sin doth persecute and vex the sinner. Indeed, *Demas* had imbraced the World, but he would not have the World to know it; but see first how God makes *Paul* to know it, and after, he makes him to proclaim it, that now *Demas* is not only an hypocrite, but known to be an hypocrite, like a rogue which is burned in the ear. When *Jeroboams* wife came to the Prophet to enquire of her son, she disguised her self, because she would not be known: yet the Prophet knew her; for so soon as she knockt at the door, he called, *Come in, Jeroboams wife*: so though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not be known; yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead, and he shall marvel how men know that, which he scarce thought had been known to God.

Thus

Thus he which hath made the day, can bring forth thy righteousness like the light: he which hath made the night, can bring forth thy wickedness like the dark. Therefore *Solomon* saith, *The candle of the wicked shall be put out*: that is, the least light that he hath shall be quenched, *Prov. 15.*

Thus you see how God will increase your gifts, if you use them; and how God will decrease them, if you use them not. Now let us pray that he will teach us this use, that we may receive his blessing.

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THE MAGISTRATES SCRIPTURE.

Pfal. 82. 6, 7.

I have said, Ye are Gods, and ye are all the children of the most high.

But ye shall die as a man, and ye Princes shall die like others.

I May call this text, *The Magistrates Scripture*; Considering the state of Kings and Governours, how much good they might do, and how little they perform, GOD becomes a remembrancer unto them. And first, shews what a high calling Princes and Rulers have, and then, lest they should be proud of it, and make their magistracy a chair of ease, he turns upon them again, as though he had another message unto them, and tells them, that though they be above others, yet they shall dye like others; and though they judg here, yet they shall be judged hereafter, and give account of their Stewardship, how they have governed, and strait-way, their subjects, how they have obeyed. A good *Memorandum* for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

I have said ye are gods, &c. How can he call them gods, which
calls

calls himself the only God? and saith, *There are no more gods but he*, Esa. 44. 5. &c. 45. 21. *I have made thee Pharaohs god*, saith God to Moses, Exod. 7. 1. because he had given him power to speak unto Pharaoh in his name, and to execute his judgments upon him: so he calleth Magistrates gods, because he hath given them power to speak to the people in his name, and to execute his judgments upon them. Out of this name, Rulers may learn how to govern, and Subjects how to obey. As the inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: so they which rule under God, for God, must rule by the Prescript of God, and do nothing ^{1 Sam. 3.} but as their Conscience tells them that God would do himself. Therefore they which use their power against God, which bear the person of God and execute the will of the Devil; which make Laws against Gods Law, and be enemies to his servants, are worse than *Balaam*, which would not curse whom God blessed: and so much as ^{Num. 22. 18.} in them lieth, make God a Lye, because they cannot so well be called gods, as Devils: such gods go to Hell.

I have said ye are gods, &c. First, this name informs us what kind of Rulers and Magistrates we should chuse: those which excel all other men like gods among men. For a King should be a man after Gods own heart, like *David*, as appeareth in the first Book of *Samuel*, the thirteenth Chapter, and fourteenth verse. As all those whom God set over his people in his mercy, and not in his anger, had some note of excellency above the rest, which God chose them by, as it were the Magistrates mark: *the mildest man*, Num. 12. 3. or *the wisest man*, 1 Reg. 4. 31. or *the justest man*, Heb 7. 2. as though all these had met in one, the inquisition should have stayed there, and all give place to him; but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the justest: as though God found some defect in his own election. For when he chose one mild, another wise, and another just, he shewed that he would have one which is mild, and wise, and just like himself; that is (as I may say) a man made even in print.

As *Paul* biddeth to chuse widows, which were widows indeed, 1 Tim. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seem to be sent of God for that purpose, as *Pharaoh* chose *Joseph*, because he was the first in all the land, Gen. 41. 38. *Elisha* thought that the single spirit was not enough, but required ^{Isa. 30. 33.} that the spirit of *Elijah* might be doulted upon him, because he was a Prophet which should teach others: so we should pick out them which have a double spirit to be Magistrates, because they must govern others; as God picked forth *Joshua* in *Moses* room; he might have chosen many out of all *Israel*, which had the spirit of wisdom;

- Deut. 24. 9. but he chose *Joshua*, of whom he saith, that he was full of the spirit of wisdom, Deut. 24. 9. shewing, that if one be better than another, he should be chosen before the rest, because the best have said, *Send another*, Exod. 4. 14. as though none were fit: but for want of Angels we are faine to make magistrates of men. Therefore as *Samuel* went over all the Sons of *Israhel*, to anoint a successor to *Saul*, and put back one after another which thought themselves fit, yet there was but one amongst them which pleased God; and the Prophet could scarce discern him: so necessary it is, that this choice be committed to none but to the godly, because he which would have chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes to find out the man whom God had chosen, as *Jethro* taught *Moses* to cut out of all the people those which had best courage, and feared God, and dealt truly, and hated covetousness. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisees sate in *Moses* chair: but as it is said of *Judas*, Let another take his place: so let better take their place, for they which are called Gods, must be like God. If all should be holy as he is holy; how much more should they be pure as he is pure, wise as he is wise, just as he is just, which bear his name, which supply his person, and guide the world unto good or evil; If the race should be to the swift, and the battel to the strong; then as *Saul* did exceed all the men of *Israel* from the shoulders upward, so he which commands others, should exceed others in gifts of grace, that they may know him from the rest, and say, This is he, for he exceeds the rest in vertue as *Saul* did in stature, like the King of Bees, which is the fairest of all the hive. Therefore if *Pharaoh* would let none but *Joseph* govern Egypt, *Pharaoh* shall rise up against those Kings, which care not whom they place over their people, imitating *Rehoboam*, which made them his companions, whom he should have expelled from his Court, 1 King. 12. 8.
- Secondly, This extolleth the calling of Magistrates. As *Jacob* honoured *Josephs* children, when he said, they should be called after his name; so God honoureth the Magistrates when he gives them his own name, calling them Gods, as though there were a kind of God-head in them. These things pertain to the wise, and they themselves do not always see it; yet he which hath a spiritual eye, and carries the pattern of God in his heart, may see another likeness of God in Magistrates, than in common persons. As the builders of the Temple had a special wisdom and spirit, which God gave them for that work which they were chosen to: So when *Samuel* had anointed *David*, he saith, That the Spirit of the Lord came upon *David* from that day forward, as though he had another spirit after, than he had before. There is a difference between Kings and inferiour Magistrates

Magistrates: For the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Laws for God, to reward for God, to punish for God, to speak for God, to fight for God, to reform for God, and therefore their battels are called *The Lords battels* and their judgments, *The Lords judgments*, and their throne, *the Lords Throne*, and the Kings themselves *his Kings*, to shew that they are all for God, like his hands: by some he teacheth mercy, by some justice, by some peace, by some counsel, as Christ distributed the Loaves and the Fishes by the hands of his Disciples. This God requires of all when he calls them *gods*, to rule as he would rule, judg as he would judg, correct as he would correct, reward as he would reward, because it is said, *that they are instead of the Lord God*: that is, to do as he would do, as a Scholar writes by a copy. This is a good study for Magistrates in all their judgments, to consider what God would do, because they are in stead of God, I rule for God, I speak for God, I judg for God, I reward for God, I correct for God: then as he would do and determine, so must be my sentence. As we should think how Christ prayed, before we pray, and how he spake before we speak, because his actions are our instructions: so they should think how Christ would judg, before they judg, because Gods Law is appointed for their Law. Such a thought must needs level the way before them, and put them in mind of a good, and just, and holy judgment, because God is good, and just, and holy.

Thirdly, they are called *gods*, to teach them how they should govern. Howsoever other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are gods themselves, are to do the business of God as their own business, because they are gods. Gods business is their business, Gods Law is their Law, Gods Honour is their Honour. When the King, or Judg, or Magistrate, doth seek the Kingdom and glory of God, he should think he seeketh his own kingdom and glory, and therefore seek it, and further it, as earnestly and diligently as he would his own; and rule, and judg, and speak, and punish, and counsel, as he would for himself; even as *David* counted Gods foes his foes, and Gods friends his friends; and *Moses* persecuted them that were Idolaters against God, as he did them which were traitors to himself.

If this were observed, we should see such a change, that divers which take, should give; and they which give, should take; they which labour, should rest, and they which rest, should labour. How can they pray to God, which know that the Laws of God are not obeyed? that his Will is not regarded? but the poor unpitied, because of their remissness in not bridling the insolent? It may seem that

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in *Eliab* his answer to *Achab*, it was prophesied who should trouble *Israel* to the Worlds end: for speaking to the wicked Magistrate, he
 1 King. 18. 10. said, *It is thou which troublest it.* So the ungodly Rulers, and graceless strivers against lawful rule, in their own hearts calling themselves *gods*, not being so called of God, are cause of all disorder in every Commonweal.

Fourthly, they are called *gods*, to encourage them in their Office, and to teach them that they need not dread the persons of men: but as God doth that which is just and good without the jealousie of men, so they, upon the Bench, and in all Causes of Justice, should forget themselves to be men, which are led by the arms between favour and fear, and think themselves *gods* which fear nothing. This boldness is so necessary in them which should judg all alike, that in *Deut. 3. 28.* *Moses* encouraged *Joshua*, in *Josh. 1. 18.* the people encourage him, in *vers. 9.* God doth encourage him, saying, that he will be with him: but here he is with him: for hearing God call them *gods*, shews that God is there, nay, that they are he, which should strike a wonderful mind in them. As a princely spirit came upon *Saul* so soon as he was a King, so hearing that they are *gods*, it should change them, and make them excel the order of men, until they resemble God, after whom they are named; as *Solomon* studied and prayed till he was wiser than all that he governed: then they need not blush to read this testimony, *I have said, ye are Gods*: or else it will seem a check unto them, like the mock which God gave unto *Adam*, when he said, that *he was become like himself.* As many fit in Gods place, and yet never knew that the Scripture called them *gods*, nor why they have this name, no more than *Nabal*: so many play *Nabal* in their Offices, and are readier to ask, *Who is David?* *Who is Christ?* than (when his Cause comes before them) speak, or do any thing for him, but the Women go before them again like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they fear nothing more than to be counted too precise: but God doth call them more than precise, for he calls them *gods*; of all men they should not forget his name. Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called *gods*: other names have been given them of men for reverence, or flattery, but no man could give them this name but God himself. Therefore their name is a Glass wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than he, that God should set me in his own Chair, and give me his own name, and more than others? he hath not done so to all: but if they which are called his
 1 King. 3. 6.
 1 King. 4. 33.
 Gen. 3. 22.
 1 Sam. 25. 26.
 Chul.

Children are happy, they which are called his Disciples are happy: they which are called his Servants are happy: how happy are they whom he calleth gods? It seems, that if God could have called them by a higher name than his own, he would have called them by some other name: but this word is enough to put them in mind of all that they should do. Think that ye are gods, and it will make you ashamed to obey the Devil; for then ye are like gods no more, but like sinful men: and the poorest Vassal which serves God in a Cottage, is liker God than you. Are they Gods which oppress Gods children? nay, doth he not lye which calls them Worshipful, or Noble? If such deserve not their titles, how can Antichrist of Rome think of his usurped names, and not be abashed? Can he sit down in Gods place and speak against him, judg against him, decree against him, even in the Temple of God resisting God?

Again, or another sort of gods: Doth iniquity become gods? Doth partiality become gods? Doth bribes become gods? They are greedy gods, Idol gods, belly gods, and may be termed gods, because they are like the god of this World, which do but stay (like Nebuchadnezzar) until their iniquity be full, that they may be cast out like beasts, as a derision to them that govern. But they which regard this honourable testimony of God, as Nehemiah said when he was tempted to fly, Should such a man as I fly? So when they are tempted with bribes, should such a man as I take bribes? should such a man as I do wrong? should such a man as I be a Liar, or a Swearer, or a Scoffer, or a Drunkard, or a Gamester, or an Usurer, or a Profaner, upon whom all eyes are set to take their example; and to whom they would hearken sooner than to God himself? Then he resolveth to rule according to his name; knowing that all the souls which might be won by him shall be required of him, as the sins of Israel were imputed to Jeroboam.

Thus God doth Catechize them in their own names, and calls them gods, to teach them their duty to God. All should be godly, but they should be like God: that, (as I may say) more than godly, or the next to God in godliness. If any come between them they lose all their honour, and would think themselves put down, like a Guest which is set lower, or a Justice which is turned out of office. For so God doth humble them, and disgrace them, which dishonour their Calling, as he did Saul when the princely spirit departed from him; his Sons and his Daughters, and his Subjects did favour David more than him, that he could do nothing with them: because God did not love him, he would not let his servants love him. But when David came to the Crown, because he had grace with God, he prospered in all that he went about, and ever reformed what he would: for the Lord (as he said) subdued the people unto him: that is, made them

Matt. 5.

1 Sam. 18. 23.

2 Thes. 2. 4.

1 Cor. 4. 4.

Dan. 4.

Nehem. 6. 11.

1 King. 15. 30.

1 Sam. 22. 7.

2 Sam. 19. 4.

1 Sam. 18. 7.

1 Sam. 22. 27.

2 Sam. 5. 10.

psal. 18. 48.

them incline to his will : as we read of *Saul* in the beginning of his
 1 Sam. 10. 26. reign before he had rebelled, *a band of men did cleave to him*, of whom
 it is said, *whose hearts God had touched* : as though while the Rulers
 hearts do stand toward God, the peoples hearts should stand to-
 wards them, and they should carry them like God to all their de-
 1 Sam. 32. 6. fires : as it is said of *David*, *Whatsoever the King did, pleased all the*
people.

Therefore looking into this Divine Ordinance, what a power they
 have over the people, which they should never have got from men,
 if God had not given it them ; I have thought it an easie matter to
 redress an hundred things which trouble Christendom without reason,
 and none would kick against it, if these *gods* would cast down their
 Crowns, and begin to the rest : for all stay upon them, like the alarm
 which soundeth first to the battel : for our experience shews, that
 there will be no great good done, if the example of the best give not
 light unto the rest.

Oh ! would that princely spirit would once come upon them to go
 Numb 27. 17. before the people, which *Moses* appointed for the Kings place, and
 Matt. 2. 8. not lagg after them like *Herod*, which said he would come after the
 John. 3. 1. Wisemen to Christ : for if *Nicodemus* came by night, no marvel
 though the rest come not at all. Thus their name tells them how
 they should rule, and by consequence teacheth how we should obey :
 God calls them *gods*, therefore he which contemneth them, contem-
 neth God : God calls them *Fathers*, therefore we must reverence them
 like *Fathers* : God calls them *Kings, Princes, Lords, Judges, Pow-*
 Prov. 24. 21. *ers, Rulers, Governours*, which are names of honour ; and shall we
 1 Pet. 2. 17. dishonour them whom God doth honour ? Our first lesson is, *Fear*
 Rom. 13. 5. *God* : the next is, *Honour the King* : that is (as *Paul* interpreteth)
 John 19. 11. *we must obey for conscience*, not against conscience ; for that were to
 Heb. 5. 4. put a stranger before the King, and the King before God, which
 Christ saith, *Have no power but from God* : and therefore cannot make
 themselves Magistrates, no more than they can make themselves *gods*.
 As none could give this name but God, so no man which exalteth
 Acts 8. 9. himself can challenge this honour, no more than *Simon Magus* was
 great, because he called himself *a great man*. But they to whom God
 saith, *I have called ye gods*, as if he had the naming and appointing of
 Rom. 13. 2. them. *Every power is from God* : for by nature no man can challenge
 power over other, but by the *Word* : and therefore every soul which is
 1 Pet. 2. 13. *subject to God, must be subject to them* : for he which calls them *Kings*,
 calls us *subjects* : this is their Patent (as the *Queen of Sheba* said to
 Jer. 27. 12. *Solomon*) that *God had chosen them Kings, and set them upon the throne*.
 2 Chron. 9. 3. As he said, and all things were made ; so as he saith, all things should
 Gen. 2. be. Therefore unless ye hear this, *I say*, ye that are *Lords, Judges,*
 and *Magistrates*, ye are no *Lords, no Judges, no Magistrates of God.*
 And

And therefore the Pope and his Clergy, to whom God never said, Ye are Lords, or Judges, or Magistrates; are no Lords, no Judges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple Crown. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would give them those titles. They which give them more than the Lord gives them, make them proud, and insolent, and tyrannous, more than they which are Lords, Judges, and Magistrates indeed. But for these usurped titles, and base-born honours which they have encroached from men (which puff them up, and trouble them like *Sauls* armour) they would have intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cambred and mingled, by their usurping over Princes, that they are neither good Ministers, nor good Magistrates; but linlie wolsie, a mingle-mangle between both, nay utterly faine from both, being no Shepherds but Wolves; of whose slaughters all Christian Kingdoms have been the Shambles; who seeking a superfluous title, they have forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they never preach, nor write, but to maintain their Kingdom, which falls (like the Tower of *Babel*) faster than they build. Therefore as *Naomi* said, *Call me no more Naomi, which signifieth beautiful: but call me Mara, which signifieth bitter:* So they may say, Call us no more Bishops, or Pastors, or Doctors, or Preachers: but call us Robbers, and Sleepers, and Giants, and Pharisees, whom we succeed. For why should they be called Bishops which do not watch; or Pastors, which do not feed: or Doctors, which do not teach: or Justices, which do not Justice? except this be the reason: The Idols were called gods, though they were unlike God. If their bodies had grown as far out of square since Christs ascension, as their titles, pomp, and honour, they might stand in the main seas and not be drowned: for their heads would crow above the water.

1 Sam. 17. 39.

Gen. 11.

Ruth. 1. 10.

Exod. 20. 13.

It followeth: *But ye shall dye as a man.* Here he distinguisheth between mortal gods, and the immortal God. Ye have seen their glory, now behold their end: *They shall all dye like others.* Though they be never so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly as *Job*, call corruption their father, and the worm their mother: for the grave shall be the last bed of all flesh. As they were born like men, so they shall dye like men, the same coming in, and going out is to all, nay, if ye respect but the body, he might say, Ye shall dye like beasts: for *Man being in honour* (saith *David*) may well be compared unto beasts that perish: though he be in honour, yet he perisheth like the beasts which have no honour; and Death will not take his Kingdom for a rancome, when God doth but

Job 17. 1.

Psal. 49.

Isa. 40.

say, his time is come. When *Isaiab* had said, that *All flesh was grass*; as though he would correct his speech, he adds; *and the glory of it is as the flower of the field*. As if he should say, Some men have more glory than other, and they are like *flowers*; the other are like *grass*: no great difference, the *flower* shews fairer, but *grass* stands longer; one *Sithe* cuts both down, like the fat Sheep and the lean, that feed in two Pastures, but are killed in one slaughter. So though the great man live in his Palace, and the poor man dwells in his Cottage, yet both shall meet at the Grave, and vanish together. Even they which are Lords, and Judges, and counsellors now; are but successors to them which are dead: and are nearer to death now, than when I began to preach of this theam. It had been a great Scissions for all others to *dye*: but for Magistrates, Princes, for Kings, for Emperors to *dye* as they *dye*; what a battel is this, that leaves no man alive? Shall the gods *dye too*? He gives them their title; but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like others, yet their end shall be like others: nay, their ends are like to be more fearful than others: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of others. Therefore he spake here with the least, when he said, *Ye shall dye like others*: for very few of them escape the sword, or knife, or poyson; which others never, or very seldom fear. But if all your subjects were your friends, yet you shall dye like them: for are ye not cold when Winter comes? Are ye not withered when Age comes? Are ye not weak when Sicknes comes? And shall ye not go (as well as the meanest) when Death comes? Therefore be not proud of thine honour, as though it would last always, for thou shalt dye, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his Glass is run, another shall follow him, and so another, till death have all.

Exod. 9. 16.

Be not cruel in thine Authority, as though it would last always, for thou shalt dye, and then thy authority shall dye with thee; and they which remain alive, will send infinite curses after thee, because thy life was a scourge unto them.

Be not secure for thy wealth, as though it would last always: for thou shalt dye, and then others shall take thy riches, and thou shalt go to give account how thou camest by them. How many things doth he imply, when he saith, *Ye shall dye*? This is a barr in their aims, which makes the proudest Peacock lay down his Feathers when he thinks upon it, though he prick them up again; whereby the Holy Ghost would have them learn, that nothing will make them live,
and

and rule, and deal so well in their Thrones, as to remember that *they shall dye*, and shortly give account for all: signifying, that prosperity makes us forgetful of our ends, and that these mortal *gods* live as though they were immortal. A hard thing for Princes to remember death: they have no leisure to think of it, but chop into the earth before they be aware; like a man which walketh over a field covered with snow, and sees not his way, but when he thinketh to run on, suddenly falls into a pit: even so they which have all things at will, and swim in pleasure, which as a Snow covereth their way, and dazzleth their sight; while they think to live on, and rejoyce still, suddenly rush upon death and make shipwrack in the calm sea.

Therefore as it is good for them to hear they are *gods*: so it is meet to know they shall dye. Wherefore ye shall dye, saith he, in the next words; as if he would prevent some conceit, that they would take of the words which he cast out before, he cools them quickly before they swell, and defers not to another time, but where he calls them *gods*, there he calls them Worms-meat lest they should crow between the praise and the check, *I have said ye are gods, but ye shall dye like other men*. But for this dye, many would live a merry life, and feast, and sport, and let the World slide: but the remembrance of death is like a damp, which puts out all the lights of pleasure, and makes him rub, and frown, and whine which thinks upon it, as if a mote were in his eye. O how heavy tidings is this to hear thou shalt dye, from him which hath life and death in his own hands, when the message is sent to them which reigned like *gods*! as if he should say, Even you which glitter like Angels, whom all the World admire, and sue and bows to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old like others; then ye shall fall sick like others; then, Ye shall dye like others; then ye shall be buried like others; then ye shall be consumed like others; then ye shall be judged like other, even like the beggars which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the Grave, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poor, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one hour of death will make all alike: they which crowed overs other, and looked down upon them like Oaks, others shall walk upon them like Worms, and they shall be gone as if they had never been.

Where is *Alexander* that conquered a'l the World, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nimrod*, Gen. 11. 4. which built his nest in the Clouds? Where is *Sampson* which slew an Judg. 15. 15.

Army with the jaw of an Ass? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of *England* are dead, and but one alive; the rest are gone to give an account how they ruled here, when they sustained the per-
son of God.

Lam. 4. 11.

Act. 12. 13.

Job 12. 5.

Who would have thought (saith Jeremy) that the enemy should have entered into Jerusalem, and spoiled that fair City? Yet he brake into it, and Jerusalem was ransackt like others. Who would have thought that Herod, which was honoured like a God, should have been devoured with Worms, and savoured that none could abide him? Yet while he was in his pomp like an Idol, suddenly he was stricken, and all his glory like the snuff of a Candle, which all men looked upon, even now when it shined, and now it so favours that they tread it under foot.

Who would have thought *Jezabel* that beautiful temptation, should have been gnawed with Dogs; Yet she was cast unto Dogs, and not an ear left to season the Grave. What would he think, that had seen *Solomon* in his royalty, and after seen him in the clay? O World unworthy to be beloved! who hath made this proud slaughter? *Age*, *sickness*, and *Death*, the three Sumners, who have no respect of persons, made them pay the Ransom themselves, and bow to the earth from whence they came, there lye the men that were called gods. How soon the flower of this World is faded! Yesterday the tallest Cedar in *Libanus*, to day like a broken stick trodden under foot; yesterday he stately lived upon earth, to day shrowded in earth, forsaken, forgotten, that the poorest wretch would not be like unto him, which yesterday crouched and bowed to his knees. Then woe to them which had the name of God, and sins of men, *for the mighty shall be mightily tormented*. All their friends, and subjects, and servants forsake them, because they go to Prison to try the mercy of Hell, and take what the Spirits of Darkness will heap upon them: there lye many of the men which were called gods; and thus ends the Pilgrimage of Kings, Princes, and Rulers. This is our life while we enjoy it, we lose it like the Sun, which flies swifter than an arrow, and yet no man perceives that it moves. He which lasted nine hundred years, could not hold out one hour longer; and what hath he now more than a child which lived but a year? Where are they which founded this goodly City; which possessed these fair houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these Seats; which preached out of this place but thirty years ago? Is not earth turned to earth? and shall not our Sun set like theirs when the night comes? yet we cannot believe that death will find out us, as he hath found out them: though all men dye, yet every man dreams, I shall escape: or at the least I shall live

live till I be old. This is strange, men cannot think that God will do again that which he doth daily, or that he will deal with them as he deals with others: tell one of us that all others shall dye, we beleeve it: tell one of us we shall dye, and we beleeve it sooner of all than of one: though we be fore, though we be weak, though we be sick, though we be elder than those whom we follow to the ground. So they thought which lye in this mould under your feet, as you do. If Wisdom, or Riches, or Favour could have intreated Death, those which have lived before us would have kept our Possessions from us; but Death would take no bail, we are all tenants at will, and we must leave this Cottage whensoever the Landlord will put another in our room, at a years, at a months, at a weeks, at a days, at an hours warning, or less: the Clothes which we wear upon our backs, the Graves which are under our feet, the Sun which sets over our heads, and the meats which go into our mouthes do cry unto us, that we shall wear, and set, and dye like the Beasts, and Fowls, and Fishes, which now are dead in our dishes, and but even now were living in the Elements. Our fathers have summoned us, and we must summon our Children to the Grave. Every thing, every day suffers some Eclipse, nothing standing at a stay; but one Creature calls to another, *Let us leave this world*. While we play our Pageants upon this stage of short continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps upon the Stage, like a Hawk which separates one of the Doves from the flight; he shoots his Dart; where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse, and mourn, and bury him; and then to the sport again. While they sing, play, and dance, Death comes again and strikes another; there he lies, they mourn for him, and bury him as they did the former, and play again: so one after another, till the Players be vanished like the accusers which came before Christ, and Death is the last upon the stage, *so the figure of this world passeth away*. Many which stand here, may lye here, or elsewhere within this twelve-month. But thou thinkest, it is not I, and he thinketh it is not he: but he which thinks so, cometh soonest to it. If I could make you beleeve that you have but a year to live, and that all which hear me this day shall come to the Barre before this day twelve-month return again, ye would prepare your selves to dye and leave your sins behind you, and depart Christians out of the Church, with a mind to do all that God would have you; that when the twelve-month is ended, ye might live with the Angels in heaven, and escape that fiery lake, where the Glutton begs but a drop of water to cool the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shall live a week to an end, we will do nothing that
he

Gen. 19. 26.

1 King. 20.

he bids us, but abide the venture, and try the market what God will give for sin: so one is taken after another, and because we are not ready, we go against our will, like *Lots Wife* out of *Sodom*. This is our fashion to set the best last, till we can neither forsake our sin, nor hope of mercy. Thus I have proclaimed to all Kings, Princes, Judges, Counsellours, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt dye*: yet fifteen years were behind when the Prophet warned him to set all things in order. But I cannot promise you fifteen years: for many Princes do not reign so long, for one that doth. That which *Isaiah* spake to one, God here pronounceth to all, *ye shall dye*: therefore the message is sent to you; and when ye think of your *honour*, think of your *end*. These two notes, *that ye are gods*, and *that ye shall dye*; the Holy Ghost thought enough to teach you how to live, and how to rule. And that we may be all like Gods hereafter, let us prepare before the account: for none are in Heaven but they that left the World, before it left them.

Therefore let us pray, that God would keep us in remembrance of his Judgments, that the subtilty of sin never steal our hearts from him, but that we may count this life a respite to repent, before the Judg. fit to divide between the Sheep and the Goats, when we shall give account of all his instructions, corrections, and benefits, even of this seed which hath been sown since ye came in, how you have received his Word this hour.

THE

THE TRIAL OF VANITY.

Eccles. 1. 2.

*Vanity of vanities, saith the Preacher, Vanity of vanities :
All is vanity.*

THis Book begins with, *All is vanity* : and ends with, *Fear* Eccles. 12. 3.
[God and keep his Commandment]. If that sentence were knit
to this which *Solomon* keepeth to the end, as the haven of
rest, after the turmoils of *Vanity* : it is like that which *Christ*
said to *Martha* ; *Thou art troubled about many things, but one thing is*
necessary. That which troubleth us, *Solomon* calls *Vanity* ; that which Luke 10. 40.
is necessary, he calls the *Fear of God* : from that to this, should be
every mans Pilgrimage in this World : we begin at *Vanity*, and never
know perfectly that we are vain, until we repent with *Solomon*.
Therefore this is his first greeting and lesson to all after his conver-
sion, to warn them that *All is vanity* : as if God had said to him as
he said to *Ezekiel*, *Cause Jerusalem to know her abominations* : as Ezek. 16. 1.
though men did not know their sins how vain they are, as *Eliphaz*
saith, *He believeth not that he is vain* : which makes every man defer
his repentance until the very hour cometh that sin maketh prepara- Job 15. 31.
tion to leave him ; and then fainting, he is unwilling to depart, be-
cause

cause he is not ready. Therefore I have chosen this sentence, which speaks of nothing but *vanity*, to shew how we take the way to misery, for the way to happiness, and turn the *day of Salvation*, to the *day of Vanity*. Let every man think as I go in this matter, why he should love that which *Solomon* repented, if he think *Solomon* happier after he repented, than he was before. This verse is the sum or contents of all this Book, and therefore *Solomon* begins with it, and ends with it: as if he should say; First, this is the matter which I will prove; and after, this is the matter which I have proved: now you see whether I told you true, that *All is vanity*. I may call it *Solomon's* them, or the fardle of *vanities*, which when he hath bound in a bundle, he bids us cast it into the fire; for after he hath done with them in his last Chapter and thirteenth verse, as though he would have no more thought of them, he turns away from them, as if he had buried them, and goes to another matter, saying, *Now let us hear the end of all. Fear God, and keep his Commandments; for this is the whole duty of man*: As though he were exceeding glad, that after so many dangers through the root of *vanity*, yet God let him see the haven of rest, and brought him to the right end, and set him upon

Exod. 14. 30. shoar, where he might see his *vanities*, as *Moses* looked back upon his enemies, and saw them drowned behind him.

The whole narration doth shew, that *Solomon* wrote this Book after his fall; When he had the experience of *vanities*, and seen the folly of the World, what evil comes of pleasure, and what fruit groweth of sin, he was bold to say, *Vanity of vanities, &c.* Which he avoucheth with such a protestation, as though he would justifie it against many adversaries; for all the World is in love with that which he calls *vanity*. Therefore he puts to his name in the midst of his sentence, as if he would defend it against all comers: if any man ask, Who broached this strange Doctrine? the Preacher (saith *Solomon*.) To testifie his hearty conversion unto God, he calls himself a *Preacher*, in the witness of his unfeigned repentance; as if God had said unto him, *Thou being converted, convert thy brethren*, and be a *Preacher*, as thou art a *King*: So when we are converted, we should become preachers unto others, and shew some fruits of our calling, as *Solomon* left this Book for a monument to all ages of his conversion. Therefore they which write that *Solomon* dyed in his sin, and that such a famous instrument of God went to the damned, do great wrong to the worthy King, which gives them such an example to repent, and would correct their rash judgment, if they considered; First, That he was the clearest figure of Christ (except *Melchisedek*) which passed all Kings in prosperity, and all men in wisdom. Secondly, That he was inspired by the Holy Ghost like the Prophets, to be one of the Pens of God to write his holy Word, the Word of

Salva-

Salvation, which was not fit for a Reprobate. Thirdly, that God promised to his Father, that he would not take his spirit and his mercy from him as he did from *Saul*, nor forsake him as he did *Saul*, but ^{1 Chron. 17. 13} correct him in another sort. Fourthly, that God is said to love him, ^{2 Sam. 7. 13.} therefore as *Paul* concludes, that *Jacob* was elected, because God ^{2 Sam. 12.} saith, *Jacob have I loved*: So we may conclude, that *Solomon* was elected, because God saith, *Solomon have I loved*. Fifthly, that in *Luke* 13. 28. all the Prophets of God are said to be in Heaven; and *Rom.* 9. therefore *Solomon* being an holy Prophet, must be holden to be in *Gen.* 27. Heaven. To shew that he was a holy Prophet, in *2 Pet.* 3. 2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets.* ^{1 King. 11. 45.} Lastly, we may gather out of *2 Pet.* 7. 13. and *Prov.* 5. 14. that *Solomon* had left his Concubines and *Vanities*, before he wrote this Book. ^{2 Cor. 9. 31.} Therefore to say that the figure of Christ, the penman of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets died a Reprobate; is presumption against the Word, impiety against God, and wrong to the dead; although because of his grievous fall into Idolatry and Uncleanness, ^{1 King. 11. 45.} God left him in disgrace, and makes no mention of his repentance, where he speaks of his death, that they *which stand may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Solomon* being wicked, and yet saved, was a figure of the Church, whose sins are forgiven. ^{1 Cor. 10. 12.}

Thus having found as it were the Mine, now let us dig for the treasure, *Vanity of Vanities, &c.* This is *Solomon's* conclusion, when he had gone thorow the whole World, and tried all things, like a spy sent into a strange Countrey, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seen abroad, and what he thinks of the World, and these things which are so loved among men; like a man in admiration of that which he had seen, and not able to express particularly one after another, he contracts his news into a word; you ask me what I have seen, and what I have heard, *Vanity*, saith *Solomon*; and what else? ^{Eccles. 1. 11.} *Vanity of vanities*; and what else? *All is vanity*. This is the history of my voyage: I have seen nothing but *Vanity* over the World. Carry this for the news from the Preacher, *Vanity of vanities, all is vanity*; as if he should say, *Vanity* and greater *Vanity*, and more than *Vanity*: So the further he did go, the more *Vanity* he did see and the nearer he looked, the greater it seemed; till at the last he could see nothing but *Vanity*. When he was come to this, that he did see all things *vain*, upon which men set their hearts, he was moved compassion, and could be silent no longer, but needs he must write to them which seek felicity (as he did) in transitory things, to warn them that they seek it not any longer in these foolish things,

which have no stability nor contentation, but flye from them to the
 2 Tim. 3. 8. *fear of God*, which hath the Promises of this life and the life to come:
 Therefore he begins with *All is vanity*, as if he should say, *Love not*
 1 Joh. 2. 15. *the world, nor the things of the world*; For I have tryed that there is
 no certainty in them. Thus he withdraweth them; first, from the
 wrong way, and then sets them in the right way to happiness which
 he defineth, at last, to *Fear God and keep his Commandments*. When
 he had gone through a thousand *vanities*, then that comes in at the
 end, even like our repentance, which stays till death: So his drift is
 to shew that mans happiness is not in these things which we count of,
 but in those which we defer, his reason is, they are all *vanity*; his proof
 is, because there is no stability in them, nor contentation of mind;
 his conclusion is, therefore contemn the World, and look up to Hea-
 ven from whence ye came, and whither ye shall go.

Eccles. 12. 13. This is the scope which *Solomon* aims at, as though we did all seek
 happiness, but we go a wrong way unto it, therefore he sounds a
 retreat, shewing, that if we hold on our course, and go forwards as
 we have begun, we shall not find happiness, but great misery, be-
 cause we go by *vanity*: Therefore to fright us out of this way,
 he breaks forth into an exclamation, *Vanity of vanities, All is*
vanity.

Now *Solomon* full of wisdom, and schooled with experience, is li-
 censed to give his sentence of the whole World. For *the spiritual*
 1 Cor. 2. 15. *man judgeth all things*, his judgment is so certain that it runs before the
 Evidence, and condemns all for *Vanity*, before he convince them to
 be *vain*; whereas we prove first, and condemn after, because our
 words are no authorities; he concludes first, and proves after; never
 any Judg did condemn so many together. *Solomon* resolved all the
 2 Chron. 9. 2. questions of the Queen of *Sheba*, yet *Solomon* never answered so ma-
 ny questions at once, as now: For what can you inquire, but here
 you have an answer? Ask him as the Souldiers, and Harlots, and
 Luke 12. 14. Publicans asked *John*: What is sin? *Vanity*; saith *Solomon*. What
 is pleasure? *Vanity* too. What is beauty? *Vanity* too. What is
 riches? *Vanity* too. What is honour? *Vanity* too. What is long
 life? *Vanity* too. This is the state of all things after the fall, all turn
 to *Vanity*. This is no reproach to the things, but shame to him
 which so abused them, that all things should be called *Vanity* for him.
 What a testimony is this of him which should be the only servant of
 God on earth, whom he created in holiness and righteousness, whom
 he framed to his own Image, whom he placed in Paradise, and would
 have raised to Heaven, to hear that he hath so polluted his life with
 every sin, that now there is nothing but *Vanity*? That is a lamenta-
 ble song which will make him weep that tunes it, if he think what
 he saith, how his state is changed since *Adam* his father died. Once
 God

God said, *That all was good*; and now he saith, *That all is naught* Gen. 1. and *vain*, as though he forbade man that which he created for man. That is not *Solomons* meaning, to debar men from the use of creatures? Although all things changed with man, and became worse Rom. 8. 20. than they were; yet he doth here rather shew, that man reaps nothing but *vanity* out of these things by reason of his corruption; than, that the things themselves are *vain*, if they were well used. For ever since the Creation, *Paul* saith, 1 Tim. 4. *That every creature of God is good, and nothing is to be rejected, if it be received, or used with thanksgiving: for it is sanctified by the word of God and prayer.* That is it which maketh them profitable to us; which because it is wanting for the most part, therefore *Solomon* saith, that all are *vain* to us; not *vain* of themselves, but because they are not sanctified as they should be, therefore in the 2. 24. the 3. 12. and 22. the 5. 17. the 8. and 15. he shews a way how we may make profit of all, and rejoyce in our labours, and find a lawful pleasure in earthly things. So often he calls to the use, lest we should err as the Monks and Eremites have done before, mistaking these words, when he saith, that *All is vanity*; they have forsaken all company and government, and office, and trade, and got themselves into the wilderness among beasts, to live in quiet and silence, saying, that men could not live in the World and please God, because *All is vanity*. So while they counted all things vain, they became vain themselves, and left those blessings which *Solomon* enjoyed after his knowledg more than he did before. Therefore it is vain man which *Solomon* reproveth; which is not only called *vanity*, but *lighter than vanity*. If he did not things vainly, nothing should be vain in the World; whereas now by abuse, we may see sometimes as great vanity in the best things, as in the worst. For are not many vain in their knowledg, vain in their poli- Psal. 62. 9. cies, vain in their learning, as other are vain in their ignorance? Was not the wisdom of *Achitophel* a vain thing? The swiftness of *Hazael* a vain thing? The strength of *Goliath* a vain thing? The treasures of *Nebuchadnezzar* a vain thing? The honour of *Haman* a vain thing? The beauty of *Absalom* a vain thing? The knowledg of the Scribes a vain thing? The devotion of the Pharisees a vain thing? And so is the learning of all those a vain thing, that do no good with it, but either it lyes under a bushel and moulds, or else it prattles like *Tertullus*, always against *Paul*, striving to make war be- Acts 24. 5. tween them, which love dearer than any brethren.

By this you may see that *vanity* is bold, when she breaks into houses and Churches and Palaces; and sometimes *vanity* may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarm again, *Vanity of vanities, &c.*

- If we would hear how vehemently, and how pitifully *Solomon* pronounceth this out-cry, happily it would move us a little to hear how he did exclaim of his own life, and condemned himself, as it were by the sound of a trumpet, that all might hear. For we are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying; they go away from us again mourning like *Jeremy*, *We would have cured Babel, but she would not be cured.* Nay, *the City of Jerusalem would not*, saith our Saviour Christ, when he wept for his *Israelites*. Therefore *Solomon* speaks thrice, like a Crier, *Vanity of vanities*: As the mother which would fain make her son to hear, she doubles and trebles her words, *What my son*, and *what the son of my womb*, and *what the son of my desire*! So when God would stir us up to hear, he crieth thrice to the earth, and saith, *Earth, earth, earth, hear the word of the Lord* so when *Solomon* would dissuade from the company of the wicked (read *Prov. 4.14.*) how often he repeats the charge, *Enter not into the way of the wicked, walk not in it, avoid it, go not by it, turn from it, and pass by*, as though he would never have done, or as though he would never hear. So Christ when he taught *Peter* what was his duty, rehearsed it thrice, *Feed, feed, feed.* *Joseph* sheweth the reason of these repetitions, when he tells *Pharaoh* why his dream was doubled, because the matter was important and certain. Therefore when *Solomon* repeats this saying so often, he calls for audience, as though he had some weighty and great matter to utter. Such a point of wisdom it is for every man to know that *All is vanity*, if we direct not things to their right end. As when the Holy Ghost would signifie that God is all holy, he repeated thrice, *Holy, holy, holy*: So when we would shew how man is all vain, thrice he repeateth *vanity*; to shew how hardly man believes that he is vain: therefore he brings in three assertions, as it were three witnesses to prove it. All agree upon the same words, but that the last is more plain, and saith, that *All is vanity*; that is, that man is not only changed and become vain; but for the vanity of man, as the Apostle saith, *The creatures are subject to vanity, and have not the glory and liberty which they should have, for the sin of man.*
- A spiritual eye doth see some vanity or other in every thing, as appeareth betwixt Christ and his Disciples at *Jerusalem*. They gazed upon the building of the Temple as a brave thing, and would have Christ to behold it with them; but he did see that it was but *vanity*, and therefore said, *Are these the things that ye look upon?* as if he should say, How vain are you to gaze upon this? If Christ thought the beauty of his Temple a vain thing and not worth the sight, which yet was beautified and built by his own prescription; how should *Solomon* express all the vanity of the world, to which all men have added
- Jer. 5. 9.
- Prov. 31. 1.
- Jer. 22. 29.
- John 21. 16.
- Gen. 41. 32.
- Isa. 6.
- John 15. 31.
- Rom. 8. 20.
- Luke 22. 5.
- Mat. 24. 1.

added more and more since the beginning? Therefore as if he wanted words to express it, as he did see it, he breaks forth into an exclamation, and repeats the same often, *Vanity of vanities*; as if he should say, I cannot speak how vain the world is, but vain it is, and very vain, and nought but vain; speaking as if he had the feeling and sense of it: as though the world stood naked before him; and it grieved him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speak all that he knew: therefore that which he speaks, he speaks roundly, that if they read no more, but sleep all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a sound behind to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this book beside. Who hath not heard *Vanity of vanities*, &c. though few have conceived it; This is the phrase of Scripture; when the Holy Ghost would commend the Song of Solomon above all other songs, he calls it, *The Song of songs*, so called in the Hebrew, and mentioned in the first book of Kings, the fourth Chapter, and 32 ver. When he would exalt the heavenly King above all, he calls him *The King of Kings*; so when he would note a great vanity, and yet a greater, and a greater than that, which is the greatest of all, he calls it *Vanity of Vanities*; as when we would note a great fool, we will say a fool of fools, a sin of sins, a servant of servants. These are scornful names to the World, and homely titles to give our pleasures, to call them *Vanity of Vanities*, and again *Vanity of vanities*, and yet again *Vanity*; as though we would provoke them to fall out with us, like a man which sharpens his enemy with taunts, when he would egge him to fight. He might have mollified his terms, before he condemned the world thrice; but the World is no changeling, that Solomon should change his judgment: but vain it was, vain it is, and vain it will be; and therefore a thrice vain World he may call it: First, *Vanity*, straight *Vanity of vanities*, and suddenly *All is vanity*. What a transcendent is this? As though it increased while he spake; so fast groweth this weed to worse and worse, like the Image which appeared to Nebuchadnezzar, the first part was of Gold, the second of Silver, the third of Brass, the fourth of Iron, the fifth of Clay; so by many changes the world grows worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the door to one *vanity* which he loves, straight as many *vanities* flock to him as Solomon had Concubines, till the Temple of God be like a den of Thieves. Therefore when Solomon be-
1 King. 11.3.
held such a plurality, and *Tet quot* of *vanities*, like surges coming one upon another in pleits and in folds; he spake as though he would shew us *vanity* hatching *vanities*: *Vanity of vanities*; *all is vanity*. The first saying doth pass without let; but the last rubs,
and

and sinks not into the hearts of men so easily as it is spoken. Methinks I hear some men dispute for *Baal*, and bid *Solomon* stay before he comes to *All is vanity*. It may be that sin is *vanity*, and pleasure is *vanity*: but shall we condemn all, for sin and pleasure? What say you to beauty which is natures dowry, and cheareth the eye, as sweet meat doth the taste? Beauty is like a fair picture, take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation; the colour fadeth, and the temptation snareth. But what say you to riches, which make men Lords over the rest, and allow them to go brave, and lie soft, and fare daintily, and have what they list? Riches are like painted grapes, which look as though they would satisfy a man, but do not slack his hunger, nor quench his thirst. Riches indeed do make a man covet more, and get envy, and keep the mind in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue sooth, and the head stand bare, as though they were other kind of creatures above them? Honour is like a King in a play, when his part is done, his ornaments are taken from him, and he which held the bason to him is as good as he: Honour indeed may command all but life; he makes a fair shew now, but when death comes, all is one. But what say you to profound knowledg in deep mysteries, which makes men sought unto, and called deep Clerks, and great Doctors? Knowledg is like the Letter which *Uriah* carried against himself: so Knowledg draws on a greater judgment, and oftentimes condemns the bearer. Knowledge without vertue, leaves a man without excuse, and is a witness against him, because he understands what is good, and will not do it. Yet there is another darling of account behind: What say you to long life, which causeth a man to see his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot sleep: So age is wearisome with sickness, and strives with it self, because it cannot walk, nor talk, nor hear, nor see, nor taste, nor sleep, as it was wont: Therefore wisheth often the night were gone, and the pain were past. Indeed he that sees many days, sees many miseries: and therefore what is not *vain* in life, sith life it self is *vain*? Shew me the light which will not darken, shew me the flower which will not fade, shew me the fruit which will not corrupt, shew me the garment which will not wear, shew me the beauty which will not wither, shew me the strength which will not weaken, shew me the time which will not pass, and I will recal that *All is vanity*: but if all things vanish, then all things are *vain*: yet this will not go for truth, before men have smarted for the trial. Some are so *vain* that they count nothing *vanity*, but that which is vainer than the rest, delights them most; for there is as it were a Commonweal of vain persons, and he which

2 Sam. 11.

can

can be vainest, is like a King of the rest. Some are of this mind, that they think *All is vanity* but that which they love; and therefore they call them *vain* and curious, and fantastical, which speak against their *vanities*, and say, that it is necessary to be *vain*; for they cannot live unless they deceive, they cannot please unless they flatter, they cannot be believed unless they swear, they cannot be esteemed unless they royst, as *Demetrius* thought that he should beg unless he might sell Images. There is another sort like the buyer in *Prov. 20.* which saith, *It is naught; it is naught, but when he is gone apart, he boasteth*: So they will say of the world, It is naught, it is naught, before men, and swear that all is *vanity*: but when they are gone apart, they reconcile themselves unto it and kiss it, and promise to be vain still, but they cannot abide to be counted vain, the vainest man that is. This shews that the folly of the world is so open and shameful, that her lovers must needs condemn her. You shall hear them say oftentimes, It is a vain world, a wicked world, a naughty world, yet they will not forsake it, to die; like dastard Souldiers, who rail against the Enemy, but dare not fight against him; *All is vanity*: but this is *Vanity of vanities*, that men will follow that which they condemn. But this is, that every sinner might condemn himself; for the conscience must judg first, and then God; as our Saviour saith, *Out of thine own mouth, and so, out of thine own heart I will condemn thee, naughty servant*: shewing that the wicked condemn themselves, before they are condemned of God. These are the worlds fools, which care not what be their end, so that their way be pleasant.

Oh that here were a full end or conclusion of *vanities*; but behold a greater *vanity* is behind; for our Religion is *vanity*, like the Scribes and Pharisees, as *Matthew* saith in the 23. Chapter, and 27. vers. having a bare shew of holiness, as he saith, he could call it but a shew of holiness, and scarce that: our *Vanity is vanity*, but our holiness is but a shew of holiness, not worthy to be called holiness, but like holiness, yet the most part have not so much as the shew of holiness, as the Pharisees had, but are vain in shew, inside and outside too. Thus we find nothing yet but *vanity*. I cannot lead you from one unto another to shew you the several vanities of every person, or every thing, because *Salomon* saith, *All is vanity*. How many sins then have we to condemn us, whose vanities are sprinkled in every thing? Which have not only so many vanities as there be things, but many vanities in every thing. As in our fare-how many vanities be there, which makes us rise sometimes, sick, sometime sleepy, sometime drunken? Yet are there more vanities in our sports, our laughing, and swearing, and jesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaves such a sting behind, that we had rather have lost our sport, than feel the worm that gnaws us

Luk. 15. 12.

Gen. 8. 30.

27.

Isa. 24. 10.

Luk. 10. 43.

for it. And yet there are more vanities in our apparel, ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, to the third and fourth degree, as though our apparel were apparelled, until the woman be not worth so much as her attire; that if we would see *Vanity* her self how she would go if she did wear apparel, she would even go like our women; for she should not go, nor speak, nor look vainer. Who doth not know that these are *vanities*, and that they might leave them if they would? but that ye might see there is a heart within, vainer than the apparel is without; therefore when these *vanities* are worn out, they will have new, and still new, till all be spent upon *vanity*: and then they begin like the prodigal child, to see how vain they were, when they have bought wisdom with sorrow. What would *Solomon* say, if he should see how *vanity* is grown since his time, what a height she is mounted, what a train follows her, that there is no Prince in the world hath so many attendants as *vanity*? She was but an Imp then, but now she is a mother, and who can number her sons and daughters; The child is vain in playing, the mother vain in dandling, the father vain in giving, the Courtier vain in spending, the Souldier vain in boasting, the Suiter vain in striving, the Traveller vain in talking, the Merchant vain in swearing, the Gentleman vain in building, the husbandman vain in carking, the old man vain in coveting, the serving-man vain in soothing, the young man vain in sporting, the Papist vain in Superstition, the Protestant vain in Conversation. Every *vanity* is so pleasant to one or other, that they cannot miss one. So she gads by Sea, and by Land, and still more Disciples flock unto her, of Gamesters, and Swearers, and Players, and Tiplers, and Hacksters, and Courtiers, as thick as the Flyes of Egypt, which buzzed in their ears, and their eyes, and their necks, before and behind, that a man cannot set his foot but upon *vanity*. As the waters covered the earth when but eight persons were saved; So *vanity* hath covered it again, a worse deluge than the first; because it hath not suffered eight persons to escape, but every man is tainted with some *vanity* or other; which God seeing in that place and City which should be best in the world (that all men in the City were vain) calls it *The City of vanity*. So we may say, the world of *vanity*, because she hath an interest in every person of it, she sits upon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heaven is of bliss, so the world is fraught with *vanity*, Court, City and Country. Whither doth not *vanity* go, but to Heaven: Seeing then that *vanity* is so extolled amongst men, *Solomon* gives this sentence, that *all is vanity*. Christ like a Mediator concludes upon it, *That there is but one thing necessary*; therefore let our sentence be like theirs: For sure, if we had *Solomons* repentance, we should see such an image of *vanity* before us, as would make us cry

cry again and again, as often as *Solomon*, *Vanity of vanities*, *Vanity of vanity*, and *all is vanity*. What a sweet sentence is this from a King (who may live as he list by authority) to say that *All is vanity*? Oh, that we might hear Kings speak so again! for it is a speech which had need of some to countenance it: for none are counted vain now, but they that speak against *vanity*. Then *Solomon* cryed it, but now we must whisper it: You may see how times are changed: Once this was sound Divinity, now it is flat railing: to say that *All is vanity*, is even the upshot of a disturber. If ye ask the Atheist, or Epicure, or those roguish Players, what is a disturber? You shall see that they will make *Solomon* one, because he speaketh against *vanity*, for this is their definition. He which will not allow men to prophane the Sabbath, but saith; that Cards, and Dice, and Stage-plays, and May-games, and May poles, and May-fools, and Morrice-dancers Joh. 19. 7. are *vanity*, is a pratler, disturber, and an Arch-puritan, by the Law Prov. 13. 1. which the *Jews* had to kill Christ. The reason is, because men cannot abide to be controled of their pleasures: Therefore they hold it as an offence to speak against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not be counted precise in these times, must take heed that they go not so far as *Solomon*, to terme all *Vanity*. But they must say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are means to make unity. Greater books are written to maintain this, than *Solomon* made to refute it: so they have made their wit, and their learning *vanity*, and are vain in print. But they that would know now of what standing such precise reprovers are, and how ancient this reproof is, may see here, that if this be a crime to call *Vanity*, *Vanity*; the wisest man that ever was before Christ, was herein criminal; not when he strayed, but when he repented. In his best mind (when he came like a Preacher) he preached this first, *Vanity of vanity*, *All is vanity*: Yet many had rather try it with *Solomon*, than believe it of *Solomon*: and while they are wandring with him, some are taken out of their way, and cut short of the time which they set to repent: From others God taketh away his grace, so they never return, because their guide is gone. This the 2 King. 17. 13. Holy Ghost pointed at when he saith, *They followed vanity and became vain*, shewing, that the things we follow, will make us like themselves, and lead us whither they belong, to Heaven or Hell. In Rom. 8. 20. *Vanity* is put for *destruction*, but it is never put for *salvation*. If other creatures are subject to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shall light upon man for his own sin? Therefore let our sentence run with *Solomon*, *Vanity of vanities*, *all is vain*. We could afford the World better words, and fairer titles than *Vanity of vanities*, but call it what

Gen. 31.

Psal. 31. 6.

Jonas 2. 8.

Luke 10.
Matt. 4.

Psal. 119.

Acts 19. 19.
Gen. 35. 4.

we will, *Solomon* shews what it is, and what we will say in the end when we have tried it, then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of lives. But as *Laban* shewed himself at parting; so at parting you shall see how it will serve you. They seem pleasant *vanities*, and honest *vanities*, and profitable *vanities*; but *David* calls them *deceitful vanities*. *Jonas* comes after and calls them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceive all. When they should perform, they play *Laban*, which gave *Leah* for *Rachel*. If they be *lying vanities*, and *deceitful vanities*, then are they woful and miserable *vanities*. Therefore if we be not come to *Solomon's* conclusion, to think all is *vanity*, it is because our own *vanity* will not suffer us to see the *vanity* of other things. When we have proved like *Solomon*, as fast as every man groweth in knowledg and experience, so he begins to cry *vanity*, and after, *Vanity of vanities*, and at last, *All is vanity*; so we contemn not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanity*, and then we are come home with *Solomon*, and may be Preachers unto others. Thus I have shewed you (as it were) a limb of *vanity*, you may look about you and see the whole body; for if she be anywhere in this land, this is her pontifical seat, where she is never Non-resident: Now I will leave you to examine these sayings, whether all things have not been in vain unto you yet. If they have been vain to you, and yet are good in their own nature, then think how *vain* you are who have turned so many good things to *vanity*. Yet to set you in the way before I end, I will answer them which ask, *If all things be vain*, as *Solomon* saith, *Tell us what we should chuse, that we be not vain*? Christ saith, *That one thing is necessary*; Is *Solomon* contrary to Christ? No therefore one thing *Solomon* excepts too, *to fear God, and keep his Commandments*: Therefore if all be *vain* but this, let the Tempter take thee up again, and shew thee the kingdoms of the World, when he saith, *All these will I give thee*, thou mayest say, *All these I contemn*, for all is vain.

What then? *Turn away mine eyes* (saith the prophet *David*) and my ears, and my heart too, *from vanity*. Try and prove thou no longer, for *Solomon* hath proved for thee, it is better to believe him, than try with him: Therefore now it remaineth, that as they brought forth their vain books after *Paul's* preaching, and cast them into the fire; So ye should cast out all your *vanities* this day, and sacrifice them to God, for they have been your Idols, therefore bury them as *Jacob* did the Idols, that never man saw them after. And as God gave *Job* other children, so he will give you other pleasures; fear not that your joys will go away with your *vanities*, as many think they shall never be merry again, if they would be converted to Religion.

gion. But as *David* danced before the Ark as merrily as *Herodias* 2 Sam. 6. 14. danced before the King; So know undoubtedly that the righteous find more joy in goodness, than ever the wicked found in filthiness. Nay (saith *David*) more than they can find in riches or honours, when Psal. 4. 7. their wheat and wine abound. As a horse is a vain thing to save a man, Psal. 53. 17. so all these things are too vain to make a man happy. I appeal to your selves, if ye have tried the pleasures of *vanity* already (as I know ye have) whether ye may readily say with *S. Paul*, what profit have we of these things whereof we are ashamed? no profit, but shame, and grief, and guilt, and a dreadful expectation of judgment. As *Solomon* calls folly the inheritance of folly, so *vanity* is the inheritance Prov. 14. 18. of *vanity*. Ten times *Laban* changed *Jacobs* wages, but ten thousand times sin hath changed your wages, and deceived you with other success than you looked for; like *Shebna* which built his Sepulchre in Isa. 22. one Country, and was buried in the other; and yet how many changes are behind, you know not. for if you did, you would make inquisition now, and banish them at first, for whensoever ye go about to cast them out, they will say still like the devils, That thou tormentest Mat. 8. 19. them before the time. It seems that many are touched with compassion of this, and therefore reprieve their *vanities*, and slack the execution, as though they were afraid to offend the Devil; even we perhaps are in the trace of *vanity*, hunting with *Solomon* to find that which we love, and find it not, because we seek out of the way. What is the remedy? So run (saith *Paul*) that ye may obtain: you 1 Cor. 9. 14. have tryed the evil way to happiness, now try the good way, and then that which ye love now, shall not only seem vain but *vanity of vanities*, that ye will marvel how ye could love them so long, and would not be in the dotage of them again for all the World. Until these earthly things seem *vain*, no heavenly thing shall seem precious, therefore lose no more time, the day comes when *Vanity of vanities* shall be turned to misery of miseries; and *All is vanity*, to *All is misery*.

There is a certain place called Hell, where God keeps general Sessions, there Justice shall sit to examine *Vanity*, who hath imbraced her, and who hath forsaken God; and he which made his pleasure of sin, so soon as he hears this doom, *Depart from me ye wicked*, shall go down by a black way with many a sigh and sob from God, from the Angels, from the Saints, from joy, from glory, from bliss, with the fiends of Hell, to sup in the place of darkness with the Princes of horror, the table of vengeance, in the chair of calamity, with the Crown of death upon his head; and he which tempted him to sin, shall plague him for sinning, until he cry like *Cain*, My punishment is greater than I can bear; for all the griefs, and fears, and cares, and troubles, which fed upon him while he lived, shall meet in an hour, and exceed

- them so far, that he suffers for all, and marvels how any torment can be left for others. What faith or fear have they that go dancing or leaping to this fire, as it were to a banquet, like a fool which runneth to the stocks? How happy were it for men, as we live in these days, if there were no judgment at all? What will we answer when he which made *Solomon* to write this, shall ask why we would not believe it? What shall we say, when he which came from his kingdom to bring us unto it, demands why we did turn *the day of salvation* into *the day of vanity*? If ye cannot excuse it here, how will ye defend it there? We were born in *vanity*, and we live in *vanity*, but we would not dye in *vanity*, because no man looks for any good of his sins, after he is past this World; therefore let us remember, that whither the vain men are gone, thither vain men shall go. There be not two ends for sinners, but one; what a woful bargain will it seem then to remember that thou didst sell thy soul for *vanity*? if any thing will reclaim us, this will be a terrour in our hearts, to think that we shall give account unto him, which will measure to us as much misery, as we have taken *vanity*; therefore as *Abner* said to *Joab*, *Knowest thou not that it will be bitterness in the latter end?* So let every man consider with himself, though his *vanities* be sweet now, yet they will be bitter in the end. As *Amnon* after he had fulfilled his lust, did hate *Tbamar* (which defiled her) more than he loved her before; so when the sport is past, and death looks us in the face, we shall hate our *vanities* more, than we love them now. All this doth conclude that our Saviour said to *Martha*, *But one thing is necessary.* Which God grant we may chuse for his Son Jesus Christ, and then we have learned this lesson.
- 2 Sam. 11. 26.
- 1 Sam. 14. 15.
- 2 Sam. 13. 15.
- Luke 10. 41.



THE LADDER OF PEACE.

1 Thes. 5. 16.

Rejoyce evermore, pray continually, in all things give thanks.

WHen I spake last of these words, I shewed you how the Apostle commendeth unto us three Vertues, of greater price than the three presents which the Wise-men brought unto Christ: The first is, *Rejoyce evermore*: The second is, *Pray continually*: The third, *In all things give thanks*. All three are of one last, for we must *rejoyce continually*, because he saith, *Rejoyce evermore*; and we must *pray continually*, because he saith, *Pray continually*; and we must *give thanks continually*, because he saith, *In all things give thanks*. These are the three things which one saith, *All men do, and no man doth*, because every man doth them, and scarce one doth them as he should: Therefore the Apostle to shew us how we should do them well, doth put *continually* unto them; as though *continuance* were the perfection of all vertues. I chose this Scripture for a consolation to

to them which are afflicted in conscience, which is commonly the disease of the innocentest soul: for they think that they do well to *mourn continually*; and *Paul* saith, *Rejoyce continually*; and therefore I will speak a little more of these words than I did before. If you mark it, it may well be called *The Ladder of Peace*: for it stands upon three steps, and every step is a step from trouble to peace, from sorrow to joy; for he which can rejoyce, is past grief; and he which can pray, is passing from his grief; and he which can give thanks, hath obtained his desire. A man cannot rejoyce and mourn; a man cannot pray, and despair; a man cannot give thanks, and be offended: therefore keep still upon one of these three steps, and you shall never sorrow too much. If thou canst not rejoyce, as if thy pain were past, then give thanks, because thy pain is profitable: If thou canst not think that thy pain is worth thanks, then pray that thou mayst have patience to bear it; and it is impossible in praying, or thanking, or rejoycing, that any grief should want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair, and then every thought seems to be a sin against the Holy Ghost. How many sins doth the afflicted conscience record against it self, repenting for breaking this Commandment, and that Commandment, and never repenteth for breaking this Commandment, *Rejoyce evermore*?

Psal. 149.
Isa. 40. 1.

Prov. 13. 1.

evit. 11.

et. 1. 16.

It is not an indifferent thing to rejoyce, or not to rejoyce; but we are to commanded to rejoyce, to shew that we break a Commandment if we rejoyce not. Oh what a comfort is this, when the Comforter himself shall command us to rejoyce! God was wont to say, *Repent*, and not rejoyce, because men rejoyce too much, but here God commandeth to rejoyce, as though some men did not rejoyce enough: Therefore you must understand to whom he speaketh. In *Psalme* 149. 5. it is said, *Let the Saints be glad*; not let the wicked be glad. And in *Isa.* 40. 1. he saith, *Comfort my people*, not comfort mine enemies; shewing to whom this Commandment of *Paul* is sent, *Rejoyce evermore*. It is not in this as *Christ* saith, *That which I say unto you, I say unto all*; but that which I say unto you, I say not all. *Give wine* (saith *Solomon*) *unto him that is sorrowful that he may forget his grief*: so give comfort unto him which is penitent, that he may forget his fear. *Solomon* saith five times, that *this is the portion of man under the Sun, to receive the gifts of God with thankfulness, and to rejoyce in them*. He which would have us holy, as he is holy, would have us joyful, as he is joyful; he which would have us to do his will upon earth, as the Angels do it in Heaven, would have us rejoyce upon earth, as the Angels rejoyce in Heaven; he which hath ordained us to the Kingdom of Saints, would have us rejoyce that we have such a Kingdom to receive. Therefore he saith to his Disciples

Disciples, *Rejoyce that your names are written in the Book of life.* As *Boaz* Luke 10. 20. said unto *Ruth*, *Go not out of this field to glean in any other field; for here thou shalt have enough.* So he would not have us go from this comfort unto any other comfort; for here we shall have enough: the Spirit of God is called the *Comforter*, because we should have comfort in it: *I will send you the Comforter*, saith Christ, to shew that they which have the Spirit, have comfort too, and they which resist comfort, resist the Spirit; therefore the Son of God is called *The Consolation of Israel*, to shew that he brings consolation with him, and that joy is where Christ is, as light is where the Sun is: Therefore the chiefest joy is called *The joy of the holy Ghost*; to shew that they have the chiefest joy, which have the holy Ghost; therefore the greatest peace is called *The peace of Conscience*, to shew that they have the greatest peace, which have a good conscience; therefore the faithful are said to be *anointed with the oyl of joy*, as though joy were in their countenance: therefore they are said to be *clothed with the garment of gladness*, as though gladness did compass them like a garment; therefore *Paul* (in all his Epistles) doth joyn *grace and peace* together, and shew that *the peace of God* doth follow them which have *the grace of God*. It is not in vain that the Holy Ghost, when he named *Barnabas*, interpreted his named too, because it signifieth *the son of consolation*: as though he delighted in such men as were the sons of consolation. *Comfort one another*, saith *Paul*: How shall we comfort one another without comfort? Therefore *Paul* saith, *God comforteth us, that we may be able to comfort others, by the comfort whereby we our selves are comforted of God*: shewing that we cannot comfort others, unless we be comfortable our selves: and therefore that we may perform this duty, we are bound to nourish comfort in our selves. *Paul* saith, *I am full of comfort*: who then can say, *I am full of sorrow*, but he must contrary *Paul*? As the body may not offend the soul, so the soul may not injure the body, because it is the bodies keeper: but a pensive man doth injure the body and the soul too; for *Solomon* saith, *A sound spirit will bear his infirmities, but a wounded spirit who can bear?* As if he should say, The heart must be kept couragious and strong, and lively, like an instrument which is tuned to tune all the rest, or else every grief will make thee impatient. In *Deut.* 30. 9. it is said, that God *rejoiceth to do us good*: and therefore in *Deut.* 28. the *Jews* are reprov'd, because they rejoyced not in the service of God. As he loveth a *cheerful giver*, so he loveth a *cheerful server*, and a *cheerful Preacher*, and a *cheerful hearer*, and a *cheerful worshipper*: and therefore *David* saith, *Let us sing heartily unto the Lord*, shewing as it were the tune which delighteth Gods ears. If you would know with what tune ye should sing unto God, *David* saith *Heartily*; that is, you must *give heartily*, you must *love heartily*, you must

Ruth 2. 8.

John 14. 6.

Luke 2. 25.

Rom. 14. 17.

Phil 4. 7.

Isa. 61. 3.

Rom. 1. 17.

1 Cor. 1. 3.

1 Cor. 1. 2.

Gal. 1. 3.

Eph. 1. 2.

Col. 1. 2.

2 Thess. 2. 1.

Tit. 1. 4.

Philem 3.

Acts 4. 39.

1 Thess. 4.

1 Cor. 2. 4.

2 Cor. 7. 4.

Prov. 13. 14.

Psal. 63. 1.

to them which are afflicted in conscience, which is commonly the disease of the innocentest soul : for they think that they do well to *mourn continually* ; and *Paul* saith, *Rejoyce continually* ; and therefore I will speak a little more of these words than I did before. If you mark it, it may well be called *The Ladder of Peace* : for it stands upon three steps, and every step is a step from trouble to peace, from sorrow to joy ; for he which can rejoyce, is past grief ; and he which can pray, is passing from his grief ; and he which can give thanks, hath obtained his desire. A man cannot rejoyce and mourn ; a man cannot pray, and despair ; a man cannot give thanks, and be offended : therefore keep still upon one of these three steps, and you shall never sorrow too much. If thou canst not rejoyce, as if thy pain were past, then give thanks, because thy pain is profitable : If thou canst not think that thy pain is worth thanks, then pray that thou mayst have patience to bear it ; and it is impossible in praying, or thanking, or rejoycing, that any grief should want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair, and then every thought seems to be a sin against the Holy Ghost. How many sins doth the afflicted conscience record against it self, repenting for breaking this Commandment, and that Commandment, and never repenteth for breaking this Commandment, *Rejoyce evermore* ?

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Levit. 11.

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can bear? As if he should say, The heart must be kept couragious
 and strong, and lively, like an instrument which is tuned to tune all
 the rest, or else every grief will make thee impatient. In *Deut.* 30. 9.
 it is said, that *God rejoyceth to do us good*: and therefore in *Deut.* 28.
 the *Jews* are reprov'd, because they rejoyced not in the service of
 God. As he loveth a *cheerful giver*, so he loveth a cheerful server,
 and a cheerful Preacher, and a cheerful hearer, and a cheerful wor-
 shipper: and therefore *David* saith, *Let us sing heartily unto the Lord*,
 shewing as it were the tune which delighteth Gods ears. If you Psal. 63. 1.
 would know with what tune ye should sing unto God, *David* saith
Heartily; that is, you must *give heartily*, you must *love heartily*, you
 must

must *obey heartily*, you must *pray heartily*: and when you do all things heartily, then you shall do all things *cheerfully*.

- Therefore now I may say unto them which resist comfort, and nourish grief, as the Prophet saith, *Who hath required these things of you?* God doth require no sorrow, but the sorrow for sin, no fear, but the fear to sin, no care, but the care to please him; nay, he hath forbidden all other care: and therefore *Peter* saith, *Cast your care upon him*. As though God did not allow us to care, he sent his Apostle with this charge, *Cast your care upon him*; as we do cast our sins upon Christ, so we must cast our care upon him; for God hath commanded us to labour, but not to care, because care hindreth our labour, like the *Samaritans*, which seemed to help the *Jews* to build the Temple, and hindred them to build the Temple: So care, and sorrow, and thought, seem to help us in our labours, & our studies, and our prayers, and our strife, but indeed they hinder us; for they take all the time from that which we should do, and disable us to do it: and therefore when care cometh to us, we should answer it as Christ said unto Satan, *Avoid Satan: Avoid Care*; for every care which is not of God, is of Satan, and we may not bear that which God commandeth us to cast upon him: Should I hang my joy, my faith, and my hope, because I have sinned, as *Judas* hanged himself? The Scripture saith not: Let him which hath stolne, despair of mercy; but, *Let him which hath stolne, steal no more*, and it is enough. As we are taught to discern of spirits, and of doctrines, so we must discern of cares and sorrows; for when *Paul* saith, *There is a repentance not to be repented of*: he shewed that there is a repentance to be repented of, that is, a repentance which is a sin, like the tears of *Esau*, which wept not for his sins, but for his Patrimony. When we sorrow for any thing but for sin, as *Esau* did, then our sorrow is murmuring; and when we sorrow more for sin than we should, as some do, then our sorrow is distrust, which hurteth us more than the thing which we sorrow for. For, *The sorrow of the heart* (saith *Solomon*) *is the consuming of the bones*: not only the consuming of the soft flesh, but the consuming of the hard bones; that is, it will pull down the strongest man that is; and he which entertaineth it, shall quickly say with *Naomi*, *Call me no more beautiful, but bitter*. Call me no more strong, but weak; for it will change him like a sickness: therefore as Christ refused the vinegar, and would not drink it when he tasted it; so let no man drink of sorrow before he taste it, but if any thing eat thee up, let the zeal of Gods house eat thee up; for thy charge is not to get thy living with the care of thy mind, but with *the sweat of thy brows*. Now (as *James* saith) *Resist the Devil and he will flye from you*: So resist sorrow, and it will flye from you. This is all the care, and all the fear, and all the repentance which ever I could find in the Scripture. Therefore let us pray God every day to turn all
our

our joy, into the joy of the holy Ghost, and all our peace, into the peace of Conscience, and all our sorrow, into the sorrow for sin, and all our fear, into the fear to sin; that so we may sorrow and rejoyce together, fear and hope together; that is, have one eye to the Law, to keep us from presumption, and another eye to the Gospel, to keep us from despair; and then this comfort is sent to us, *Rejoyce evermore*; or else we have nothing to do with it.

It followeth, *Pray continually*. As *Elisha* would not Prophesie until the Musician came; and while the Musician played, *Elisha* Prophesied: So when the heart rejoyceth in God, then is it fittest to call upon God: and therefore *Paul* putteth *rejoyce* before *pray*, like the Musician, which played before *Elisha* Prophesied. After *rejoyce continually*, he biddeth us *pray continually*; shewing that it must be such a *rejoycing continually*, that we may *pray continually* too, or else he doth not allow us to rejoyce. How can these two joyn together, *Pray*, and *Rejoyce*? Some if they should *pray*, cannot *rejoyce* for their hearts. Nay, their hearts are sick until their prayers be done, although they pray not themselves, but hear another pray for them: this is the difference between the rejoycing of the wicked, and the rejoycing of the godly.

The comfort of the wicked is like a compound-medicine made of many mixtures; for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot be merry: but the comfort of the faithful is like a light in the air, which shines when no matter is seen: so the Godly rejoyce when no cause is seen: If they do but think upon God, they rejoyce straight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can be as merry as birds in May. The reason of it is this, as Christ said, *I have another meat which you know not of*: So the godly have another joy which the world knows not of; of this joy a man may *rejoyce continually*. And Prov. 15. 8. therefore *Solomon* saith, *A good conscience is a continual feast*: that is, John 4. 32. a continual joy. But of the wicked's joy he saith, *In laughter their heart is sorrowful*; that is, their laughter is sorrow: as if he should say, The wicked never rejoyce indeed, but counterfeit joy, as they counterfeit vertue. Thus *Paul* joyneth *rejoyce continually*, with *pray continually*: as if he should say, By this thou shalt know whether thou rejoyce well, if thou canst pray too: that is, if thy rejoycing move thee to prayer, as the joy of Angels makes them praise God and sing, *Holy, holy, holy*, unto him. This is according to that in the fifth of Luke 12. 2. *James*, *If any man be merry, let him sing Psalms*: Mark how *James* joyneth Mirth and Psalms, as *Paul* joyneth rejoycing and praying. All this doth conclude, that as we should do Gods will in Earth as it is done in Heaven; so we should rejoyce in Earth, as they rejoyce in Heaven, and

then this joy is a sign of another joy : but if we cannot rejoyce in praying, how shall we rejoyce in suffering? I am now in a large field; where I might shew you *to whom we should pray*, and the cause *why we should pray*, and the things *which we should pray for*, and the *Mediator which we should pray by*, and the *affections which we should bring to prayer* : but I will keep my self within my text, which saith no more but *Pray continually*. First, we are commanded to *pray*, and then we are commanded to *pray continually* : of all our duties, this is *only Gods duty*, which is given to none but God, according to that; *Him only shalt thou serve*; Such an excellent thing is Prayer, that it is offered to none but to him which *Solomon* calleth *Excellent*.

Prov. 26. 10.
Mat. 4. 10.

Secondly, It is such a pleasant thing, that *Paul* joyneth, *Pray continually*, with *Rejoyce continually*, to shew that no man hath such joy, as he which is often talking with God by prayer; as if he should say, If thou have the skill to *pray continually*, it will make thee *rejoyce continually*; for in the company of God is nothing but joy, and gladness of heart.

Note.

Thirdly, It is such a necessary thing, that Christ calleth his Temple, *The house of prayer*, to shew, that as we sell in our Shops, and as we buy in the Market, and as we eat in our Parlours, and as we sleep in our Chambers, and as we walk in our Galleries, so we should pray in the Temple; which is such a necessary trade for men, that God built a house for it, and called it, *The house of prayer*, as though *prayer* brought God and us to dwell continually in one house together.

Note.

Further, he hath made a day for it in every week, as though he would bind us to pray; and because we cannot pray before we be sanctified, therefore he set down an order for us to observe and keep, which is this, that before every Sabbath he appointed another day beside, in which we should provide our selves to sanctifie and prepare us, that we might pray in so effectual manner as we ought.

Fourthly, If we endeavour our selves to live uprightly, and in the fear of God, according to the precise rule of his Commandments, we shall find it such an heavenly life, that it will make us like the Angels which are in Heaven: For when we read, God speaketh to us, because we read his Word; but when we *pray* we speak to God, because we commence our suit to him; and so *Prayer* makes us like the Angels, which are always singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities, how will their nature and their manners alter, which are still talking with God, like the beloved Disciple which leaned on Christs bosome?

Fifthly, It is such a sweet thing, above other things that we do for

for God, that in Rev. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to Heaven, God seems to smell a sweet sa-
 tion of Prayer.
 your like *Incense*.

Sixthly, It is such a profitable thing, that it doth more good than almes; for with mine almes I help but three or four; but with my prayer I help thousands. Prayer is the rich mans almes as well as the poor mans. For *Pharaoh* begged for prayers as well as *Lazarus* Note: begged for crums.

Lastly, It is so victorious and powerful, that it overcometh God himself which overcometh all things. For if we will overcome our Lord as *Jacob* did, we must overcome him with prayer. This Gen. 22. 38. God sheweth, when he saith to *Jeremiah*, *Pray not for this people.* Jer. 14. 11. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to pray, when he would not grant, lest he should be overcome. This Christ sheweth again, when he resembleth his Father to the deaf Judg, and his suppliants Luke 18. 2, 3. to the importunate woman which cried upon him, and made him hearken unto her, as if she had compelled him. Therefore one The power- fulness of prayer. compareth Prayer unto *Sampsons* hair: As all *Sampsons* strength lay in his hair, so all our strength lieth in Prayer. I have read of many Judg. 16. 17. which write, that they did learn more by praying, than they could by reading. And I have heard some say, that they have done that by Prayer, which they could not do by Counsel. In *Exod.* 17. we read that the *Jews* prevailed more by prayer, than they could by fight. Therefore one saith, that he which can pray, can do all things, because he can overcome God, which helpeth him to do all things. And he which can overcome God, can overcome the Devil too, which hindreth all things.

Who ever fell into Heresie, or into Apostasie, or into despair, before John 11. 32. he fell from prayer, the preservative of the soul? If thou hadst been here (saith *Martha* to Christ) *my brother had not died*: So if prayer had been here, these evils had not happened. This is the *Holy-water* which driveth away unclean spirits, as Christ sheweth when he speaketh of the Devil which is not cast out but by fasting and prayer. This Mat. 17. 21. is the *Cross* which saveth us from evil, as Christ sheweth when he teacheth us to pray (as it is written in the 11 of *Luke*) *Deliver us from evil.* This is the oyl which healeth our sickness, as *James* sheweth in his fifth Chap. vers. 25. when he saith, *The prayer of faith shall save the sick.* It hath such a hand in all things, that it is like the sanctifier of every thing. It bleisseth our thoughts, and bleisseth our speeches, and bleisseth our actions. As *Abraham* blessed his servant before Gen. 24. he went from him; so prayer bleisseth our works before they go from us. Whatsoever thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or do good, because he which

should bless it, is not made a counsel to it. Therefore we should not presume to use any of Gods gifts, or any of Gods graces without prayer, lest that which is good do not good, but hurt unto us.

For this cause S. Paul in the 14 of the *Romans*, and the sixth verse, teacheth us to *pray before we eat*. For this cause Paul prayed before he journied. For this cause *Eliab* prayed before he sacrificed, as it appeareth in the first book of *Kings* 18. 36. For this cause the *Israelites* prayed before they fought: and for this cause we pray before we preach. It is a good thing to preach, and yet you see we do not presume to preach before we pray, because Paul planteth, Apollo watereth, but God giveth the increase. Even so, we should not presume to give almes, nor to give counsel, nor to give help, before we have prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer, because there is no faith so perfect; but it had need of prayer to strengthen it. Also there is no love so perfect, but it had need of prayer to confirm it. There is no repentance so perfect; but it had need of prayer to continue it: There is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good work without prayer, because he seems to do it by own power, for that he craveth not assistance from God, which giveth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Physick to bring forth health. Therefore no vertue hath done so much as prayer hath done; for all vertues have had their power from prayer: and therefore one faith, that prayer hath done as many exploits as all vertues beside.

The Apostle Paul in *Heb.* 11. saith, that by faith Noah did this, and Abraham did this, and David did this, and Enoch did this: but did their faith any thing without prayer? for their faith was strengthened by his prayer; and therefore the Disciples prayed Christ to strengthen their faith. By prayer *Eliab* made the clouds to fall: by prayer *Joshua* made the Sun to stand still: by prayer *Elisha* raised the dead to life: by prayer *Moses* made the enemies to flie: by prayer *Solomon* obtained wisdom. So that as Paul 1 *Tim.* 4. saith of godliness, *Godliness is profitable to all things*; so I may say of prayer, *Prayer is profitable to all things*. The Dove could find no rest for the sole of her foot, until she returned to the Ark; so the sinner, when he can flie no longer, nor suffer any longer, nor help himself any longer; at last he turneth to prayer, which is like the City of Refuge, where no enemy, where no adversity, and where no temptation hath power to hurt him.

Numb. 15. 11.

Lastly, as Prayer is excellent in respect of God, to whom only it is offered, so it is excellent in respect of the godly, who only offer it. For as Paul saith of faith, in the second to the *Thessalonians*, *All men have not faith*; so I may say of Prayer, *All men have not the gift of prayer*: and

In all things
pray.

Act. 20. 36, 38.

1 Cor. 3. 6.

Luke 17. 5.

1 King. 18. 45.

Josh. 10. 12, 13.

2 King. 4. 33.

34, 35.

Exod. 16. 1.

1 King. 3. 12.

Gen. 8. 9.

and therefore *Zachariah* speaketh of a *spirit of prayer*; and when we *Zach. 12. 10.* pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in* *Rom. 8. 29* *us*; as though there were a peculiar spirit for prayer, and none could pray but they which had that spirit.

I have known many wicked men *hear*, and I have known many wicked men *study*, and I have known many wicked men *fast*, and I have known many wicked men *preach*, and I have known many wicked men *counsel*; but I did never know any wicked man that could *pray* well; nor any that could *pray* well, live wickedly. This *Peter* proveth in his first Epistle and fourth Chapter, when he saith, *Be sober and watchful in prayer*; shewing, that *all cannot pray*, but they which are *sober and watchful*.

This *Peter* the Apostle proveth again in his first Epistle and third Chapter, when he exhorteth the Husband and Wife to love one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*; and that a man cannot *pray* heartily, when wrath, and malice, or lust, doth carry his mind away. This *Paul* witnesseth again when he saith, *How should they call upon him in whom they have not believed?* shewing that none can *pray* but they which have faith; and that it is a sign that the Spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, he hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which have faith, and love, and repentance, to bring it to him: as *Aaron* did not stand before the Lord before he was washed; so let no man call upon God before he be sanctified. For as *Isaac* did first taste *Jacobs* meat, and then blessed him when he liked his offering; so God will have an offering which pleaseth him, before he give the blessing which pleaseth us. Therefore as *Jacob* charged his sons when they went unto *Joseph*, *Take the best fruits of the land and give unto him*; so I advise my self *Gen. 43. 11:* and you, when we go to God, let us take the best fruits of our hearts and give unto him: that is, not the shew of repentance, but repentance indeed.

As *Abraham* left his Ass at the foot of the hill when he went to sacrifice; so when we go to pray, we must leave our passions, and affections, and lusts behind, lest they trouble us, like the fowls which hindered *Abraham* in his sacrifice. And when our prayers do please God, as *Jacob's* meat pleased his father, then God will hear our prayers and bless us, as his father blessed him.

Now to inform us what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians* and the seventh Chapter, shewing that he had the mind of Christ, teacheth us to *pray continually*. This he expoundeth in the second Epistle to the *Thessalonians* the third Chapter and the thirteenth verse, when he saith, *Be not weary of well-doing.*

doing. Therefore if you do well when you pray, you must not be weary of praying.

Mark.

The like saying is in *Rom. 12.* where it is said, *Continue in prayer.* The like saying is in *Rom. 1.* where it is said, *Pray at all times.* The like saying also is in *Luke 18.* where it is said, *Pray always, and be not faint.* We are not commanded to preach continually, nor ye to hear continually, nor to fast continually, nor to watch continually, nor to give continually; but we are commanded to *pray continually*, as though prayer were more needful than all the rest. We want continually, and we are tempted continually, and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgive our sins, and prevent our temptations.

To shew that we should pray daily, Christ teacheth us in *Luke 11.* to say, *Give us this day our daily bread.* This day we ask no more but *our daily bread*, and if we live till the morrow, then we ask no more but *our daily bread*: so the word *daily*, doth teach us to *pray daily*: for there is great reason that they which have continually need of God, should *pray continually unto him.* But as some answered Christ, as it appeareth in *S. Johns Gospel*, *Who is able to do this?* So you will say unto me, Who is able to pray continually?

Acts 3. 1.

How to pray continually.

Saint *Paul* in *Rom. 12.* teacheth us a reasonable service of God. Here he seems to injoyn us an unreasonable service of God. For who did ever pray continually? or if we should pray continually, when should we hear, or preach, or when should we study, or when should we work? So one service seems to hinder all services: but indeed it doth further all services, and therefore we are commanded to *Pray continually*, because we can do nothing without prayer. But if you imagine that this Commandment is broken, if your lips be not always going, which was the Heresie of the *Missilians*, or if you dwell not always in the Church like the golden Candlesticks, then you are out of *Pauls* mind: For *Paul* did not pray continually with his lips, and therefore he doth not mean a lip-prayer: neither did *Paul* live day and night in the Temple, and therefore he doth not mean a Church-prayer: And further, It seems that the *Jews* were not appointed to pray at all times, for they had set times of prayer; and therefore we read how *Peter* and *John* went up to the Temple at the time of Prayer: Therefore to *pray continually*, is to lift up our hearts continually unto God, and to *pray* in our thought, as *Moses* did, though we open not our lips; and so we may *pray continually*. As when a good man is to answer before the Persecutor, a thought prayeth in his heart that he may answer wisely: when he is to give almes, a thought prayeth in his heart that it may do good: when he is to give counsel, a thought prayeth in his heart that it may prosper: when he

he is to hear a Sermon, a thought prayeth in his heart that he may be edified and sanctified by it. Thus we may pray and hear, pray and speak, pray and eat, pray and study, pray and work together, as the Jews built and fought together; And therefore prayer seems a harder thing than it is. For if it had been irksome for any to pray, Paul would not have joyned *Praying* and *Rejoycing* together. It is not hard which a man may do and rejoyce too. If a man love intirely, he hath no such delight as to talk often, and to confer daily with him whom he loveth; for by this his love is increased, and his joy is doubled: but the seldomer we commune together, by little and little our affections abate, till at last we become strange one to the other, as though we had never been acquainted. Even so our affections and familiarity doth grow towards God by often praying unto him: and when we leave off to pray, then our affections draw from him, and his affections from us: therefore we read often the good men were wont to pray. In times past *Daniel* saith, that he prayed thrice a day: *David* saith, that he prayed seven times a day: it is said, that *Cornelius* prayed continually: it is said, that the Disciples prayed continually: and in *Rom. 1.* Paul, which teacheth us here to pray without ceasing; saith, that he himself prayed without ceasing. As *Jacob* would not let the Angel go, before he had blessed him; so a Christian should not let God rest, before he hear him. This is the state that a Christian should strive to, and never think that he is sound at the heart, till all his thoughts be a kind of prayer. Now if we should examine our selves whether we pray as we should, as Paul teacheth us to examine our selves, whether we believe as we should. I am of opinion, that there is no such want in this Land as the want of prayer; for it is neglected, as though it were never commanded, as if there were no God to worship, or as if we had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poor men; as though none were bound to pray, but poor men: but now the World goeth, as though neither rich, nor poor were bound to pray. One would think that our deliverance out of *Egypt*, that our victory against the *Spaniards*, that the weather which threatneth sickness, that the dearth which threatneth famine, should make us pray, and yet doth not: for where is the person that prayeth now more than he did before? Some are like the fool, which saith in his heart, *There is no God*; for they pray never, though Paul say, *Pray ever*. *Cain* was rejected for offering an unworthy sacrifice: What shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adjure but in a circle; so they cannot pray but in the Church, and then they pray, when they should hear. Some are like the Ephraimites, which can pronounce every word but that which they should: so they never want words, but when they speak.

Nehem. 4. 7.

Psal. 119. 164.

Dan. 6. 19.

Rom. 1.

1 Cor. 11. 18.

Psal. 14. 1.

Gen. 5.

Judg. 12. 6.

speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, until he come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, until they come to this, *Give us this day our daily bread*: Dost thou think that God doth mark that prayer which thou dost not mark thy self? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before he have his answer. If God will take a *Pater noster* of them, and hear them for that, so it is, for they never made any other prayer in their lives; but even as a child sayeth grace, so they say, *Our Father*; put them out of that, and they cannot pray a word, no more than a child can make a grace, if he be put out of his own. Some are like *Nadab* and *Abihu*, which never look with what fire their sacrifice is kindled; so they never respect with what motion their prayer is kindled, whether it be from the Spirit, or from the flesh; but sometime they pray of malice for revenge: sometime of greediness for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came down from Heaven: so no prayer is accepted with God, but that which is kindled with some motion from Heaven. Their prayer never ascendeth to Heaven: for *Abels* heart, made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they should call for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber; when they called for timber, they brought them stones: So when they call for health, God sends them sickness: when they call for rest, God sends them trouble: when they call for riches, God sends them wants: when they call for honour, God sends them shame: when they call for ease, God sends them a yoke: for it is a just thing with God, that they which do one thing for another, should receive one thing for another. Some are like the Prodigal son which prayed but until he had gotten his Patrimony, and then he forsook his Father which gave it him: So they pray no longer, but until they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury send them home again. These are the Beads-men of our age, and these are the prayers which we offer to him which made Heaven and earth. Wouldest thou regard his suit which should intreat thee so contemptuously as thou intreatest God? Let us consider, how that prayer should obtain remission of sin, which is sin it self. *Paul* saith, *Let all which call upon the name of the Lord, depart from iniquity*: as if he should say, the Lord will hear none which pray unto him, but them which depart from iniquity. *Solomon* saith, *The prayer*

Numb. 3. 4.

Levit. 3. 5.

Gen. 4. 4.
Gen. 11. 13.Luke 15. 12.
Note.Note.
2 Tim. 2. 19.

prayer of the wicked is an abomination. If his best work be an abomination, *Prov. 28. 9.* what are his worst deeds, and the sinner himself? Therefore he adviseth, *Prepare thy heart before thou go into the Temple, lest thou offer the sacrifice of fools :* as if he should say, He which offereth a present unto a Prince, which the Prince likes not, is a fool for his pains. This is the cause, saith one, why God doth not hear our prayers as he did our fathers, because we pray not with such humility and perseverance as they did. Many touched Christ, yet but one drew virtue out of him : so many pray unto Christ, but few draw comfort from him.

Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the just availeth much, if it be fervent.* He saith not that the prayer of the wicked availeth any thing, though it be never so fervent ; but the person must be just, the prayer must be fervent too : by this thou knowest then whether thy prayer be accepted with God. As God sent down fire from heaven to consume *Eliab* his sacrifice, because it pleased him ; so he will send down a kinde of joy and lightness upon thy heart, which shall kindle thee within, as the fire kindled *Eliab's* sacrifice, and send thee away with such a joy, like a Suitour which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith : as Christ answered the Centurion, *Be it unto thee as thou believest ;* so thy heart shall answer thee, *Be it unto thee as thou believest.* When we begin to pray, we are going from the devil ; and when we end our prayer, we are come to God. At first, many temptations will hinder thee, but with earnestness thou shalt drive them away. Then make no hast (as *Solomon* saith) to get out of the King's presence ; for the Lord and thy prayer are met together in heaven, like Christ and the woman at *Jacob's Well.*

Seeing then that prayer is such an excellent thing, that it is given to none but to him which is called *Excellent*, and such a pleasant thing, that *Paul* joyneth, *Pray continually, with Rejoyce continually,* and such an heavenly thing, that it makes us like the Angels which are in heaven, and such a necessary thing, that God built a house for it, and made a day for it, and such a holy thing, that none but the holy can deal with it, and such a strong thing, that it overcometh God, which overcometh all ; how is it then that our Fathers spent so much time in prayer, and we make no account of it? Have we nothing to pray for as well as they? Nay, they prayed for nothing but we had need to pray for the like. The Turks and Idolaters pray to them that cannot hear ; but he which saith, *I will hear,* hath not so many supplications to him as Noblemen. What will we give God, if we will not afford him thanks? What will we do for him, if we will not praise him? *If thou be wise, (saith Solomon) thou art wise unto thyself :* So if we do pray, we do pray for our selves. Shall the birds sing unto God, and not they for whom he created birds? What a fool is he which will fight and travel

speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, until he come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, until they come to this, *Give us this day our daily bread*: Dost thou think that God doth mark that prayer which thou dost not mark thy self? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before he have his answer. If God will take a *Pater noster* of them, and hear them for that, so it is, for they never made any other prayer in their lives; but even as a child sayeth grace, so they say, *Our Father*; put them out of that, and they cannot pray a word, no more than a child can make a grace, if he be put out of his own. Some are like *Nadab* and *Abihu*, which never look with what fire their sacrifice is kindled; so they never respect with what motion their prayer is kindled, whether it be from the Spirit, or from the flesh; but sometime they pray of malice for revenge: sometime of greediness for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came down from Heaven: so no prayer is accepted with God, but that which is kindled with some motion from Heaven. Their prayer never ascendeth to Heaven: for *Abels* heart, made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they should call for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber; when they called for timber, they brought them stones: So when they call for health, God sends them sickness: when they call for rest, God sends them trouble: when they call for riches, God sends them wants: when they call for honour, God sends them shame: when they call for ease, God sends them a yoke: for it is a just thing with God, that they which do one thing for another, should receive one thing for another. Some are like the Prodigal son which prayed but until he had gotten his Patrimony, and then he forsook his Father which gave it him: So they pray no longer, but until they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury send them home again. These are the Beads-men of our age, and these are the prayers which we offer to him which made Heaven and earth. Wouldest thou regard his suit which should intreat thee so contemptuously as thou intreatest God? Let us consider, how that prayer should obtain remission of sin, which is sin it self. *Paul* saith, *Let all which call upon the name of the Lord, depart from iniquity*: as if he should say, the Lord will hear none which pray unto him, but them which depart from iniquity. *Solomon* saith, *The prayer*

Numb. 3. 4.

Levit. 3. 5.

Gen. 4. 4.

Gen. 11. 13.

Luke 15. 12.
 Note.

Note.
 2 Tim. 2. 19.

prayer of the wicked is an abomination. If his best work be an abomination, *Prov. 28. 9.* what are his worst deeds, and the sinner himself? Therefore he adviseth, *Prepare thy heart before thou go into the Temple, lest thou offer the sacrifice of fools:* as if he should say, He which offereth a present unto a Prince, which the Prince likes not, is a fool for his pains. This is the cause, saith one, why God doth not hear our prayers as he did our fathers, because we pray not with such humility and perseverance as they did. Many touched Christ, yet but one drew virtue out of him: so many pray unto Christ, but few draw comfort from him.

Eccles. 5. 1.

Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the just availeth much, if it be fervent.* He saith not that the prayer of the wicked availeth any thing, though it be never so fervent; but the person must be just, the prayer must be fervent too: by this thou knowest then whether thy prayer be accepted with God. As God sent down fire from heaven to consume *Eliab* his sacrifice, because it pleased him; so he will send down a kinde of joy and lightness upon thy heart, which shall kindle thee within, as the fire kindled *Eliab's* sacrifice, and send thee away with such a joy, like a Suitour which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith: as Christ answered the Centurion, *Be it unto thee as thou believest;* so thy heart shall answer thee, *Be it unto thee as thou believest.* When we begin to pray, we are going from the devil; and when we end our prayer, we are come to God. At first, many temptations will hinder thee, but with earnestness thou shalt drive them away. *Then make no hast (as Solomon saith) to get out of the King's presence;* for the Lord and thy prayer are met together in heaven, like Christ and the woman at *Jacob's Well.*

Jam. 5. 16.
Note.

1 King. 18.
38.

Joh. 4.

Seeing then that prayer is such an excellent thing, that it is given to none but to him which is called *Excellent*, and such a pleasant thing, that *Paul* joyneth, *Pray continually, with Rejoyce continually,* and such an heavenly thing, that it makes us like the Angels which are in heaven, and such a necessary thing, that God built a house for it, and made a day for it, and such a holy thing, that none but the holy can deal with it, and such a strong thing, that it overcometh God, which overcometh all; how is it then that our Fathers spent so much time in prayer, and we make no account of it? Have we nothing to pray for as well as they? Nay, they prayed for nothing but we had need to pray for the like. The Turks and Idolaters pray to them that cannot hear; but he which saith, *I will hear,* hath not so many supplications to him as Noblemen. What will we give God, if we will not afford him thanks? What will we do for him, if we will not praise him? *If thou be wise, (saith Solomon) thou art wise unto thy self:* So if we do pray, we do pray for our selves. Shall the birds sing unto God, and not they for whom he created birds? What a fool is he which will fight and travel

and watch for himself, and will not speak for himself? If God had required such costly sacrifices of us as he did of the *Jews*, it is to be feared that he should not be served at all: For we are such *Gergesites*, that we would not part from our beasts to sacrifice to him. Therefore let us not say, God will not hear; but let us say, we do not ask: for God is readier to give, than we to ask. Therefore let us pray that our neglect of Prayer may be forgiven.



THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1. *When the morning was come, all the chief Priests and the Elders of the people took counsell against Jesus to put him to death,*

2. *And led him away bound, and delivered him unto Pontius Pilate the Governour.*

3. *Then when Judas which betrayed him saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders,*

4. *Saying, I have sinned, betraying the innocent blood. But they said, What is that to us? see thou to it.*

THe last time you heard how a Publican received Christ: now you shall hear how an Apostle betrayeth Christ. But first here is set down what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chief Priests and the Elders of the people took counsell against Jesus to put him to death,*

And led him away bound, and delivered him unto Pontius Pilate the Governour. The Priests were Ecclesiasticall persons, and the Elders were civil Magistrates: so they which should have stood most for Christ, stood most against him. Mark putteth in the Scribes too, and Luke putteth in the whole multitude: as if he should say, the Priests, and the Scribes, and the Pharisees, and the Elders, and the people. He which stood for all, had all against him. Here is fulfilled that which was prophesied in the second Psalm, They banded themselves against the Lord and against his anointed. But why did they band themselves against the Lord, or against his anointed? What was their desire of him? To have his goods? No, he had none for himself; but they were richer then he. To have his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serve them; for they had done so already, untill even his Disciples were fled from him. What would they have then? his blood? yea, they took counsell (saith Matthew) to put him to death. They had the Devil's minde, which is not satisfied but with death: and how do they contrive it? He saith, They took counsell about it.

Exod. 1. 10. When Pharaoh did most foolishly, he said, Come, let us work wisely. So when they did worst, then they seemed to do it in best manner, for they will not sin without counsel. A wise counsel to consult of murder, like the Papists counsels when they give licence for treason. They may be fitlier said to take armes, then to take counsel. For *Matt. 26. 55.* Christ saith before, that they came with swords and staves to take him. David speaks of a malignant Church, that is, a Church of malicious persons: such a Church was this: for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to save them; and at midnight they instituted their treason, and consulted how to destroy him. The time which they chose, and the Judge which they chose, are specially to be noted. The time, *In the morning, &c.*

This therefore is not to be expounded of the beginning of their counsel, but of the end of their counsel: for they took counsel in the night, and executed it in the morning. When they agreed to go unto Pilate, it was night; but when they brought him to Pilate, it was morning. But mark how unjustly they handled him before they brought him to the Judge. They should have done nothing against him before he came to his judgement: but they did all against him, except condemning him and crucifying him, before they came to the Judge. For all that is spoken before of examining him, and mocking him, and reviling him, and buffeting him, and spitting in his face, was done before they came to the Judge: which shews, that they were even angrie that they could not kill him without the Judge too.

All this was done in the night, and therefore Christ said to his Disciples

ciples in the evening, *This night all of you shall be offended for me* : Matt. 26. 31. shewing that all these things should be done in the night. Therefore S. Mark saith, that Peter and James and John were asleep, when Judas Mar. 14. 41, and his companions came against him; which sheweth that it was the 43. time of sleep : and in the 51. verse he saith, that a young man ran after with a linnen garment upon his bare body ; which sheweth that he, hearing a tumult and an uprore to grow in the night, ran forth of doors in great hast without his clothes, as they doe in a fire, (to see what was done :) and it is added, that they strove to take him, and that he was faine to slip off his linnen, and run away from them naked, as Joseph did when he left his cloak with his light Mistris, when he slipt from her; which sheweth how void of shame and modesty they were, to offer such violence to a stranger, that he could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracy against Christ was a night-work, like them which hate the light because they doe evil. It was not their wont to sit in counsel in the night, but in the day. It would have troubled them to watch so long for a good cause : but it was fit that the work of darkness should be done in darkness ; and therefore Christ saith, *This is the hour of darkness* : the hour of darkness and the power of darkness and the work of darkness met together. When they should rest, malice would not suffer them to rest, but they become like Owls which watch in the night, and cannot sleep. Here was fulfilled Solomon's saying, *They can- not sleep before they have done evil* : So eager we are upon revenge more then any thing else. They say that he cannot stay which rideth upon the Devill : for malice driveth him, and fury spurs him. Therefore Zach- chens went not so hastily to receive Christ, as his Enemies hast to destroy him : nay, rather I may say, to destroy themselves ; for as they prayed at Christ's death, so it came upon them. They said, *His blood be upon us and upon our children* : so his blood is upon them, and upon their children, which have been vagabonds over the earth ever since, and have no Country of their own. For if they be cursed which doe the Lord's business negligently, they must be cursed too which do the Devil's business diligently.

Luk. 22. 53.

Pro. 4. 16.

Matt. 27. 25.

Jerem. 48. 10.

A note for Lawyers.

If men were so hasty in executing justice, as they were in executing malice, so many men should not be undone by suits of Law : for in one day they could apprehend, and accuse, and examine, and condemn, and execute him which was innocent : but he which is just cannot be quit in one Term or two ; nay, if he have right in a year, it is counted quick dispatch, and he is glad that he met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolong it too, which keeps their Clients in suspense from day to day, and from week to week, in great charge and sin together ? I would to God hat some did not sit in counsel against good Christians, as those Priests did

against Christ : but God in his mercie daily doth confound and bring to nothing the accursed counsels of the wicked Antichrist, and all his rebellious confederates. So when the wicked took counsel together, wickedness was the end of their counsels : for there is nothing worse to the ungodly, then to meet together : for before they meet, their wickedness is a little hid, like the poyson in a Serpent ; but when they meet together, one setteth another on, and the poyson breaks forth into vile speeches, and detestable works, and ungodly practices ; as we see in Taverns, and such like assemblies as this.

For now they are met together, they have conspired amongst themselves to accuse unto the Governour the most innocent man in the world, as if he were the worst man living : they abused him, and mocked him, and reviled him, and buffeted him, before they brought him to the Governour ; which sheweth that they would have kill'd him too, if they durst, without the Governour : but sin is crafty, and therefore they observe the order of Law, and form of judgment, lest they should be taken in the snare which they made for him.

First, because that *Pilate* had the authority over judgements of death, and not they, therefore they are enforced to seek unto his judgment-seat, to save themselves from blame, and to be delivered out of trouble, if they did usurp any thing upon the Magistrate's office.

Then, because they might not run unto the Governour before day, without suspicion of tumult, they stayed untill it was morning : but so soon as they could come, they came post-hast ; for the Sun did no sooner peep, but even at the very break of the day they were all ready to flock unto the Judge against him. This they did without knowledge : but God directed every thing unto a right end. For it was meet that the Son of God should be cleared in a solemn manner by an earthly Judge, to shew how we shall be cleared by the heavenly Judge : and therefore, as it appeareth *Matth. 27. 23.* *Pilate* saith, that *he found no evil in him*, before he gave sentence against him ; which sheweth that he died not for his own sins, but for our sins : and therefore though they went to the Judge to save themselves from blame, yet God sent them to the Judge that his word might be fulfilled.

Lastly, this *Pilate* was a Roman Governour, which ruled for *Cesar*, as *Zaccheus* was a Roman collector, which gathered for *Cesar* : for at that time the Romans had brought much of the world into their subjection, as since that time they have brought much of the world into Idolatry. And therefore God would have his Son to be judged by the Roman policie, and to be condemned by a Roman Judge, and to be slain with a Roman death, as it were joyning the Jews and the Romans in impiety together ; to shew that these two Nations should be the odiouslest people unto him in all the world, and how his servants should be crucified there where he was crucified himself : for as the Romans did

did then crucifie Christ upon the Cross, so they crucifie him now upon the Altar, and resemble the Dragon, which when he could not prevail *Revel. 12.* against Michael himself, then he fought against the woman and her seed, that is, the Church and her children, which are slain in Rome, as the Prophets were in Jerusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisees, and the Elders, and Pilate, what they did against Christ, of whom was fulfilled David's prayer, *Lord, turn the counsel of Achitophel* *2Sam. 15. 31.* unto folly: so their counsel was turned unto folly. For as Paul revived when he was stoned, so Christ rose again when he was buried; to shew, that there is no counsel against God: and therefore let all our counsels be for God.

Now we come to Judas: to aggravate this tragical counsel, the Evangelist annexeth unto it the desperate end of the cursedst man that ever was. Three things are especially noted of this traitour; his death, the cause of his death, and the confession which he made before his death. His death, in the fifth verse; *He went and hanged himself.* The cause of his death, in the third verse; *For that he had betrayed his Lord, and now did see him condemned, and had no joy of the money which was given unto him for his treason.* His confession, in the fourth verse; *I have sinned in betraying the innocent blood.* I will speak of every word as they lie, for your memory. Therefore first of his treason: *When Judas the traitour.* Before he was called Judas the Apostle, now he is called Judas the traitour, to distinguish him from others of that name: lest any of his name should be defamed for him, a brand is set in his forehead like the letter Tau, or Cain's mark, to make him hatefull, like a Rogue *Gen. 4.* which is burned in the ear. So Esau was called Edom, which signifieth Red, to keep his wickedness in remembrance, because he sold his birth-right for a mess of red pottage. So Simon is called the Sorcerer, as *Acts 8.* though God would note him for the worst of that name. So God knoweth Simon Peter from Simon Magus; and Judas his brother, from Judas his betrayer: and therefore as Jeroboam comes in with his train after him, Jeroboam which made Israel to sin; so Judas comes in with his train after him, Judas which betrayeth the Lord. For when God said, *I will honour* *1 King. 22.* *52.* *them which honour me,* he signifieth how he would dishonour them which dishonour him: and therefore this name is a word of reproach until this day, and all traitours are called Judasses for his sake, that the Prophecie might be fulfilled, *The names of the wicked shall rot,* that is, *Prov. 10. 7.* they shall be named with loathsomeness, and remembered with disdain, as a man passeth by rotten carrion, and stoppeth his nose untill he be past it. That is the just wrath of God. As Christ promised that Marie's good work should be spoken of to the world's end: so he hath caused Judas evill work to be spoken of unto the world's end too. For there were three evils in one. First, his practice was impudent, because he

he offered himself to be a traitour before he was asked. Then it was covetous, because he was contented to betray his Lord for thirty pence. And lastly, it was crafty, because he betrayed him with a kiss, which is a signe of love. Like this traitour doe all other traitours, and therefore are all called *Judas*ses, that is, impudent, and covetous, and crafty, like their master.

The next consideration is, how *Judas* his repentance came upon him, in these words; *When he saw that Jesus was condemned, &c.* *Peter* heard three crows before he felt any remorse: so *Judas* saw his Lord apprehended, and yet he repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last he saw him condemned, and then, saith *Matthew*, he repented: like one which slayeth his friend in his rage, and sorroweth when it is past. In *Gen. 6.* God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent, but the wicked repent not like the faithful. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, then to repent indeed. For if *Judas* had repented like *Peter*, he should have been forgiven like *Peter*: but to shew that he did not repent well, when he had committed one sin, he addeth another to it: for when he had murdered his Master, he murdered himself too. Therefore if you ask how he repented, I think he repented so as most *Usurers* repent upon their death-beds. There is a shame of sin, and guilt of conscience, and fear of judgment, even in a reprobate, which is a fore-taste of Hell, which the wicked feel: even as the peace of conscience and joy in the holy Ghost is a fore-tast of Heaven, which the godly feel before they come thither. So *Judas* was displeased with the ugliness of his treachery, and had a mis-shapen sorrow like a Bear's whelp, but without any conversion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely he felt a shame, and guilt, and anguish in his heart; which was rather a punishment of sin, then a repentance for his sin, and a preparative to Hell, which he was going unto. For hardness of heart and despair of mercy are sins, and punishments for sin too: but true repentance is such a sorrow for one sin, as breedeth a dislike of all sins, and moveth to pray, and resolveth to amend; which falleth upon none but the Elect. And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. But if the Papists doctrine of repentance be true, there is nothing wanting in *Judas* repentance; for in him may be found all the parts of their repentance. For we see in this reprobate, contrition of heart, confession of mouth, and satisfaction of work; which is all the Papists repentance. For contrition, it is said, *he repented*: for confession, he saith, *I have sinned*: for satisfaction, he *restored the money again*: and yet he is *Judas the son of perdition*. And therefore as Christ told

told the Lawyer; that one thing was wanting in his obedience: so Judas telleth the Papists, that one thing is wanting in their repentance; that is, the conversion of a man to God, and change of mind; when a sinner renounceth himself for shame of his sin, and yieldeth to righteousness with as great love as ever he loved wickedness. If Judas had repented so, he would rather have suffered pain, like Job, then by unlawful means rid himself out of pain, like Cain, which thought to prevent God's judgement against him. This was not a sign of repentance, but a sign of despair. Therefore let every one learn this, that so long as God's mercy is greater then man's iniquity, there is no cause to despair, but to hope. For why did our Saviour save Mary Magdalen, which had seven Devils, and spare the thief which never did good, but lest as great sinners as they should despair of mercy, if they repented? If thou canst knock, his promise bindeth him to open. Therefore say not, God will not give; but, I do not ask: for God is readier to give, then we to ask.

The next consideration is, how Judas restored his bribe again. In the first of the Proverbs, v. 31. Solomon saith, *The wicked shall be filled with their own devices*; and in the fourteenth chapter, vers. 14. he saith, *They shall be satiate with their own ways*: for Judas hath sinned so long, that now he is weary of his sin, and would restore his bribe again, even the same day that he took it. It was given him in the night, and in the morning he brought it back: so soon is the pleasure of sin eclipsed. Even now his thirty pence was the sweetest silver that ever he fingered; and now it is the bitterest money that ever he pursed. Therefore let all consider what Abner said unto Joab, *Knowest thou not that it will be bitterness in the latter end?* 2 Sam. 2. 26. The sting of the Serpent is in his tail: so the tail of sin hath the sting, that is, the end. There is no sin but it hath three punishments which follow it like hand-maids, *Fear, Shame, and Guilt*: fear of judgement; shame of Three hand-maids of sin. men; and guilt of conscience. All these did surprise Judas at once, as suddenly as Adam spied his nakedness: and though they come after every sin, yet they are never looked for. Gebezi took his bribe merrily; but he did wear it heavily. Jezebel thought that she had got a vineyard for nothing; but she payed more for it then she would give for all the world. So Judas thought that he was made for ever, when he was undone for ever. Here was the Scripture fulfilled, *The bread of deceit is sweet to man, but his mouth shall be filled with gravell.* Pro. 20. 17. So this gain of treason was sweet to Judas; but when he digested it, it cracked like gravell in his teeth. Who would suffer for millions of gold, that which Judas suffered for thirty pence? and yet many are content to sin for lesse. Judas was a traitour for thirty pence; but a thousand are liars and deceivers and swearers for a penny. If they can get any thing by lies, or oaths, or wiles, it is like the mystery of their occupation.

tion. Be not deceived, the time cometh when you would restore this gain again, as *Judas* did, and peradventure you shall not find the owners where to make restitution. How many at the hour of death have offered their prayers and their supplications and service to God, as *Judas* offered his money to the Priests, and God would not accept it? but they died as they lived, and went from despair unto destruction. Therefore to day hear his voice. If you will not be so good as *Zacchaeus*, to restore four-fold for all that you have gotten by usurie, or bribery, or extortion, or deceit; yet be so good as *Judas*, to bring again so much as you have taken: and if you do it not with *Judas's* mind, but with *Zacchaeus's* mind, it shall be accepted as *Zacchaeus* was.

The last consideration is, the Confession which he makes before his death; *I have sinned, &c.* O *Judas*! (saith one) dost thou know that thou hast sinned, and didst not know that thou shouldest sin? It is not enough to say, *I have sinned*; so said *Saul*, and *Cain*, and *Pharaoh*, *I have sinned*: But who saith, *I will not sin*? When sin is past, then we know: but if we did look to it before, then we need not say, *I have sinned*: for sin is chosen in the dark, like bad wares, when the faults are not seen. Sin seems no sin untill it come to *I have sinned*; that is, untill it be past. If *Judas* had shewed his repentance to God, as he shewed it but to men, haply his offence might have found mercy: but he did separate himself farther from God by his despair, then he was separated before by his treason; and chose rather to run unto them which would mock him, then unto him which should succour him: therefore his confession was without remission; and though he said, *I have sinned*, yet God answers not, *I have forgiven*: to shew, that except our repentance be better then his, it shall not weigh against one sin. Yet *Judas* doth not onely acknowledge himself a sinner, which is the most that many of us confesse, because he would not be counted worse then others, but reckoned his sin without an accuser: as if one should come forth and say, *I have stolen an horse*; so he saith, *I have betrayed my Master*. In what did *Judas* sin? In treason. Then treason is sin, and yet the Papist count it a merit; as though they should merit by sin. There was never any Heretick which maintained treason but the Papists. *Touch not mine anointed*, saith God. Yes, kill his anointed, say they. How far are they from *David*, which would not lay his hand upon *Saul*? If he were a man after God's heart, as he is called, then they must be men after the Devil's heart. After *Judas* had received meat of Christ; he went about to betray him: so after they have received peace and plentie and prosperity of their Prince, they go about to betray her. As *David's* enemies longed and said, *When will David die, and the name of David perish*? so they long and cry, *When will Elizabeth die, and the name*

name of *Elizabeth* perish? But *Elizabeth* liveth, and they die which seek her death.

John calls the Pharisees a generation of *Vipers*, which never are born, but their mother dieth for it. How right this fitteth with the *Papists*? for they cannot live without the death of their mother. For the *Spaniard* which would slaughter them, they would slaughter the *Nurse* which cherisheth them. Had *Zimri* peace, (saith *Jezabel*) which slew his master? So I may say, Have they died in peace, which would have slain their Mistress? They which have not hanged themselves like *Judas*, have been hanged by others like *Haman*, as though they had been sent over but to visit *Tiborn*. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traitors have confessed, that they have sinned in betraying the Lord's anointed; as *Judas* confessed that he had sinned in betraying the Lord himself. He betrayed him, as though he had not been innocent; and now he must die, he saith, *I have betrayed the innocent blood*. Innocent indeed; for when he had asked his enemies which of them could accuse him of sin, they had nothing to answer. Innocent in life, innocent in speech, and innocent in thought. The infants which he calleth innocents were not so innocent: therefore how should he be innocent which betrayed the innocentest of all? We are taught to do good unto all, but especially to the good: but *Judas* was naught to all, but worse to the best. If he had betrayed any, he might say, I have sinned: because all dissimulation and guile is condemned, *1. Peter 2. 1*. But when the innocents are betrayed, nay when the innocentest is betrayed, it seemeth more then sin, because never any betrayed innocent Christ but *Judas*. Thus Christ was justified of his Disciples, and his enemies. He which betrayed him said he was innocent: he which condemned him said he was innocent. And the Devills, which made *Judas* betray him, and *Pilate* condemn him, said before, that he was the Son of God, and called him holy. Thus every sinner shall be condemned of himself before he be condemned of God, that the Lord may be justified when he judgeth. If *Judas* could have said, I believe, when he said, *I have sinned*; God would have answered him as *Nathan* answered *David*, *Thy sins are forgiven*: but he confessed, and amended not. What shall be to them which do not confesse, but defend their sins? Is not thy sin worse then *Judas's*, when *Judas* saith, *I have sinned*, and thou sayest, I have not sinned? This is our manner, to plead not guiltie so long as we live. Sins and excuses are twins, born at a birth, and one followeth another, as *Zarah* came after *Phares* out of the wombe, *Gen. 38. 30*. *Judas* saith, *I have sinned*; but we say, I have not sinned, or, I have sinned but a little, or, I have sinned against my will: so we mince our sins as though they need-

Christ's innocence.

Note.

Two consci-
ences.

ded no forgiveness. *Solomon* saith, *I am more foolish then any man*; but we would be counted wiser then any man. *Paul* calleth himself the greatest sinner; but we would be judged the least sinners: so we are ashamed of sin, and yet not ashamed to sin. If we would judge our selves, we should not be judged. Be not deceived, for sin doth not end as it begins. When the terrours of *Judas* come upon the soul, the tongue cannot hide his sins: for despair and horror will not be smothered; but he which hath *Saul's* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience cometh before sin: the gnawing conscience followeth after sin. The warning conscience is often lulled asleep: but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the Worm of conscience gnaw upon their hearts may truly say, that they have felt the torments of hell. Who can expresse that man's horror but himself? Nay, what horrors are there which he cannot expresse himself? Sorrows are met in his soul at a feast: and fear, thought and anguish divide his soul between them. All the furies of hell leap upon his heart like a stage. Thought calleth to Fear; Fear whistleth to, Horror; Horror beckeneth to Despair, and saith, Come and help me to torment this sinner. One saith, that she cometh from this sin, and another saith, that she cometh from that sin: so he goeth through a thousand deaths, and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once; he hath no soul-fit to be comforted. Thus he lies as it were upon the rack, and saith that he bears the world upon his shoulders, and that no man suffereth that which he suffereth. So let him lie (saith God) without ease, untill he confesse and repent, and call for mercie. This is the goodly way which the Serpent said would make you Gods, and made him a Devill. Therefore at the last learn the sleight of Satan in this wretched Traitor. His subtilties are well called the depths of Satan; for he is so deep, that few can sound him. Now he lets *Judas* see his sin: before, he hid it from him. Untill he had sinned, he made as though it were no sin, but with promises and bribes muffled his face, and covered the vilenesse of his fact, lest shame should keep him from it: But when he had done, he made it seem as vile as he could, to make him despair for it. All his baits are made of this fashion, that the sin is done before the punishment be considered. Let us not look for *Judas* to come out of hell to warn us, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceive you.



THE
P E T I T I O N
O F
M O S E S T O G O D.

Deut. 3. 23, 24, &c.

And I besought the Lord the same time, saying, O Lord God, thou hast begun to shew thy servant thy greatnesse and thy mighty hand: For where is there a God in heaven or in earth that can doe like thy works, and like thy power? &c.

HERE *Moses* teacheth us how to pray. He beginneth first, and telleth God that he hath begun to shew him favour: and well might *Moses* so say, for he was no sooner born, but the Lord began to shew him his greatnesse, in saving him when he was cast into the river, and delivering him unto a King's daughter to be brought up; and after, by his mighty providence, bringing him to his mother to be nursed. *Exod. 2. 5, &c.* If all that the Lord had done for him till this time be considered, he had great cause to say, O Lord, thou hast begun to shew thy servant thy greatnesse. Herein *Moses* in some part sheweth himself thankfull for that he had received, trusting thereby to intreat God to continue his benefits and loving kindnesse towards him, which is a thing which pleaseth God. For which of us having a friend at whose hands we have received a benefit heretofore, if we should stand in need of him again, would not say unto him, Sir, you have been my friend.

X. 3.

The Petition of Moses to God.

friend heretofore, and many ways done good unto me; the consideration whereof at this time hath imboldened me to come unto you again? Who is it but will account this a thankfull fellow, and say, See, it is a good deed to doe for one which shews himself so thankfull? Even so *Moses* cometh to God. He is not like one who sitteth in his door, and seeth one day by day come by him and salute him, and yet taketh no acquaintance: so that if he stand in need of him, either he knoweth not where he dwelleth; or else, because he is not acquainted with him, he is abashed to ask any thing of him. *Moses* is not such an one, but he is acquainted with the Lord, who so often passeth by him; and therefore he now saith, *Thou hast begun, O Lord, thou hast begun to shew thy servant thy greatnesse and thy mighty hand.* Of this is already spoken: what this greatness and mighty hand which God sheweth to *Moses* was, we have already heard; namely, that mighty deliverance which the Lord even from his birth to this time had sent him in the time of need.

For where is there a God in heaven or in earth that can do like thy works, or like thy power?

Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all there is not one of them that can do like his God. So *Isaiah* 89. 6. God, when he is opposed and set against his enemies, is then most glorious, and confoundeth them all.

Now *Moses* proceedeth in his prayer, saying, *I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain of Lebanon.* But the Lord was angry with me for your sakes, and would not hear me. And the Lord said unto me, *Let it suffice thee, or be content; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up, &c.*

Here are four things to be considered. First, the prayer of *Moses*, in these words, *I pray thee, &c.* Then the answer of God to his prayer. Then the mitigating of his anger, set down in these words, *Let it suffice, or be content; speak no more unto me of this matter.* Then the promise which God maketh unto *Moses*, that he should see the land of *Canaan*, though not possesse it.

First, for the prayer of *Moses*, set down in these words, *I pray thee let me go over, and see the good land, &c.*

Here *Moses* prayeth like one of us, who are always craving, but never have respect to the will of God, to say, *Thy will be done.* Christ hath not taught us to ask our daily bread, before he taught us to say, *Thy will be done*; and therefore Christ, when he went to pray, after he had prayed that if it were possible that hour might passe from him; yet afterward, remembering how he had taught his Disciples before, returned again, and said, *Nevertheless, not that I will, but that thou wilt, be done.* And our prayer made after this sort is the cause many times why we are

Mat. 14, 35,
36.

are not heard : therefore let us hereafter learn in our prayers to pray that God's will may be done.

What is this *mountain Lebanon*? surely *Moses* meaneth the place where the Temple should be built, and God honoured : for after that *Joshua* had quietly possessed the land of *Canaan*, he onely builded a Tabernacle, wherein to call upon the Lord..... *Jsb. 18. 1.*

Now it followeth in the Text, *But the Lord was angry with me for your sakes, and would not bear me, &c.*

So soon as *Moses* changed his prayer, God turneth from him, and will not hear him : so soon we make God to forsake us, if we doe not according to his will. *Moses* sheweth the cause why God would not hear him : although he were a great man, and in high authority, yet he is not ashamed to confesse his fault, which he might have kept secret if he would ; for the people knew not that he had sinned, because the sin which he committed was not open, but secret ; yea it was but a little repining, as *Numbers 11. 11, &c.* and therefore *Moses* might have kept it from them : but because he would not justifie himself, he telleth them that *the Lord was angry with him* ; and because he would not have the people to justifie themselves, he telleth them it is *for their sakes*. Thus when *Moses* changeth his prayer, God will no longer hear him. So we see that where sin is, there prayer is not effectual : so that if we will hope to receive by prayer any thing at God's hands, we must first remove and take away the cause of our hinderance, (which is sin) before we can receive the thing we pray for. For here we see that prayer, which before pacified the wrath of God, which healed *Miriam* being stricken with leprosie, which raised the widow's son from death to life, by which *David* obtained victory, which brought down fire from heaven to consume the sacrifice of *Elijah*, which brought *Jeremiah* out of prison, and *Jonah* out of the fishe's belly, and made the Sun to stand still, and the rain to fall from Heaven, and triumphed over all, is here by a little sin quite overthrown, even like a great Monarch poisoned with a little spider. *Num. 11. 11, &c.*
Exod. 5.
Num. 14. 19.
1 King. 17. 21, 22.
1 King. 18. 1.
Jon. 2.
Jos. 10.
1 King. 18.

But the Lord was angry with me for your sake, and would not bear me. God, when *Moses* had prayed, did not grant his request, but was angry with him : but lest *Moses* should be quite discouraged, he straightways mitigated his anger, and biddeth him *be content, and speak no more unto him of that matter*. God doth not bid him that he should not pray any more unto him, but that he should pray no more for that thing. First, God biddeth him to *be content* ; as if he should have said, Although thou mayest not enter into the land, yet I will content thee otherways. Thus God would have us, in what estate soever we be, to be content with our calling, for it is his appointment. And seeing he hath enough to content us all, therefore we should not murmur nor grudge one at another, but be thankfull unto him, because it is his good

will

will and pleasure it should be so. And surely *Moses* would, and was willing that the Jews should, profit by his doctrine, for he hath set it down in *Num.* 23. 12, the 20. of *Numbers* twice, and in the 27. 13. in *Deut.* 32. 49. and in 24. & 27. 13. this place, all to the intent to shew that God is able to content all. He is not like to *Isaac*, who, when he had blessed one of his sons, could not bless the other : but he, when he had blessed the poor, blessed the hungry ; and when he had blessed the hungry, he blessed them that wept ; when he had blessed them that wept, he blessed them that were reviled and suffered for *Christ's* sake. There is no end of blessing, *because his mercie endureth for ever.* God is so mercifull, that though we are not able to pray aright, yet he considereth our prayers, and turneth all to the best for our good ; not granting our requests many times, but a better thing then we do desire of him. As when *David* prayed that the child gotten in adultery might live, God heard him, and did consider of it, yet did not grant his request, but a better thing ; that was, that his son *Solomon* should reign after him. And when our Saviour *Christ* prayed that that hour might passe over him, God heard him, and did consider it, yet did not grant his request, but a better thing ; that his death should take away the sins of the world. And here in this place, where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing ; that is, that he shall go into the heavenly *Canaan*. Thus we see that God is so mercifull, that he can scarce punish sinners ; he is so loving, that often he giveth us better things then we can desire : who then will offend so mercifull and loving a Father ? Let us, seeing God is so mercifull unto us, take heed that we abuse not his mercies, lest in so doing we provoke him unto judgement.

Now God hath told *Moses* that he shall not go into the land, he beginneth to teach him how he shall doe to see it, and *biddeth him go up into the top of Pisgah, and cast his eyes Eastward, and Westward, and Northward, and Southward, and behold it, &c.*

Note.

Note.

As a bird stayed with a little string, or a strong man in swimming held back by a small twig ; so a little sin stayeth this great Captain, that he cannot come within the land of *Canaan*. First, God is angry with him, and envies him altogether, as though he were not worthy so much as to goe up to the Mount. Thus we may see how one of the least sins is able to turn from us all the goodnesse and all the favour which God beareth to us. After, God commands *Moses* to goe up to the Mount. Here *Moses* obeyeth God's commandement : but if he had been like many a murmuring man, he would have denied to goe up to the Mount, saying, What banquet is this to me, but a dainty dish set before one forbidden to eat ? But *Moses* had rather die then anger the Lord again, when he had bid him *be content.* This we may learn of *Moses*, to be content with our calling whether we have little or much : for God contented *Moses* as well with the

the sight of *Canaan*, as those who possessed it. So when God hath not ordained us to see great substance, as he hath some of our brethren; yet because we should not be discontent, he will give us as much pleasure at the sight of them in others, as though we our selves enjoyed them. So God contenteth *Moses*, and he contenteth *Joshua*: for as *Joshua* came into the Land as *Moses* could not, so *Moses* saw it as *Joshua* could not. So, I say, God contenteth all, that *Joshua* should not envie *Moses*, nor *Moses* envie *Joshua*. And this was the great power of God, that although *Moses* were very old, yet was his eyesight most perfect; insomuch that he could see farther then any of his company: for being upon the Mount, he saw all the Land of *Gilead* unto *Dan*, and all *Nephthali*, and the Land of *Ephraim* and *Manasses*, and all the Land of *Juda* unto the uttermost Sea, &c. *Deut. 34. 1. 2, 3.* The like to this did never any see being of the age of *Moses*, who was one hundred and twenty years old. Many things might *Moses* have objected, which might have hindred him from going up the Mount: for surely it must needs be a grief to him, when he considered that great pain which he had taken in bringing them through the wilderness, and conducting them forty years together, and now, when he had no farther to go, but even over *Jordan*, to be taken away then, and another, which never took any pains, possesse all his labours; this, I say, must be a great and intolerable thing to flesh and blood: for when one hath laid a foundation, and another comes and builds upon it, surely he will think himself hardly dealt withall. Or if one have drawn a picture, head and face, and all saving the legs, if one come and draw the legs, and so take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, because they had not more then those which began the last hour, murmured against the Master of the House: Such is our nature, and yet notwithstanding all this *Moses* is content. He knoweth that God doth him no wrong, but is just and mercifull also. He blesteth all alike, as *Jacob's* children were blessed. *Matth. 20. 11. Gen. 49.*

Moses, so long as he was upon the plain ground, could not see the type of heaven: but when he was upon the Mount, he saw it before he came to heaven itself. So let us even now scale the Mount as *Moses* did, that we may see and consider these joys. Which thing shall serve to reclaim our hearts from earthly matters. As *Peter* went up the Mount to see *Christ's* glory, and *Moses* went up the Mount to see the Land of promise: so let us ascend from these earthly things, to the contemplation of heavenly. This should be our journey, till we come up to heaven itself, to climbe the hill: for we are low men of stature, like *Zacchaeus*, who cannot see *Christ* before we be lifted from the earth; so that if we will ever possesse heaven, we must pluck our hearts from the earth, and then shall we see God

Gen. 12. &c.
Isa. 9. 6.
Joh. 1. 36.

nearer then we can possibly if we keep our mind upon earthly matters. God sheweth himself to some nearer, to some farther off, and to some in Parables: as the Prophets saw God nearer then the Patriarchs, and the Apostles nearer then the Prophets. As to *Abraham* he said, *In thy seed, &c.* *Isaiah* came nearer, and said, *Unto us a Child is born, &c.* *John* yet came more near, and said, *Behold the Lamb of God.*

Get thee up into the top of Pisgah, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes; for thou shalt not go over this Jordan.

Now *Moses* is in his prospect, as *David* was in his Tower. Here he must prepare himself to die, while he is looking upon the land which so long he hath been in coming to. Who would not have grieved at this, that, after so long as fortie years travel in hope to possess it, he should now in the end be content with a sight of it, and so vanish away? Yet *Moses* (for all this) murmureth not, but like *Job* taketh it patiently. And as he was upon the Mount where God vanished, so here he is upon the Mount and vanisheth away himself; as it appeareth *Deut. 34. 6.* *No man knoweth his tombe,* nor which way he is gone, lest the Jews should have worshipped his Reliques, as the Papists do theirs. So good Rulers are taken away in a time when death is least suspected. As *Lot* was taken away before the people of *Sodom* knew, as is shewed *Gen. 19. 10.* So we see that when our time is come, and our glasse run out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world, can carry us any farther. No, no more then *Moses* could goe over this *Jordan*.

But charge Joshua, and encourage him, and embolden him: for he shall go before this people, and he shall divide for inheritance unto them the Land which thou shalt see.

Num. 27.

Now *Moses* fainteth, here cometh *Joshua*, a figure of *Christ*, who leadeth the people into *Canaan*, as *Christ* doth lead them into heaven. *Moses* is no sooner dead, but God chuseth another Captain to go in and out before his people. And now God chuseth a Governour, see what a man he chuseth. O would that God might have the chusing still! for then all Governours should be such as *Joshua*: for such is our corruption, that if we chuse our selves, we still chuse such as God would not have chosen; and therefore we had need to pray to the Lord God as *Moses* did, that he would appoint a man which may go in and out before us, that we be not as sheep without a shepherd.

Num. 27. 16.

But charge Joshua, encourage him, and embolden him. God would not have *Moses* to encourage *Joshua* in words onely, but in deeds too: and therefore *Moses* giveth him all the glory he can, as *John* gave it unto *Christ*.

Charge Joshua, encourage him, and embolden him. Here God would have *Joshua* encouraged with all the encouragement that may be, as though

though he could never be encouraged enough. He had encouraged him before, as in the 21. verse, *And I charged Joshua the same time, &c.* Deut. 3.21. And in the 27. of Numbers, *Moses setteth him before Eleazar the Priest, Num. 27.22. and he put his hand upon him, and gave him a charge, &c.* And in Deut. 31.23. God bids him, *Be strong, and of a good courage.* And in Josh. 1. Deut. 31.23. 5. God tells him, *That there shall not be a man able to withstand him all the days of his life: for he will be with him, and never leave him nor forsake him.* Josh. 1.5,6,7,8,9,10. And again in the ninth verse he saith, *Have not I commanded thee not to fear? for I will be with thee whithersoever thou goest.* And in the 31. of Deut. v. 7. when Moses prepared himself to die, he called Joshua, and bids him *Be strong, and of a good courage.* And in the 8. of Joshua vers. 1. the Lord biddeth him, *not to fear* when his enemies came upon him. Josh. 8.1. Thus is Joshua encouraged of all: and thus should Joshua be encouraged still. But who encourageth Joshua so? Nay, where is that he that doth not discourage Joshua? Now Joshua is contemned and scorned of the vilest. And is this to encourage him? No, Joshua had need of better encouragement then this: else Joshua, and all the Joshua's in this Land, will faint, and so shall the people be left without a guide to go in and out before them, and then shall they be ready and a fit prey for the Wolf. Well, we see that Joshua here is better encouraged: and it is not without a cause that God would have Joshua thus encouraged: for if he had an ear at every man's mouth, he would rather wish to die with Moses upon the mount, then take in hand to bring such wicked Cains into the Land of Canaan. That which old Jethro taught Moses, (that a Governour had need to be a man of courage,) here he findeth truth: for nothing more hurteth justice then fear. Therefore a Magistrate had need to be such a one as shall not fear the face of any whatsoever: which caused Moses to speak so often to Joshua, bidding him to be of good courage. And to that end God commandeth Moses again and again to encourage him, using these three words, *Charge, Encourage, and Imbolden him:* as the Cock crowed thrice, that if Peter were asleep the first and the second time, yet he might at last awake him. Courage in Magistrates.

Now it resteth that I should encourage Joshua which succeedeth me. But how shall I begin to encourage him? or where should I begin? Shall I tell him, that he shall live now at ease and in security? No. How shall I encourage Joshua? Shall I tell him you will love him, and follow him, and that he shall find you willing and forward in every good action? If I promise it, shall I not lie? If I become bounden for you, shall I not forfeit? I fear yes. Why, how then should I encourage Joshua? Shall I tell him, all will speak well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharisees will seek to persecute him. If he will live in quietnesse, he must not utter all the counsell of

This Sermon was his farewell.

The Petition of Moses to God.

God, though God command him. Nor must he reprove some sins, for then he shall be thought to bear envie against some persons. Nor must he keep company with the Godly, for then he shall be accounted a partaker. Nor must he deny the company of the wicked, for then he shall be accounted a Precisian, a Puritan, and I know not what. But thou wilt say, What then? is there no comfort for *Joshua*? I answer, Yes; and that is, it may be after some three or four years labour and travell, he shall win some two or three unto *Christ*, which shall extinguish all grief: for God will one day reward him for his labour, and glorifie him in heaven. But if *Joshua* should be in trouble, as he cannot almost otherwise chuse if he keep a good conscience, and reprove the mighty under his charge, then he shall see most of the great ones will quite forsake him, which now seem to favour him; and they will see him persecuted like *Christ*, and stand afar off like *Pilate*, and wash their hands, as though they were innocent, when it is in their power and authority to amend it.

If he stand out like a valiant souldier and prevail, then all will draw unto him: But if he faint for lack of strength, although he weep like *Peter*, yet none will pity him. Therefore stand you to him both in prosperity and adversity. Love him and obey him in all righteousnesse, as the Jews did their *Joshua*: and here I deliver you unto him; and with my love, leave and good will, I give him my possession, my labour, and my twelve months travels. And here, because I would not keep you over-long, like as *Joshua* kept the people before his death, with an exhortation to fear God, or as one friend holdeth another by the hand being loth to part, I will make an end, beseeching you, as *Joshua* besought the people of *Israel*, that you will henceforward fear the Lord, and serve him in truth, and put away all envie and ungodlinesse: that it may not be said, they have returned with the Dog to his vomit, or with the Swine to the puddle; but that you may go on forward in all goodness, serving the Lord in spirit and in truth. Then shall the God of heaven blesse and prosper you in all temporall graces, and in the end glorifie you in the Kingdom of Heaven. To the which the Lord for his mercie's sake bring you all. *Amen.*

*This was the last sermon that Henry Smith made at
St. Clement Danes.*



THE
D I A L O G U E
BETWEEN
PAUL and KING AGRIPPA.

Acts 26. 27, &c.

O King Agrippa, believest thou the Prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou perswadest me to become a Christian.

Then Paul said, I would to God that not onely thou, but also all that hear me this day, were both almost and altogether such as I am, except these Bonds.

IN this Dialogue between *Agrippa* the King, and *Paul* the Apostle, first you shall hear what *Paul* saith; then you shall hear what *Agrippa* answers; after you shall hear what *Paul* replies. In *Agrippa* you shall hear what we are; in *Paul* you shall see what we should be: for the King shews that he is *almost a Christian*, and the Apostle shews that he should be *altogether a Christian*. This is the summe of their Discourse. First, *Paul* begins and speaks, as though he would teach us a way to win sinners: every word is a motive, and shews that he that fisheth for souls had need to have many nets, and observe time, and place, and calling, and fit all words before in his mind, lest he lose his bait. For unlesse he seek the vantage, and get the upper ground of sin,

Acts 19. 16.
Gen. 33. 3.

fin, before he encounter, it is liker to give him the foil, as the Devils did to the Exorcists, then to be driven out by him. Therefore as *Jacob* came to *Esau* with seven courtesies, to prepare his heart, and turn his wrath, before they met together; so *Paul* useth (as it were) three preambles before he imbraceth this King.

First, with a reverent title, *O King Agrippa*. Secondly, with a profitable question, *Dost thou believe the Prophets?* Thirdly, with a favourable prevention, *I know that thou believest*. With these three congees he closes so with King *Agrippa*, that he could not start out of his circle: the holy Spirit so placed every word when he meant to doe good, that it was not possible to correct them: so they hit in their speeches which have that prompter, and seek not themselves, but would fain speak that which might touch the heart, and win the hearer to God. *O King Agrippa*, &c. I note here a question and an objection, as though he were Opponent and Respondent too; for he asks the question, and answers himself. *O King, dost thou believe?* Now *Agrippa* should say, Yea, or No, and *Paul* takes the word out of his mouth; If he should say, No, he answers for him, *I know thou believest*. That is his preparative to *Agrippa*, before he come with that hard lesson to be a Christian altogether. Before, *Paul* had to deal with *Festus*, the President of *Cæsarea*, which came now from the idolatrous Gentiles, an obstinate, brutish and barbarous man; which, because he savoured not the things of God, but flesh and bloud, thought that *Paul* was beside himself when he spake of *Christ*, and said, that too much learning had made him mad: as some giddy spirits think now, that they which are zealouser then themselves know not what they say or doe, and impute all the Troubles of the Realm, and the Invasion of the Spaniards, unto the preaching of the Word, and to the Fasts and Prayers that were exercised about that time; like *Achab*, which said that the Prophet troubled *Israel*, when he himself was the cause of all their plagues. What will not dogs spue out when they are set to vomit? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith; thinking to kindle the sparks which he saw in him, thus bodily he sets upon him, *O King Agrippa, believest thou the Prophets?* As if he should say, If thou believest the Prophets, it is easie for thee to believe that which I teach out of the Prophets: for all that I speak of this *Jesus* is written in the Prophets, and fulfill'd in *Christ*. Look upon the Prophets, and look upon him; there thou shalt see all that I say: that it is no report of mine, but that which I have received from good witnesses, and thou mayest hear it of the same, if thou do but read the Prophets. Therefore before other questions he asks, *Dost thou believe the Prophets?* Like a wise Schoolmaster, which examines his Scholar before he begins to teach him, to know what he hath learned already, and how he understandeth, that he may go forward with him: So *Paul* examines this

this King, when he intended to make him a Scholar of *Christ*; he asked him what he hath learned already, before he teaches him farther; and posing him, he begins at the foundation, which is *Faith*, saying, Tell me, *dost thou believe the Prophets?* Yet if we should ask some of you, before ye come to the Lord's Table, Do ye believe the Scriptures? Do ye know *Christ*? Can ye give a reason of your Faith? you will think your selves much disgraced to be Catechized as this King was. We must not ask you with *Paul*, *Do you believe?* but say with *Paul*, *We know that ye believe*, before we ask you. Is this like the Child which *Christ* set in the midst of his Disciples, and said, *That whosoever received the Kingdom of heaven, he should receive it as a Child?* that is, he should humble himself, and take correction, and learn like a child; for Heaven-gate is low, and he must stoop that goes in at it. The Souldiers and Publicans and Harlots had such remorse, that they came to *John* before they were baptized, *confessing their sins*, and asked, *Master, what shall we doe?* They were not ashamed to acknowledge both their sins and their ignorance: which made *John* wonder, and ask *who had taught them*, as though this should be a strange thing in time to come; and so it is. If ye be not like Publicans, when will ye be like Christians? They confessed before they were baptized: but we must think that you know, though you know that we think wrong; we must take you for religious, though we know we take you amisse. Shame of face was ordained for sin, but shame is turned from sin to righteousness; for they which are ashamed of no evil, are ashamed of any good: this is a bashfull Devil.

Now when *Paul* had asked him, he answered himself; *Dost thou believe? I know thou believest.* He asked *Agrippa* whether he believed, and saith, he knoweth that he doth believe. What need he ask that which he knows?

Here you may see that we have need to suspect our judgement, when we conceive not the cause why they which are wiser and holier then our selves doe thus or thus, speak thus or thus. Let us remember that the spirituall man judgeth all, and is judged of none, because no man knoweth the counsels of the Spirit but he which hath it. Wise men have large exceptions, and it becomes us to construe their sayings and doings better then others shall construe ours. As the Disciples revered many sayings of *Christ*, when they knew not his meaning: so we should rather think that we knew not the reason, then that they speak without reason. *Christ* did know that *Peter* loved him; yet that he might get a confession of him, and instruct him farther, he did ask him that which he knew: so *Paul*, catechizing *Agrippa*, doth ask him that which he knew, to reach him that which he knew not. But why doth *Paul* say flatly, that he knows that which no man thought of this King before? Either because that he did perceive that

Agrippa

Agrippa did believe in part, and therefore he rejoyced, like the father to see the son coming towards him: so he meets him in the way, and imbraceth him as it were with this commendation, *I know that thou believest*; that is, I know thou hast a kind of Faith, and believest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply it unto thy self: so to bring him from faith to faith, from knowledg to knowledg, from love to love, he commends those sparks in him which deserved not to be called faith, but almost faith, as *Agrippa* saith. Or else he saith, *I know thou believest*, because he would have him believe. Therefore he prevents him, and answers for him, lest *Agrippa* should goe back, and mislike with his boldnesse, and say, No, *I believe not the Prophets*; as it is like he would have said, if *Paul* had not spoken mildly to him: therefore he begs the question, and answers him, *I know thou believest*. As when we will make a man our friend, and willing to doe us a pleasure, we speak as though he were willing already, and that we made no doubt of him. *Dost thou believe?* yea *I know thou believest*. And yet it was but almost believe, as *Agrippa* confest himself. But if he had not believed, this was the way to make him believe: for this makes many zealous, to be counted zealous; and many studious, valiant and bountifull, to have a name of more then is in them. As, if ye mark, ye shall see generally, to speak well of a man, rather then evill, doth stir him to vertue, and encourage him in the vertue: for no man is so humble, but he leans to fame; and a good report doth tickle and please him which deserves it, and him which deserves it not. Therefore *Paul*, which knew by long experience what bait was best to catch souls, when he cast forth such a strange question, anticipates the answer, lest *Agrippa* should answer otherwise then he would have him: he will not trust him with such a question, but speaks for him, *I know that thou believest*. *Solomon* saith that *he is wise who winneth souls*, *Prov. 11. 30*. And so you may see in this example: here zeal and discretion were met together; the Dove's simplicity and the Serpent's policy kisse each other, to win one soul to God. What study *Paul* took, and how he beat his brains, and picked his words, to win a King to Religion! because many turn with their head. He doth not so much flatter *Agrippa*, as he perswades him to doe that which he saith he doeth. That was *Paul's* drift, to draw him, as it were, with the cords of joy, and make him confesse *Christ* before he was aware, that so he might get more and more of him: even as *Nathan* made *David* by a sleight to confesse against himself, and repent his adultery, when as it is like that plain and blunt speeches would have done more hurt then good. This is the subtlety of wisdom (as I term it) which *Solomon* intended, when she saith, *I wisdom dwell with Prudence*, *Prov. 8. 12*. where *Prudence* signifieth Christian policy, which *Christ* commands when he saith, *Be wise like Serpents*, *Matth. 10. 16*. This you have as
a pat-

a pattern before you; they which convert souls to God may see how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghost would have us learn how to gratulate our brethren in their small beginnings, and praise the mite which comes from them that have learned but a while, and take hold of such as are coming forward, and draw them farther with all the signs of love, and not disdain those which come at the last hour to the Vineyard, though we our selves have laboured since the morning. *For he which is first, may be last; and he which seemed last, may be first.* Therefore let no man insult beyond the lifts of humility; as many make themselves unprofitable servants, by counting themselves more profitable then others. It is a fault among the best, which are like *Aaron* and *Miriam*, a little proud of the Spirit, and contemn them which are so ignorant as *Agrippa*, whom *Paul* bears in his arms, like the lost sheep to the fold again.

Now *Paul* had spoken, *Agrippa* answers; *Almost thou persuadest me to become a Christian.* Where as ye may see how *Paul's* speech wrought with him, that he was almost converted with a word, when it was spoken in wisdom and love; so what power is in one Sermon, if ye hear attentively. *Agrippa* was an heathen even now, and worshipped Idols, and never heard a Preacher before; yet one Sermon made him almost a Christian. As *Luke* saith of *Stephen*, when he disputed against the *Cyrentians*, *Acts* 6. 10. *they could not resist the wisdom and the spirit by which he spake*: so *Agrippa* could not resist the wisdom and the spirit by which *Paul* spake, but was so fettered with the holy chain, that as *Paul* was captive to *Festus*, so *Agrippa* was captive to *Paul*; the Word had him in bands like a prisoner, and made him confesse against himself before *Festus*, that he was almost a Christian. For *Paul's* speech was to the amaze of that obstinate President, and wonder of all that stood by, to see a King, an heathen and an Idolater, which sate to judge, to be so changed with a word of a captive from his opinion, whom they thought all the words in God's Book could not alter, if *Paul* and *Christ* had spoken to him all his life. Then it was verified which before was prophesied, *They shall bind Kings in Chains, and Nobles in fetters of Iron, Psal. 149. 8.* O the majesty and force of the Word! when faith doth kindle it, and zeal doth utter it, it flies like the stone out of *David's* sling, and strikes sin and sinners both together at the heart.

This *Paul* did in Bonds: when he was bound, he was stronger then they that bound him; when he was a captive, he was freer then they which kept him; and when his Judges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Prison to instruct *Agrippa*, and he is in bonds which should convert. O that such Doctours

Amos 7.12,
33.

might preach unto the Romish Princes of Europe! O that the Kings that honour yet the most Antichristian Beast would hear like this King! But they have some *Amasiah's*, which have an eye to *Amos*, that he cannot speak in the Court. *Goe, thou Seer, flie into the Land of Judaea, prophesie to the Lambs, and keep sheep: Speak no more at Bethel, for this is the King's Chappell, and the King's Court.* A goodly reason why none but flatterers should preach to Princes, because it is the King's Court. Should not Kings hear the truth as well as others? Must not *Bethel* hear of salvation as well as *Judah*, because *Amasiah* doth fear his fall, lest *Amos* get his honour from him? When will he convert *Agrippa*, which will not preach in bonds nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian! Happy *Agrippa*, not by the presents which thou receivedst of *Festus*, but by the words which thou heardst of *Paul*. Thou camest to see, but God brought thee to hear: thy intent was to gratulate *Festus*, but now thou mayst gratulate *Paul*! The Captive is better to thee then the President: for *Festus* hath shewed thee but his pomp, but *Paul* hath shewed thee his Saviour, and perswaded thee to become a Christian.

Almost, saith *Agrippa*; but not *altogether*. Here you may see your pittance, how you measure God with *almost*, and serve him by halves, which hath given all; like *Ananias*, which brought a part, and kept a part behind.

This is our worship of God: though we will not say for shame with *Agrippa*, that we are but *almost* Christians; yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocrisie, and come behind him in modestie: for *Agrippa* would not shew more then he had, to be counted better then he was. Though *altogether* had been as ready as *almost*, as it is to us; yet when *almost* was all, he said *almost*, not *altogether*. It seems that the flax began to smok, though it did not burn. The first temper is cold, the next is luke-warm, the last is hot. *Almost* is first, and *altogether* is last: and many come between, before we can go from one to another. *Agrippa* confesseth that *almost* is all, and here he staies to hear what *Paul* will say to instruct him farther. *Paul*, thou hast perswaded me *almost* to become a Christian. It is like the faint confession of him that wept, and said, *I believe, Lord, help my unbelief*: I am a Christian, teach me to be a Christian. Therefore they which descant upon his name do note, that *Agrippa* is as much as *Agre pario*, which signifies him which hardly laboureth, and brings forth with pain, as *Agrippa* did. *Nabal is his name*, (saith *Abigail*) and folly is with him. So *Agrippa* is his name, and difficultie is with him: for hard and scarce was his conception; in stead of a Christian, he brought forth *almost* a Christian.

Shall we now behold our face in *Agrippa's* glasse, whether we be *altogether*, like *Paul*, or *almost*, like *Agrippa*, or, like *Festus*, not at all? Christians

Christians or no Christians, or what kind of Christians are we? There be many degrees upon earth, but this is the highest degree: there be many names of honour, but this is the honourablest name: there be many professions of men, but this is the best profession, to be a Christian; that is, the Son of God, the fellow of Angels, the heir of Heaven. Yet whether we should be Christians, or Christians *almost*, or Christians *altogether*, is a question which troubleth every man; and when *altogether* is approved for best, yet we chuse *almost* before it.

There is something always behind, like the eye which looked to *Sodom*. As an Owl peeps at the Sun out of a Barn, but dares not come to it: so we peep at Religion, and will not come near it, but stand aloof off pinking and winking, as though we were more afraid of God then the Devil. For self-love, and regard of persons, and fear of laws, and sway of time, more are afraid to be too holy, then to be prophane, because holinesse is worse intreated then prophanenesse.

Go away and sin no more, because thou art healed. Nay, Go away and sin again, because thou art healed. As *Naaman* intreated for one sin, that he might stand before the Idol when his Lord leaned upon his shoulder: so this sin and that sin will not let us passe the compasse of *almost*, lest we should have a perfect reward. God would have nothing so perfect as a Christian; for whom he hath given his wel-beloved Son, his Spirit, his Law, and his Prophets, *that the man of God may be perfect*, as *Paul* saith. Yet every thing grows till it be perfect. The Builder builds till it be an house; the Tailor seweth till it be a garment; the Painter paints till it be a picture: onely the Christian leaves off before he attain to be a Christian, and makes a full period at *almost*.

That which God would have to be perfectest of all, men had rather have unperfect then perfect, half then all: a little wealth, a little rest, a little honour, and a little pleasure, seems nothing; but a little faith is enough, although it be never so small a mite. We have a weight for all kind of metals, a touchstone for gold, a measure for grain, and we will not take one jot lesse then measure of any man; onely we cut God of his weight and measure, and weigh our service in half balances: This I will doe, and this I will not doe: God shall have one part, and the world shall have another part, and the flesh shall have another part, and the Devill shall have another part. Thus we have brought God to his stint: ask while he will, he shall have no more but *almost*; *almost zealous*, *almost faithfull*, *almost righteous*; as though *almost* were better then *altogether*, that is, the counterfeite then the truth, the shadow then the body. *Paul* saith, that the *Athenians* were too religious in worshipping an Idol, *Acts* 17. 22. But where doth *Paul* find that excesse in worshipping God? We are not too diligent, but too negligent where we should be

H. 4. 7.

Note.

diligent. *James*, speaking of our sins, calls them *the superfluity of our maliciousness*; whereby he sheweth, that though our wickedness be a superfluous and vain thing, yet it overfloweth, and exceedeth the banks. But *Christ*, speaking of his Disciples progresse in righteousness, calls them all by this name, *O ye of little faith*, &c. So he may say, *of little love, of little zeal*, &c. For all our virtues are little ones, and the waters of life are at such an ebbe, that the least temptation may wade over them and not be drowned. *God hath a controversie with us*, as he had with *Israel*: and this is it; We were born when wisdom cried in the streets, and yet she may call us fools, and say, *How long wilt thou hate knowledge?* *Prov. 1. 22.* For what could God doe more unto his Vineyard, that he hath not done? Thirty years we have been dressing, and pruning, and watering; and yet what is in *Jerusalem* more then in *Samaria*? in the vineyard, then in the mountains, which were never tilled nor dressed? How long shall he dresse a barren fig-tree, which is dead at the root? Our Church is in a Consumption, her heads are sick, her members weak, her Physicians fearfull: from little to little our zeal is come to the last gasp, ready to take her leave of all, because she sees not that we love Religion, but chase it from us. Her enemies are placed above her; she grows amongst thorns; she is fed with checks; she mourneth in a corner; she speaks in a Reed. Her garments are clipt; her friends dare not defend her from her enemies. What shall I say? we had rather be whole sinners then half Christians. White is counted no colour: so Zeal is counted no virtue. But meer hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeal is in a *Homer*: our sin like an oak, our faith like a mustard-seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lord's Prayer, the Apostles Creed, the ten Commandments, and to go to the Church: this is Countrey Divinity, this is City Divinity, and, I may say, *S. Clement's* Divinity. He which can swear that the Pope is Antichrist, and that flesh is good on Fridays, is a Protestant, at least a Christian every inch: he hath zeal, knowledge and Religion in *Folio*. This is the rampier in our days, like a Lion in the passages; *Almost* standeth in the way before we can come to *Altogether*: and they which will go beyond *almost* are counted curious, factious, precise, phantasticall; as though *almost* were more then *altogether*, and *altogether* were not so much as *almost*. If his righteousness exceed the Righteousness of the Scribes and Pharisees, which is but hypocrisie, he shall be punished for his righteousness, as if it were a fault: as *Cain* persecuted *Abel*, because his sacrifice was better then his.

Our Saviour saith, *Learn of me to be humble, and zealous, and righteous*: but now we must learn of others, and set a crooked pattern before us, lest we go too straight. We may preach like *John*, as in *Matt. 3. 8.*

Bring.

Bring forth fruits : but we may not preach like *Christ*, *Bring forth much fruit*, *John 15. 5*. For that is counted an unreasonable service of God. If we give him the seventh day, the seventh part, the tenths or tithes of our lives, and of our thoughts, and of our speeches, and of our works, it is enough : so we define *altogether*, out of measure. Thus we dodge with God, and draw back from our promise which we made in Baptism, as though he were not worthy of such a goodly creature to have that which he gives. Ever since we were born we have served two Masters. If one foot stand in the Church, the other foot sticketh in the world : If one hand carry fire, the other hand carries water : If one word savour of religion, the next word whatsoever savoureth of pride, or envie, or lust.

How few of our thoughts are consecrated to God ? How few of our speeches taste of grace ? How few of our works are squared to the Word of God, which should be the line and level of all our thoughts, speeches, and actions ? Tell thy sins which thou hast committed since thou didst rise in the morning, and record thy good deeds which thou hast done ever since thou wast born ; and the first shall exceed the last. Thou, which saiest thou art a Christian, hast rebelled more since thou rosest, then thou hast obeyed since thou wert born.

Is this *altogether*, like *Paul*, or, like *Festus*, not at all ? Now if we be *almost* Christians, let us see what it is to be *almost* a Christian. *Almost* a son, is a bastard : *almost* sweet, is unsavoury : *almost* hot, is luke-warm, which God spueth out of his mouth, *Rev. 3. 16*. So, *almost* a Christian, is not a Christian, but that which God pueth out of his mouth. *A Christian almost* is like a woman which dieth in travel : *almost* she brought forth a son, but that *almost* killed the mother and the son too. *Almost* a Christian is like *Jeroboam*, which said, *It is too far to go to Jerusalem to worship*, and therefore chose rather to worship Calves at home. *Almost* a Christian is like *Micah*, which thought himself religious enough, because he had gotten a Priest into his house. *Almost* a Christian is like the *Ephraimites*, which could not pronounce *Shibboleth*, but *Sibboleth*. *Almost* a Christian is like *Ananias*, which brought a part, but left a part behind. *Almost* a Christian is like *Eli's* sons, which polled the sacrifices : like the fig-tree, which deceived *Christ* with leaves : like the Virgins, which carried lamps without oil : like the willing unwilling son, which said he would come, and came not. What is it to be born *almost* ? If the New man be but born *almost*, he is not born. What is it to be married *almost* unto *Christ* ? He which is married but *almost*, is not married. What is it to offer sacrifice *almost* ? The sacrifice must be killed or ever it can be sacrificed. He which gives *almost*, gives not, but denieth. He which believeth *almost*, believeth not, but doubteth. Can the door which is but *almost* shut keep out the thief ? Can the cup which is but *almost* whole hold any wine ? Can the

Almost a Christian.

The Dialogue between Paul and King Agrippa.

ship which is but *almost* sound keep out water? The Souldier which doth but *almost* fight, is a coward. The Physician which doth but *almost* cure, is but a flubberer. The Servant which doth but *almost* labour, is a loiterer. I cannot tell what to make of these defectives, nor where to place them, nor how to call them, nor unto what to liken them: *They are like unto children which sit in the market-place, where is mourning and piping, and they neither weep nor dance, but keep a note between them both; they weep almost, and dance almost.* Believest thou *almost*? *Be it unto thee (saith Christ) as thou believest.* Therefore if thou believest, thou shalt be saved: If thou believest *almost*, thou shalt be saved *almost*. As when a pardon comes while the thief hangs upon the gallows, he is *almost* saved, but the pardon doth him no good: so he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* love, *almost* believe, shall be *almost* saved; that is, if he had been a Christian altogether, he should not be damned. Thus every man is a Christian *almost*, before he be a Christian altogether.

Now I must lead you from *almost* to altogether; as it were to Christians from the figure of Christians. This is the step which we must tread at this time. *I would to God (saith Paul) that thou wert not almost, but altogether, as I am.* When he saw Agrippa coming on, and said *almost*, then Paul cast up his lure again: *Comest thou, Agrippa? Come, Agrippa; I will not have thee stay at almost, if any thing will bring thee to altogether.* I did not ask thee whether thou didst believe the Prophets, that thou mightest be a Christian *almost*, but a Christian altogether. Art thou come thus far? and staieest thou at *almost*? Nay, Agrippa, thou must take out this lesson; for there is no measure in Christianity. *Come unto me, (saith Christ;) not, Come toward me.* Yet he was glad, like the father, to see his son coming toward him; for it was a sign that he would come to him: he was comforted with *almost*; but he was not satisfied without altogether. Is this thy offering, *almost*? it will not serve, Agrippa; it is light, it is sodered, it is crackt; correct it again: for our Master saith, *Be ye holy as I am holy*; therefore *almost* a Christian will not please him. But if thou be *almost* a Christian already, how easie is it for thee to be a Christian altogether? Therefore come, Agrippa, let us go forward to heaven. The seed is sown to grow. Every thing must increase and multiply. *Almost* is thy first answer, and altogether thy last. I must not take this for an answer. Shall I tell Christ, that Agrippa is *almost* a Christian? O Agrippa, God would have thee hot or cold, as it appeareth Rev. 3. 15. Cold to him is as pleasing as luke-warm: he loved altogether, and he will not be loved *almost*. Who shall have the other half, if God have but *almost*? Therefore speak again, good Agrippa. Thus he pleadeth unkindness with him, like an importunate suiter which will not be answered: Shall I go with *almost*? then thou usest me but hardly, if thou wilt give no more. Thus he stands in an argument with him: What shall I say

I say to *Agrippa*, if he will give me but *almost*? I will pray for thee till thou comest off with all: if I can get no more of *Agrippa*, I will crave more of God. He which hath made thee *almost*, can make thee *altogether*.

I would to God, &c. So now he converteth himself to prayer. Thus we must learn to fish for souls with praiers, and intreaties, and questions. Change the bait, cast thy lure again, follow the siege, pursue the blow, close with sin, and gather more upon it. At first he will call thee *enemie*, as *Achab* did *Elias*, *Art thou here, mine enemy?* But if thou wilt not bow to him, he will bow unto thee, and hearken what thou saist, and change his robe, and put on sack-cloth, and mourn and fast, and doe all that thou wouldst have him. A Preacher must not look to find them Christians, but make them Christians. Thou shalt not finde them converted, because thou comest to convert them. If *Paul* will not yield to *Agrippa*, *Agrippa* will yield to *Paul*. But if *Paul* had fallen to *almost*, he had never brought *Agrippa* to *altogether*. Therefore they which fish for souls must take *Paul's* net, and remember what God saith to *Jeremie*, 15. 19. *Let them be converted unto thee, but be not thou converted unto them*: for then thou shalt never convert them. Signifying, that our constancy in goodnesse shall induce others to turn from their wickednesse, and make him which is but *almost* come to *altogether*. This is the substance of *Paul's* reply, that it is not enough to be a Christian *almost*, that is, to have a kind of religion, a little knowledge, a little faith, a cold zeal, a flattering holiness, like the touch of the hem; but we must march to perfection, and *doe his will upon earth as it is in heaven*, and contend to be *holy as he is holy*. This is religion, (saith *James*) to keep thy self unspotted, like a glasse which is still wiped. To this end, saith *Paul*, 2 *Tim.* 3. 16, 17. the Scripture doth teach, and reprove, and instruct, and comfort, That the man of God might be absolute. And *Ephes.* 1. 4. To this end we are elected, that we might be holy, and without blame. And *Rom.* 1. 17. he describes our journey from faith to faith, not from faith to distrust. As *David* describes the way of the righteous, *Psal.* 84. 7. from virtue to virtue, as a traveller goes from town to town, till he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord tells him, *Thou art not far from the Kingdom of heaven?* For therefore *Christ* telleth him that he is not far from heaven, to incourage him, lest he should give over before he come to it. So if ye stay at *almost*, and repent in some sort, as *Esau* did when he wept, you may hunt for the blessing, as *Esau* did, and go without it; for God is not mocked: but God is mocked, if colours and shews will serve.

When God said, *Seek ye my face*; mine heart answered (saith *David*) *I will seek thy face*, *Psal.* 27. 8. So we must answer the Lord to that which

which he asketh: and not, when he bids us seek his face, seek his back; when he requireth all, give him half. God asks, Art thou a Christian? and thou answerest, O Lord, I am almost a Christian. What niggardly answer is this to him, which deserveth a thousand times more than the best can give? If thy master ask thee, Art thou my servant? wilt thou answer him, I am almost thy servant? If thy Prince ask thee, Art thou my subject? wilt thou answer, I am almost thy subject? If thy father ask thee, Art thou my son? wilt thou answer, I am almost thy son? If thou art but almost his son, then he is but almost thy father. And so it is with God, a son or no son: half a son is a bastard. How dost thou know God to be thy God, but as thou art his servant? How dost thou know God to be thy father, but as thou art his son? By thy love thou shalt know God's love: for according to thy mind towards him, is his mind of thee; whereby thou maiest judge whether he favour thee, or hate thee, and no way else.

God loveth nothing *almost*, therefore he doth not love *almost*. Therefore love as thou maiest be loved, or else thy love is lost. Thou must seek as thou maiest find, or else thy labour is lost. *They shall seek and find me, (saith God) because they shall seek with all their hearts, Jer. 29. 13.* as though they should not find him though they sought him, unless they sought him with all their hearts.

Naaman is not onely commanded to wash himself in *Jordan*, but to wash himself *seven times*, and then he shall be healed: so, man is not onely commanded to obey God, but to obey him while he lives, and then he shall be saved. *Be faithfull (saith the Angel) unto death, and then I will give thee the crown of life, Rev. 2. 10.*

When *Saul* was commanded to kill the idolatrous Beasts, he was commanded to kill all: and because he spared some, God rejected him. Yet God hath more mercie on beasts than on sins. Would he have the beasts of sinners die, and their vices live? No, (saith *Christ*) *Make clean within*; that is, leave no filth behind. Whensoever *Christ* cast out one Devil, we read that he cast out all, even the legion together: so when thou castest out one vice, cast out all; for one is not worthier than another.

The Prophet doth teach us to pour out our sins like water, which leaveth no tast, or colour, or sent behind. There is a whole Old man, and there must be a whole New man. The Old man must change with the New man wisdom for wisdom, love for love, fear for fear; his worldly wisdom for heavenly wisdom, his carnal love for spiritual love, his servile fear for Christian fear, his idle thoughts for holy thoughts, his vain words for wholsom words, his fleshly works for righteous works. This is a Christian *altogether*, as if he were cast in a new mould. As if a Painter would draw a beautiful picture, which should be fairer than all the women in the world, he would mark the
special

special grace of every one, and make one beautilie of all: so we must make up a Christian, and take modestie from him, faith from him, love from him, patience from him, zeal from him, and humilitie from him, untill it be like the image of *Christ*. This is the building of a Christian. First, his foundation is laid, and then his walls, and then his roof, and then a Christian, like *Adam* in Paradise. *God made all Gen. 2. things good*: therefore if we be but *almost good*, all things are better then we. The wicked man speaketh out of the corruption of his fleshly heart: and shall not the righteous speak out of the abundance of his spiritual heart? He which is merrie would be merrier if he knew how; he which is envious would look sterner if he could; he which is proud would go braver if he had it; and all, if we could be worse, we would: but let them amend which look to die. For what kind of man should he be which must bear the image of God, be the Temple of the Holy Ghost, and inherit the Kingdom of heaven? *Who is fit for these things?* saith *Paul*. Nay, who is not unfit for these things? Do you know no enough in riches, nor pleasure, nor sin; and think that you have enough of Religion, before you have any? The good are known, because none but they which are good strive to be better. We are invited to a banquet, and shall we go but half the way unto it? Were it not better that the Fig-tree had born fruit, then leaves? that the Virgins had carried oil, then lamps? So is it not better for us to be vessels of gold that come to the Lord's Table, then like the image in *Daniel*, part of gold, part of silver, part of brasse, part of iron, and part of clay, which was after broken? If the crown did lie in the mid-way, then thou neededst run but half the way: but to shew that there is no reward for them that begin well, all the promises are made to him that *continueth to the end*. Not onely he is cursed which doeth evil, but he which doeth the work of the Lord negligently, or by halves; that is, he which offereth a maimed sacrifice for a sound, almost a Christian for altogether. Therefore *David*, before he praies, summoneth his thoughts, his speeches and actions, and saith, *All that is within me praise the Lord*: as a man giveth that which he thinketh will be accepted, that he may be welcome for it. If we did serve an ungrateful Master, then we might think *Almost enough*. But *Christ* did not love *almost*, when he shed his heart-bloud for us; and therefore he cannot ask more then he gave; and yet the inheritance of his blessing is behind: why shouldest not thou give as much for it as *Abraham*, or *David*, or *Simeon*, which would have served God till this time if they had lived, and still reformed themselves, and yet thought they had done nothing; as *Jacob* counted his service for *Rachel* nothing, because he loved her. But thou thinkest, if thou givest thy pleasures, thou shalt want thy pleasures. No, as *Abraham* did not lose his son, when he would have sacrificed his son; so God can keep his pleasures, when thou resignest thy pleasures. Thou thinkest

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that God will not misse it, as *Ananias* thought that *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So we pare the Offering like *Elie's* sons, which kept the best and fattest to themselves; which made the people abhor the sacrifices: and shall not God abhor such sacrifices? If *Eli* reprov'd his sons, how will God reprove them, which reprov'd *Eli* for not reprov'ing them enough? A spirituall eare can hear God reprov'ing this Land for this mincing of his Worship. Can the preaching of the Word, the signs of heaven, the shaking of the earth, the victorie over your enemies, and all the blessings of God make you but almost Christians, almost religious, almost thankfull? Is this my reward, saith God, as though you were afraid to be too good? If you think that you shall be mocked if you be too zealous, as *Michal* scorn'd *David* when he danced before the Ark; *David* tells you how you shall stop such scorn's mouths: O (saith *David*) *I will be more humble yet before my God.* When *Michal* saw his resolution, she mocked him no more, but revered him ever after. So tell the Devil and all his mockers, I will be more zealous, more fervent, and more holy yet, untill I be like him which said, *Follow me*; and they which mock thee shall reverence thee, as *Michal* did *David*.

Note.
2 Sam. 5.

Thus when thou art in the way to Heaven, remember that thou must go forward or backward: for *Jacob* did see none stand upon the Ladder which ascended up to Heaven, but either they went up or down: they which go not forward, go backward. They which will not come so forward as altogether, shall not stay at almost, but fall from their faith, and love, and knowledg, and zeal, by descents, till *Christ's* threatning be fulfilled, *That which they seem to have shall be taken from them*, as though they never had any taste at all.

Note.

Thus I have set you a glasse to behold whether you are in almost, or altogether. Hitherto *Paul* lured for *Agrippa*: now he sues to the people. When he had caught the King, he spread his net for the people. *I would to God that not onely thou, but all that hear me, were not onely almost, but altogether, as I am.*

He might wish rather than hope, and therefore he praies, I would to God that all were Christians: as *Moses* wished that all could prophesie. *Peter* was taught both to feed the sheep and the lambs, great and small, old and young, rich and poor: so *Paul* praies for the King and for the people too, and wisheth that they were all Christians. This praier we may say for them that do not pray for themselves, to make them ashamed, when they see others more careful for their souls then they themselves. The Pastour's care extendeth to all: although some are more to be laboured, yet none is to be despised, which is but a lamb of the flock. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they have received a kingdome, yet they are not so thankfull

as they which have received nothing but from hand to mouth. Though they have done a thousand times more evil, yet they are not so penitent as he which hath done least of all. They sit in God's seat, and are called gods, but are not like God, but like Mammon, more then their names and their crowns; except *David*, or *Solomon*, or *Joshua*, a few which remember whose persons they bear: the rest are like *Herod*, and *San*, and *Nebuchadnezzar*, which know not from whom their kingdoms come. *As I am*, saith *Paul* directly. *Paul* should have replied, *altogether a Christian*, and not, *altogether as I am*: but who shall teach the Spirit to perswade? He chose to say, *as I am*, that *Agrippa* might see his single heart and love toward him, who went not about to seduce him, but wisht unto him as unto himself, *Even as I am*. If any thing will perswade, most fit is the example, when he which teacheth us goeth before us: for then we see that he dealeth plainly, and speaks of love, and means no deceit, when we see him doe as he saith. *Saul hath slain his thousand, but David his ten thousand*: So where another converts a thousand, he shall convert ten thousand which can say like *Christ*, *Follow me*. Oh what is this, when a *Christian* and *I am* all one? that ye might say to your children, *I would to God thou wert a Christian*, when ye say, *I would to God thou wert like me*?

The King should be like *Paul* by this saying: How then do some say with *Festus*, *Too much zeal hath made thee mad*? If the people know the Lord's Praier, the ten Commandments, and the Articles of Belief, it is enough: is this to be like *Paul*? No, *Festus*, the knowledge of the Word doth not make a man mad, but makes him wise to salvation. Can that which makes a man wise make a man mad? Therefore they which say that we are the worse for knowledge, or worse for Religion, or worse for zeal, are like *Festus*, which had neither knowledge, zeal, nor religion in him. And they which teach the people that they shall not need to be as *Paul*, but that a mediocrity will serve, incur that curse of *Paul*, *He which teacheth another Doctrine then that which ye have received of us*, (which wishteth all as perfect as himself) let him be *Anathema*, that is, Accursed. They which love you like *Paul* do not wish you Zeal by weight, and Knowledge by ounces, and Works by number, a Sicle, or an Omer, or an Ephah; but that ye abound in all knowledge, and all zeal: and let them be luke-warm which will be spued out.

Except my bands. Yet *Paul* excepteth something: not his knowledge, nor his zeal, but his bands: not, *altogether as I am*; but, *altogether as I am, except these bands*. He excepteth nothing but his troubles. Charitie had rather suffer then others should suffer: as *David* praied God to turn his wrath from the *Israelites* upon him. Now if you ask me, Who can love his neighbour as himself? here is one had rather suffer himself then *Agrippa* should suffer: he would have him

partaker in all his good, but not in his troubles : *as I am, except these bands.* Paul glories in his bands, and shews his chains like his Ensigns : these are the marks of *Christ* ; this is the cognizance of my Lord, his *sweet yoke* and *ease burthen*. But he wisheth faith to them without a burthen : *The battel is to the strong* ; and the Crosse is not to be wished for, but to be born.

Thus the Spirit of wisdom hath set us an example, how men are wone to the truth, and led forward by little and little with lenitie and softnesse, putting difference between them which know not the truth, and them which resist the truth. Paul did not speak so to *Elymas* the Sorcerer, which withstood the truth, *Acts 13. 10.* but set his eies upon him, and said, *O full of all subtilty and mischief, the child of the Devil, and enemy of all righteousness.* Neither did Peter speak so to *Simon Magus*, *Acts 8. 23.* But as *Solomon* saith, *A wise man knoweth the time and place* ; and as Paul saith, *The spiritual man discerneth all things* : so he knoweth when to be soft, and when to be rough. They which resist the truth, as *Elymas*, and labour to keep the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of *Cyprus*, and many like him now, must not be intreated like *Agrippa*, which is coming to the truth, but as *Elymas* was. He which hath Paul's spirit knoweth how to handle both in their kind. Though we may not discover the nakednesse of some, yet we may not hide the nakednesse of others. An humble heart is a good school-master, both to apply comfort and reproof. Now the Lord *Jesus*, which hath made you *Christians almost*, make you *Christians altogether*.



THE
H U M I L I T Y
O F
P A U L.

Rom. 12. 1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God; which is your reasonable serving of God.

And fashion not your selves like unto this world; but be you changed by the renewing of your minds, that ye may prove what is the good will of God, and acceptable, and perfect.

P A U L an Apostle of the Gentiles, writing to the Romans, which were Gentiles, after he had shewed what God had done for them, in receiving them into his Covenant which were not of his Covenant, and making them his people which were not his people, that the Gentiles might triumph now over the Jews, as much as the Jews triumphed over the Gentiles, because the Jews were rejected, and the Gentiles received in their place; now he sheweth what they should doe for God: *Give your bodies a sacrifice to him.* That is, as Christ gave himself for you, so you must give your selves to him; as he was sacrificed for you, so you must be sacrificed for him: not your Sheep, nor your Oxen, nor your Goats, but your selves; you must be the sacrifice. This sacrifice Paul calleth a living, and holy, and acceptable sacrifice. A living sacrifice, because

Rom. 11. 13.

because the Jews sacrifices were dead sacrifices : *an holy sacrifice*, because they might sacrifice beasts, and not be holy ; but they cannot sacrifice themselves, but they must needs be holy : *an acceptable sacrifice*, because the sacrifices of beasts did not please God, unless they did sacrifice themselves too ; but if they sacrifice themselves, it doth please God, though they do not sacrifice beasts. It is true, that God did require this sacrifice of the Jews as well as of the Gentiles : for in *Dent. 10. 16.* he saith, *Circumcise your heart* ; and *1 Sam. 15. 22.* he saith, *Obedience is better then sacrifice* : which shews, that even then God did require *the sacrifice of the bodie*, more then of beasts. But although God did require this of the Jews also, that they should sacrifice their bodies too ; yet *Paul* signifies that God requireth larger of the *Gentiles*, because, as *Christ* saith, we have a greater light. The Gospel is a greater benefit then the Law, and therefore our thankfulness should be greater then theirs.

First, here is an exhortation to sacrifice our bodies to God : then, an explication what this sacrifice is ; *It is your reasonable service, and not fashioning your selves to the world, and the renewing of your mindes to the image of God, in which they were created.* Then follow two reasons to perswade : one drawn from the mercies of God, *I beseech you, brethren, by the mercies of God* ; the other drawn from the fruit of our regeneration, *that ye may prove what that good, and acceptable, and perfect will of God is.* The exhortation is, to sacrifice our selves to God. It seems that the Jews grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselves ; and therefore mark how he prepared himself for them.

Brethren, I beseech you by the mercies of God. This is his preparative. He calls them *brethren* : which sheweth, first, his affection to all Christians, which after *Christ* were called brethren ; secondly, our adoption by *Christ*, which makes us brethren ; thirdly, the dutie which we owe one to another, as if we were brethren. The Apostle doth not use this name so lightly as we, as you may see here ; for *Paul* made it a preamble to perswade the *Romans* to godlinesse. So *Abraham* made it a mediatour to keep peace between *Lot* and him : *Are not we brethren,* saith *Abraham* ? As if he should say, Shall brethren fall out for trifles, like Infidels ? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren : when he heard the name of brethren, straight his heart yielded, and the strife was ended. So this should be the Lawyer to end quarrels between Christians, to call to mind that they are brethren. And they which have spent all at Law have wisht that they had taken this Lawyer, to think, with *Lot*, whether it were meet for brethren to strive like enemies. With such reverence then did they use the name of *brethren* ; but now there is no reverence in naming of *God* : for many speak of him when they do not think

Gen. 13. 8.

Note.

Note.

think of him; and many never speak of him but when they swear by him.

When he had called them *brethren*, then he beseecheth them; *Brethren, I beseech you*. This is the Apostle's style. If God did humble himself for man; much more should man humble himself for men. Therefore though *Paul* speak of a matter wherein he might command, as he saith to *Philemon*, *I might command thee*: yet as he did rather beseech him, so he doth rather beseech them. Mark the subtiltie of wisdom, (as I may call it.) As the Serpent did use policie to tempt, so the Preacher may use policie to convert: and so *Paul* wone *Agrippa* to believe, by perswading him that he did believe. It was *Paul's* office to teach the *Romans*; but it was *Paul's* policie to beseech the *Romans*. Until compulsion need, gentlenesse is better then bitternesse: Lenitie deserves to go first; and correction hath no place, if perswasion will serve.

Gen. 3.
Act. 26. 27.

I beseech you, brethren. We do not use to intreat and beseech, but for our profit: but *Paul* did beseech for their profit. We would have other humble themselves to us: but *Paul* humbled himself to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles. The loving phrase is the Apostle's phrase; and he which beseecheth shall perswade easier then he which thundereth. Many have been drawn with the cords of love, which could never be haled with the chains of iron. God is love, and his Ministers must speak like love, or else they do not speak like *Paul*. He which fisheth for souls, and doth not take this net, shall fish all day in vain; as *Peter* fished all night, and caught nothing. Although a temperate Preacher be a wise Preacher, and this be our policie, to intreat and beseech you, like *Paul*: yet you should not look to be intreated like the guests which would not come to the banquet; for you must be intreated to your profit. It is no reason that *Christ* pay, and pray: the servant praieeth, but the master commandeth.

Note.

Matt. 22.

Yet *Paul* hath not done his preparative: he is loath that his suit should take the repulse, and therefore he useth a mediatour unto them, and beseecheth them by the mercies of God: *I beseech you, brethren, by the mercies of God*. Mercy is a loving solicitour, and worthy to be heard, because it heareth again. God doth intreat us by the same Mediatour that we intreat God: we intreat God for his mercy, and God intreateth us for his mercy. So that mercy is like a sign between us; which calleth God to hear us, and us to hear him. What will not a good subject doe for a mercifull Prince? Many sweet things are in the Word of God, but the name of mercy is the sweetest word in all the Scriptures; which made *David* harp upon it 26 times in one Psalm; six and twentie times he repeats this in the 136. Psalm, *For his mercie endureth for ever*. It was such a chearful note in his ears when he struck upon mercie, that, like a bird which is taught to record, when he had sung

sung it, he sung it again, and when he had sung it again, he recorded it again, and made it the burthen of his song, *For his mercie endureth for ever.* Like a Nightingale, which when she is in a pleasant vein quavers and capers, and trebles upon it; so did David upon his mercie, *For his mercie endureth for ever.* But here Paul speaks in the plural number; not by the *mercie*, but by the *mercies* of God.

There is a pluralitie of God's mercies: his lesser mercies in his corporal blessings, and his greater mercies in his spiritual blessings: his temporal mercies in earth, and his everlasting mercies in heaven; his preventing mercies in delivering us from sin, and his following mercies in pardoning of our sin. How many sins came with Adam, and how many curses came with sin, so many mercies came with Christ to answer them both. Therefore when Paul could not number them for multitude, he was faine to lay them down together in the grosse summe, and in a word calls them *Mercies*: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why Paul calleth them *brethren*, and why he beseecheth them, and why he remembreth them of God's mercies.

Now he hath prepared the way, he commenceth his suit, *that they would give their bodies to God.* He speaks not here of the Soul, though he would have them give their souls too; as you may see in the next verse: but he speaks here of the bodie, to shew, that the bodie is a servant to God as well as the soul; both are too little, and therefore
 1 Cor. 6. 20. one is not enough. And therefore Paul saith, *Glorifie God in your bodies, and in your souls too.* But here he speaks the rather of the bodie, to shew, that their battel will be with the flesh, and that the flesh will
 Matt. 26. 41. be unwilling to this sacrifice; as Christ saith, *The spirit is willing, but the flesh is frail*: that is, The flesh will not afford any thing to God; though he doe never so much for her, yet she is like churlish Nabal, which will doe nothing again. Therefore the Apostle urgeth so to give the bodie, as if he should say, Draw forward that which draweth thee backward, and let thy conversion begin where sin hath his root: if you can win the flesh, which is like Nabal, the soul will come, like Abigail, and bring her train with her.

Now to shew how we should give our bodies to God, the Apostle saith, *Give your bodies a sacrifice to God.* That is, you must give your bodies to God as if you did sacrifice them. The Law appointed a sacrifice in which all the members were offered together. So ye must give your members to God; that is the body; for all is but parts of the bodie: therefore if you must give your bodies, you must give eie, and
 Rom. 10. 10. ear, and tongue, and hand, and feet unto him. *For the heart* (saith Paul) *doth believe*; but because it is not enough to believe, therefore he addeth, *the mouth doth confesse.* As it is as necessary to confesse unto
 Salva-

Salvation, as to believe unto justification; so it is as necessary to sacrifice the tongue, as the heart. What then? is the Tongue enough? Nay, (saith *Christ*) *He which hath an ear to hear, let him hear.* Is the Ear enough? Nay, (saith *David*) *Lift up your hands to his sanctuary.* Is the Hand enough? Nay, (saith *Solomon*) *Let thine eyes behold the right.* Is the Eye enough? Nay, (saith *Solomon*) *Remove thy foot from evil.* So the word passeth like a Collectour from one member to another, to gather tribute for God, untill the bodie have paied as well as the soul. Therefore *Deut. 6. 5.* God commandeth not onely, *Thou shalt love the Lord with all thy soul, and with all thy mind,* but, *with all thy strength*: that is, If thou canst doe any thing for him with the strength of thine hand, or the strength of thine eye, or the strength of thine ear, or any part else, thou art bound by this commandment to doe it with all thy strength. Therefore when *David* went about the service of God, he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If every part look to be glorified of God, it is reason that every part should glorifie him: for this is all that they pay. As every subject oweth loyaltie unto his Prince, so every member oweth a dutie to his Creatour; the heart to love him, the tongue to praise him, the eye to mark him, the ear to attend him, the hand to serve him, the foot to follow him: and every part should serve God, as it serveth us: nay, more then it serveth us, because we are bound to love God more then our selves. For it is said, *Love God above all*: therefore we must give more to God's desire then to our own desire.

Note,

Christ hath a part in every part: nay, every part is his part, because he gave all for all. Shall the hand say to the heart, Serve thou him? or the heart say to the tongue, Serve thou him? or the tongue say to the eye, Serve thou him? or the eye say to the foot, Serve thou him? Nay, if *Christ* be the Head, every part will serve him; for all the bodie is ruled by the head: and therefore if he be the Head, every part of the bodie will serve him like a head.

Now if you will know how every part may be a sacrifice, thus it is. When thou canst say with the Virgin, *My heart doth magnifie the Lord,* *Luke 1. 46.* then thine heart is a sacrifice to God. When thou canst say with *Samuel*, *Speak, Lord, for thy servant beareth,* then thine ear is sacrificed to God. When thou canst say with *David*, *Mine eyes are alwaies towards the Lord,* then thine eye is a sacrifice to God. When thou canst say with *David*, *All the day long I stretch out mine hand to thee,* then thine hands are a sacrifice to God. When thou canst say with *David*, *My foot standeth in uprightness,* then thy feet are a sacrifice to God. So at length, by following of these examples, every member is a sacrifice.

He which offereth this sacrifice is freely excused of all sacrifices besides.

Note.

sides. For since *Christ* sacrificed himself, God hath required none other sacrifice of the Jews nor Gentiles, but that they *sacrifice themselves*. Now when God doth require of thee to sacrifice thy bodie, he doth but require thee to sacrifice the sins of thy body; as you may pick out of the next word, *Be changed*; that is, change thy thoughts, change thy words, change thy works: let thy tongue speak no more idly, let thine eyes look no more to vanity, let thine ears hearken no more to folly, let thine hands work no more iniquity; and then thou hast sacrificed thy bodie.

This seems a dear sacrifice, to sacrifice thy bodie: yet thou seest it is but a cheap sacrifice; for it is nothing but to sacrifice thy sins, which would sacrifice thee. If God had required thee to sacrifice thy son to him, as he required *Abraham*, *Gen. 22. 2.* wouldest thou not give him? But now he requireth nothing of thee but thy sins, it is as if he should sue unto thee for thy shame, and thy trouble, and thy guilt, and thy fear, that he might have all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? Therefore sacrifice thy bodie, and thou hast sacrificed all that hurts thee.

Here *Christ* is the Altar, and we the sacrifice, and the fire which kindleth it the Love of God, and the smoak which goeth up the consumption of our sins: but a worldly man killed, and a spiritual man revived, and the sacrifice is ended.

This Sacrifice goeth under three titles, *living, holy, and acceptable*. Every one perswades, with the Apostle, that they should offer it. For in that it is a *holy sacrifice*, it cannot but please, because he is holy which takes it: in that it is a *living sacrifice*, it cannot lose them any thing, because there is no death nor losse in it, as there was in the Jews sacrifices: in that it is an *acceptable sacrifice*, it must needs benefit them; for when the sacrifice is accepted, the sacrificer is accepted too; as *Abel* pleased, when his sacrifice pleased.

Gen. 4.

Gen. 3. 3.

First, it is called a *living Sacrifice*, because the beasts died when they were sacrificed, but men live when they are sacrificed; nay, they die unlesse they be sacrificed. As *Abraham* did not lose his son when he was content to sacrifice him to God; so men do not lose their pleasures when they sacrifice them to God. But as *Christ* saith, *He which leaveth father or mother for me shall receive an hundred fold*; so he which leaveth any comfort for God shall receive an hundred comforts for it. For God's demands are not onely demands, but gifts. He bids thee sacrifice thy bodie, that thou mightest partake of the sacrifice of his bodie. Here then is but one sacrifice for another, one bodie for another, a beggar's bodie for a King's bodie. Well may he require a *living sacrifice*, which hath given a dead sacrifice. *Christ* died for us; but he desireth not our death, but our life, that we should serve him with our life.

1. Cor. 6. 19.

2. It is called an *holy Sacrifice*, because our bodies are the temples of the Holy

Holy Ghost; that is, if they are not, they should be, *the temples of the Holy Ghost*. But as the Jews abused the Temple of stone, so we have abused the temple of flesh; and there is no way to make it holy again, but for the Holy Ghost to dwell in it, that is, to sacrifice it to God, and then it is holy: because as virtue came out of *Christ* to heal the woman's disease, so holinesse cometh out of *Christ* to heal every man's sins, and then they are holy. As nothing doth please us unlesse it be some way like us, and agreeable to our nature; so nothing doth please God but that which is like God: therefore because God is holy, no sacrifice doth please him but the holy sacrifice: therefore *Holy* goeth before *Acceptable*, to shew, that our sacrifice is not acceptable, unlesse it be *holy*; a living, holy, and acceptable sacrifice.

3. It is called an *acceptable Sacrifice*, because no sacrifice is so accepted as when we offer our selves. Therefore *Samuel* saith, *Obedience is better then sacrifice*; that is, it pleaseth God better then sacrifice. Now if we must sacrifice to God, we should doe as we doe to Princes, that is, offer that which may be accepted, that we may be accepted for our gifts; or else they are better undone then done. When *Cain* had sacrificed to God, because his sacrifice was not accepted, therefore *Moses* saith, that his countenance was cast down: but if we sacrifice our bodies, our countenance need not be cast down; for *Paul* saith, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple; but this sacrifice is like the sacrifice of *Eliab*, which God kindled himself with fire from heaven; and therefore this must needs be acceptable, which man onely doth not offer, but God himself doth offer. 1 Sam. 15. 22. Gen. 4. 5. 1 King. 12. 38.

When the Apostle ends our Sacrifice with this clause, *Acceptable*, he meaneth that this should be the level of all our thoughts, that whatsoever we think, or speak, or doe, be acceptable and liking unto God. As *David* thought to build the Temple, but would not build it when *Nathan* told him that God would not have him build it: as *Ananias* would not baptize *Saul*, but did baptize him when he understood that God would have him baptized: as *Joseph* would not take *Mary* to wife so long as he thought God did disallow his marriage, but did marry her when the Angel told him that he should marry her: So a good man will doe nothing before he do consult with God's Word, and all that he doeth he approveth unto God before he doeth it; if it be not his Word and Will, then he turneth back, as if the wind and weather were against him, alwaies reforming his own will to God's will, that his thoughts and words and works may be acceptable. If reason teach us this, that when we offer unto God, we must give him an *acceptable sacrifice*, an acceptable honour, an acceptable service: then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he ask the first-fruits, we must not offer him the last fruits, for the first is acceptable. So if he appoint his discipline, we

may not set up our discipline : for that is not acceptable to him, but to us.

Now *Paul* shews what this Sacrifice is ; it is *your reasonable service* of God : lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sins of their bodies. For this sacrifice (saith *Paul*) is *your service, your reasonable service*. He calleth it a *reasonable service*, because it is not in ceremonies, like the Jews service, but in spirit, (as *Peter* saith :) then, because it is that service which every man's reason and conscience doth tell him that he oweth unto God. It may well be called a *reasonable service*, because it is so reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth us, then we serve him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot be said to obey, because they are ruled perforce. All things do yield a service to God, but all things do not yield a *reasonable service*, which he requireth of man. There was no reason why *Christ* should serve us ; but there is great cause why we should serve *Christ*, because he served us without cause. So that I may say, *Christ* requireth but a *reasonable sacrifice* for an *unreasonable sacrifice* ; a *living sacrifice*, for a *dead sacrifice* ; a *cheap sacrifice*, for a *precious sacrifice*, counting us as it were like to the poor widow, of whom he is content to take a mite, because we are needy.

Thus much of our reasonable service. The law of this service is laid down in these words, *Fashion not your selves to the world*. The world followeth the world : But I, saith *Christ* to his disciples, *have chosen you out of the world* : therefore do not you follow the world. The world is taken sometime for heaven and earth and sea, which are parts of the world ;
John 15. 19. sometime for the men of the world ; sometime for the elect in the world ;
John 1. 10. but most commonly it is taken for the wicked in the world, because the wicked are most common. Like a man which by often falling is grown to an evil name ; so the world, which doth not signifie evil of it self, is taken for evil, because it is accustomed to doe evil. And therefore the Devil is called *the God of this world*, because the world's fashions are the devil's fashions. Therefore *fashion not your selves unto the world*, lest you be in the devil's fashion. Then you must not prank up your selves like Players ; for this is the fashion of the world : then you must not respect persons more then justice ; for this is the fashion of the world : then you must not flatter, to please ; for this is the fashion of the world : then you must not deceive, to grow rich ; for this is the fashion of the world : then you must not seek revenge for every word ; for this is the fashion of the world : then you must not take scorn to be told of your faults ; for this is the fashion of the world : then you must not give aims to be seen ; for this is the fashion of the world : then you must not obey for fear of the Law ; for this is the fashion of the world : then you must not receive the Sacrament for order ; for this is the fashion of the world : then you must not come to Church for custome ; for this is the fashion
 fashion

fashion of the world : then you must not make religion but a table-talk ; for this is the fashion of the world : then you must not turn with the time ; for this is the fashion of the world : then you must not defer to doe good till you die ; for this is the fashion of the world. The world is a bad pattern to follow ; because as the flesh followeth the devil, so the world followeth the flesh. Therefore say no more, We must doe as the world doeth ; but rather, We must not doe as the world doeth. You say you go so, because it is the fashion : God saith, Go not so, because it is the fashion. If you come but in the fashion, you shall be in the abuse. There is no man that weareth the cutter's fashion, but he is a cutter : none which cutteth his hair like them which are proud, but he is proud : none that coloureth her face like them which are wanton, but she is wanton : none which sweareth like them which lie, but he will lie as well as swear. Therefore make not your life of the world's fashion. The *Wedding-garment* was of another fashion then all the rest : *Matth. 22.* therefore if thou fashionest thy self like the rest, thou hast not on thee the *Wedding-garment*, for this was nothing like unto the rest. *Christ's garment* was of another manner of fashion differing from the world ; so thy life must be of another fashion then the world's : or else, as the fashion of the world passeth away, so thou shalt pass and perish with it. God doth not like the fashion of the world : and surely he liketh as ill the fashion of Idolatry, or the fashion of Antichrist, as the fashion of the world. He which biddeth us to *refrain from every shew of evil*, would have us refrain from the shew of Idolatrie, and the shew of Heresie : for these are the greatest evils. But if we be not idolatrous, yet we have the shew of Idolatry ; if we be not of Antichrist's religion, yet we be of Antichrist's fashion, so long as we shew forth the same badge and cognizance : you know what I mean. This is to jump with the world, and leap to hell. This is not to be in fashion, but out of fashion. Therefore now ye shall hear the best fashion.

1 Thes. 5. 22.
Note.

It followeth, *Be you changed by the renewing of your mindes.* This is the second part of your reasonable service, *The changing and renewing of the mind* to the likeness wherein it was created. As before he required you to *give your bodies*, so here he requireth you to *give your minds*. Outward service is like a tinkling Cymball ; though it hath never so pleasant a sound, yet it doth not please God, because it hath no mind to please him : so is the service of the eye, or the ear, or the hand, or the foot, if the mind be away ; it may please others, like the Cymball, but it pleaseth not God.

The body is a servant as well as the soul ; but there is no promise made to the bodily service, but to the spiritual service : for unless the mind work, the body will serve but a while. Therefore *make clean within*, *Matt. 23. 26.* saith *Christ*. Sanctification begins within : untill the minde be renewed, the body is never sacrificed. Therefore now *Paul* shews as it were the knife that must kill this sacrifice, that is, the mind : the mind

Gen. 10.

1 Theff. 5. 19.

Psal. 51. 10.

must sacrifice the body. *Be ye changed*; as if he should say, *Suffer yourselves to be changed*, as Noah suffered himself to be covered: that is, *Grieve not the spirit*, do not resist God, be not against your conversion; and God will convert you, God will comfort you, God will renew you. By this *renewing of our minds* Paul calleth to our remembrance, that once we had a pure mind, and that we come the nearer unto God the nearer we draw to that similitude again. And therefore the Scripture calleth so often for a *new man*, a *new creature*, a *new heart*. As ye may reade *Psal. 51. 10.* David prayeth the Lord to *create him a new heart*; not to correct his old heart, but to *create him a new heart*: shewing that his heart was like an old garment, so rotten and tattered, that he could make no good of it by patching or piecing, but even must cast it off, and take a new. Therefore Paul saith, *Cast off the old man*: not, pick him and wash him till he be clean; but, cast him off, and begin a new, as David did. Will ye know what this renewing is? It is the repairing of the Image of God, untill we be like Adam when he dwelt in Paradise. As there is a whole old man, so there must be a whole new man: the old man must change with the new man, wisdom for wisdom, love for love, fear for fear; his worldly wisdom for heavenly wisdom, his carnal love for spiritual love, his servile fear for Christian fear, his idle thoughts for holy thoughts, his vain words for wholesome words, his fleshly works for sanctified works.

If the mind must be so renewed, I would know of the Papists where are their pure naturals. If our naturals were pure, our minds need not to be renewed; for it is good to be pure, and evil to change it: but because there is no purenesse in us, therefore the Apostle would have us changed. Again, let them tell me why our minds should be renewed, if we have free will to doe good if we list: but because our minds are so corrupted, that we have no free will to good, nor will to doe good neither, therefore the Apostle would have our minds renewed. Thus one word of God hath battered two castles of Antichrist's.



A
LOOKING-GLASSE
 FOR
CHRISTIANS.

Romans 12. 3.

I say, though the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobrietie, as God hath dealt to every man the measure of faith.

First of the Preface, and then of the Counsel. In the first verse of this Chapter *Paul* perswadeth the *Romans* by the mercy of God towards them; here he perswadeth them by the grace of God towards him. *Paul* speaks like a man on his death-bed, which is set to give good counsel, and goeth from one lesson to another, as though he would speak all with a breath. First, he counselled them to make their *bodies* serve God, because the body is a servant as well as the soul: then he forbad them to *fashion themselves to the world*, because no man can serve two contrary masters: then he advised them to *renew their minds*, because, except the mind be reformed, the body will serve but a while:

a while : and he setteth them to seek *God's will*, because the will of man doth seduce him. And now to make up his Testament, (as it were) he admonisheth them to rest in the knowledge of *God's will*, and not to search farther, nor to be proud of their knowledge, but to use their knowledge to humble their pride. This lesson may seem vain to the *Romans* : for they were not yet come to be wise, and he counselleth them not to be too wise. *Paul* saith, that the *Gentiles* sought after wisdom; but he saith here, that the preaching of the Gospel seemeth foolishnesse unto them, which was wisdom : and therefore God calleth them a foolish nation, because they counted the true wisdom foolishnesse, and their own folly wisdom. For this cause there was such emulation between the Jew and the Gentile: one despised another, because they did not accord what wisdom was, although both sought for it. Therefore that ye may not onely seek wisdom, as the *Gentiles* did, but find wisdom, as *Solomon* did, *Paul* laith a foundation for wisdom to stay upon, which he calleth sobriety; *Be wise according to sobriety.*

A word of his Preface, which is this, *By the grace of God which is given to me.* Because he speaks to all, and his charge is of great moment, and they which think themselves wise will hardly be persuaded but they are wise; therefore he comes with authoritie, like an Embassador from God, and saith, *By the grace of God which is given to me*, that is, By the virtue of my Apostleship, which I have not received from men, but from God, not from earth, but from heaven, *I charge you that no man among you*, whether he be learned or unlearned, whether he be an hearer or a teacher, presume to know above that which is meet to know, that is, make himself wiser then he is, or boast of the graces which God hath given him, or despise the gifts of God in others, or rove beyond his calling, or trouble his head with curiositie; but that he be wise according to sobriety, that is, walk within his vocation, be humble in his knowledge, and use his gifts to the profit of others; as God hath given to every man the measure of faith, that is, remembring that it is a gift of God, which hath dealt gifts to others as well as to him, that they might doe him good, as he may doe them good. So that if you ask *Paul* as the Jews ask *Christ*, *By what authoritie doest thou this?* he sheweth his Letters Patents from the King himself, *By the grace of God*, &c. Well doth he call his Apostleship the grace of God: for he was a persecuter of the same doctrine which he preached; and therefore if it had not been God's marvellous grace, he should never have been an Apostle. It was as strange to hear that persecuting *Saul* was among the Apostles, as to hear that King *Saul* was among the Prophets: but *By the grace of God* (saith *Paul*) so it is; I did not usurp this calling, but it was given me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour or a burthen, but I esteem it a grace, the grace of God both to me and to you. By

1 Cor. i. 22.

Deut. 32. 21.

Acts 9. 21.

By this *Paul* teacheth us to receive the ministry of the Word as a grace from him. For if *Paul* speak by grace, then you hear by grace: as he said, *I speak by the grace of God which is given me*; so you may say, *We hear by the grace of God which is given to us*: and therefore I exhort you, as he did the *Corinthians*, *Receive not the grace of God in vain.* 2 Cor. 6.12

Now to his Counsell: *Let no man presume to understand above that which is meet to understand, but let every man understand according to sobriety.* When the Apostle speaketh of things meet to understand, he signifieth that it is not meet to search all things. It seems that many among the *Romans* were sick of our disease, which is, to think ourselves wiser then we are: therefore he which taught them to be wise in all his exhortations before, teacheth them here *not to be over-wise, but sober-wise.* As God appointeth the *Jews* a measure, how much Manna they might gather; so *Paul* appointeth the *Romans* a measure, how much wisdom they might gather. The *Jews* measure of Manna was so much as an Omer would hold: the *Romans* measure of wisdom is so much as *sobriety* would hold. For as the Manna which the *Jews* gathered over an Omer did them no good, but mould and fust: so the wisdom which men gather more then *sobriety* doeth no good, but puffe them and corrupt them, and turn them either into pride, or into envie, or into wiles, or into strife, or one cogitation or other; as their superfluous Manna turned into worms. When *Paul* entered into this sage doctrine, which I may call the lopping or pruning of wisdom, which must be kept low, like a man which is given to be pursie and grosse, he summoneth all sorts of men to hear him, as though he spake of a fault, like the darknesse of *Egypt*, which went over the whole land: therefore he excepts no calling nor person, but crieth, *I say unto every one, &c.* The wise and the ancient and the learned are to learn this lesson. *One thing is behind*, saith *Christ* to him which thought he had done all: so one thing is behind to him which thinks that he knoweth all. Art thou wise? be not too wise, like thy mother *Eve*, which would know as much as God. *Paul* hath two suits to move unto you: the first is, that ye would be wise; the other is, that ye would not be too wise: for too good (we say) is stark naught; so he which is too wise is a very fool. Nay, (saith *Solomon*) *There is more hope of a fool, then of him which is wise in his own conceit.* There is hope of a fool that he may be wise, because he will hear instruction: but of him that is wise in his own conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learn. For this cause *Christ* pronounced his woes to the *Pharisees*, and his doctrines to the people; because *the whole* (saith *Christ*) *have no need of a Physician.* That is, they which think themselves wise, like the *Pharisees*, think they have no need of a teacher; and therefore *Christ* doth not teach them, but rate them, and teach them which did not think themselves wise. Therefore if we will be *Christ's*

scholars, we must be *Paul's* scholars, that is, *presume to know no more then is meet to know*; and then he will teach us as much as is meet to know.

There is as much need to warn men, with *Paul*, that they be not over-wise, as to warn them, with *Solomon*, to seek wisdom: for there is an error of the lefthand, and of the right hand. A man may be as well too wise as too simple, too carefull as too carelesse, too hastie as too slack: and therefore *Solomon* saith, *Turn not to the left hand, nor to the right*; and again, *Be not too just, neither make thy self too wise*; and again, *If thou have found honey, eat not too much*. All which places do shew that men are given to over-reach; like *Moses*, which, when he had heard God, would needs see him too, which was not possible for man to behold. This is the last sleight of Satan; when he cannot keep men from knowledge, then he casteth how to puffe them up with their knowledge, which makes them as vain as ignorance made them before. *Festus* did not apply truly when he said, that *too much learning had made Paul mad*: but it is true, that too much learning hath made others mad; and would have made *Paul* mad too, if he had been as proud of his learning as *Festus* was of his honour. And, for all he was an Apostle, yet it began to work upon him; as he saith, *I was almost puffed up with the multitude of revelations*: he was not wise above sobriety, but he was almost wise above sobriety. And therefore he might well found the retire of wisdom. Look to your wisdom, and learning, and knowledge; for I my self was almost puffed up with it. If *Paul* might learn his own lesson, then it is like that none here have learned it. The Scribes and Pharisees did not come to *Christ*, as the people came to *John*, to ask, *Master, what shall we doe?* But these Rabbies might have come to *Christ*, as well as their scholars came to *Christ's* disciples: to whom he would have answered like *Paul*, *Be wise unto sobriety*.

Five things, in my judgment, are to be noted in these words. The first is, That wisdom is a thing to be desired: for when he saith, *not above sobriety*, he would have us wise within sobriety. The second is, That every man affecteth a kind of wisdom, either according to sobriety, as *Paul* counselled the *Romans*, or above sobriety, as the *Romans* did before. The third is, Few are wise, as God counteth wisdom; and therefore *Paul* speaketh to all, as though all were to learn this lesson. The fourth is, That Sobriety doth shew, like a glasse, who are wise, and who are not. The last is, That the wisdom which goeth beyond Sobriety doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobriety*, he implieth, that who is not so is in a kind of distemperature, like one scarce sober. As the meat which is not digested with exercise doth rumble in the stomach; so the knowledge which is not digested with Sobriety troubleth the brain.

Touching the first point: The forbidden tree seemed to *Eve* a tree to be desired, because it would teach them knowledge. Nature taught her,

her, that knowledge was a thing to be desired: though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledge; and when they went to the other tree, they changed their knowledge for ignorance, as they changed their holiness for wickednesse. Beside, all other Vertues are called wisdom, to shew that wisdom is the Bond of Vertues, and as much to be desired as all the rest. Beside, God himself is called wisdom; to shew that in nothing we can come nearer God then in the study of wisdom. Beside, the Word, the Spirit and the Ministrie, are all appointed to teach wisdom: because other things are not so necessary, therefore they have not so many schoolmasters.

Solomon, speaking of wisdom, preferreth it before silver, to shew that we should desire it before silver; then before gold, to shew that we should desire it before gold; then before precious stones, to shew that we should desire it before precious stones. Therefore Solomon prayeth for wisdom, and Moses studieth for wisdom, and the Queen of Sheba travelled for wisdom; to shew that wisdom will requite all the labours and pains that are taken for her. As wisdom is excellent above all, so it is affected of all; as oil was both of the wise Virgins and the foolish Virgins. Nay, the very name to be wise is so plausible, that Paul saith, the Grecians sought after wisdom, they whom God calleth a foolish nation, The foolish nation (saith Paul) sought after wisdom, though he doth not say that they found wisdom. And in the second of Matthew we find, that the Gentiles called those men that were singular amongst them by the name of wisemen, as we call them Noble-men which are singular amongst us; shewing that wise-men should be noble-men, or noble-men should be wise-men, according to the saying of David, Be wise ye which judge the earth. And likewise in Paul we reade, that they which never knew what wisdom meant, yet named themselves Philosophers, that is, Lovers of wisdom; as though there were such a thing behind, which all men should love. Thus wisdom hath been a mark which every man hath shot at ever since Eve sought to be as wise as her Maker. But as an hundred shoot, and not one hits the white: so some come short of wisdom, and some flie over, and some go beside; like the arrows which Jonathan shot at David. Therefore Solomon, speaking of wise men, saith, I have scarce found one among a thousand. Therefore Paul makes a generall charge, I say to every one, Be wise according to sobriety; as though every one had too much wisdom, or too little. Vertue is a mean betwixt two vices, which couch so close beside her, that one can scarce see her. Covetousness on the one side, and Prodigality on the other side, and Charity in the midst: Pride on the one side, Rusticitie on the other side, and Comeliness in the midst: Flatterie on the one side, Malice on the other side, and Love in the midst: Carefulness on the one side, Carelessness on the other

Prov. 4. 7.

Prov. 5. 7.

Prov. 3. 14,
15. and 8. 12.

1 Cor. 1. 22.
Deut. 32. 21.
Matth. 2.

Psal. 2. 10.

Colos. 2. 8.

Eccles 7. 28.

Acts 28, 4, 5.

Exod. 1. 10.

Gen. 4. 8.

Gen. 3. 6.

2 Sam. 26. 21, 22.

Rom. 1. 22.

ther side, and Diligence in the midst : Diffidence on the one side, Presumption on the other side, and Faith in the midst : Superstition on the one side, Atheism on the other side, and Religion in the midst : Ignorance on the one side, Curiosity on the other side, and Knowledge in the midst. So that there is but one Vertue still for two Vices : therefore extremities bear rule in this world. Either we cry *Hosanna*, or else *Crucifige* : either *Christ* must not wash our feet, or else he must wash our feet and body too : either we will have *Paul* a God, or else we say he is cursed of God : either we say, *Touch not, taste not*, for it is unclean ; or else we say, *Let us eat and drink, for to morrow we shall die*. If we love, we do over-love ; if we fear, we over-fear ; if we be carefull, we be over-carefull ; if we be merry, we are over-merry ; if we be solemn, we are over-solemn : if so, we cannot be wise, but we are over-wise : so soon as we are thought to know something, we would be thought ignorant of nothing. There is a kind of down or curdle upon wisdom, like the train of Gentlewomen, which is more then needs, which we call *the Crochets of the brain* ; which must be weeded out, as the tree is lopped when it groweth too thick ; or else they will perish in the brain, like a Scum which seetheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie ; but of one wise man : and yet that wise man too, before he died, slept beyond Sobriety. Therefore even as ye look lest other mens wisdom should deceive you, so look lest your own wisdom deceive your selves. There is a kind of wisdom which is more contrary to wisdom then ignorance. As good corn and bad corn come both to market to be sold, and the bad would have as much money as the good : so true wisdom and false wisdom come both, shew both, offer both, praise both, and, as *Jacob* took *Leah* for *Rachel*, so many take the worse for the better. *Pharaoh* said, *Come let us do wisely*, when he went about that which destroyed him. The Scribes and the Pharisees and the Elders took counsel against *Christ*, as though they would most wisely prevent their salvation. *Judas* would betray his Master wisely ; and therefore he came with a kisse, and said, *Hail, Master*, when he betrayed him. *Cain* thought to murder his brother wisely ; and therefore he called him aside into the field, as though he would walk with him, that none might see. *Jezabel* thought to kill *Naboth* wisely ; and therefore she suborned false witness, and proclaimed a fast before the murder. *Eve* thought it wisdom to eat the forbidden fruit. *Absalom* thought it wisdom to lie with his father's Concubines. The idle servant thought it wisdom to hide his talent. The false Steward thought it wisdom to deceive his Master. All these were wise above sobriety. Of whom we may say with *Paul*, *presuming to be wise, they became fools* : because they were wise to evil, their wisdom had but an evil end. All these examples are recorded to give credit unto this doctrine, *Be not wise above sobriety*.

As *Paul* would have the *Galatians* zeal according to knowledge, so he would have the *Romans* knowledge according to *sobriety*. He which forbiddeth us to trust in our riches, and in our friends, and in our strength, forbiddeth us to trust in our wisdom; *Trust not in thine own wisdom*. We count the simple fools; but God counts the craftie fools. He which thinks himself wise is a fool *ipso facto*. And to shew that they are most fools of all, the Apostle saith, that God chose the foolish to confound them. It is said, *Be merry and wise*; but it may be said, *Be wise and wise*: for every wisdom is not wise. As the wise men went no farther then they were guided by the star: so a wise man should run no farther then he is led by the Word. When God hath brought thee unto goodness, he saith, *Acquiesce*, Set down thy rest; go no farther then goodness: so when thou art come to wisdom, rest where thou art well, as the Dove did in the Ark.

1 Cor. 1. 27.

Matt. 2.

The first blessing which *Christ* pronounceth to any is to the poor in spirit. As *Paul* would have you rich in knowledge, so *Christ* would have you poor in spirit, that is, humble in your knowledge; for the proud knowledge is the Devil's knowledge, and wisdom to the wicked is like the Ark to the *Philistines*, which did them more hurt then good. Therefore as God appointed the people their bounds which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certain precincts of wisdom, which when we transgresse, we may be said to exceed our commission; like *Shimei* when he went beyond the river, which *Solomon* forbad him. The rail or pale of wisdom is *Sobriety*. As wisdom is made overseer of all other virtues, so *Sobriety* is made overseer of wisdom, to measure it forth in even portions and due seasons, that none of God's gifts be lost. As water is unto the wine, to allay the heat of it, and salt is to meat, to make it savoury: so *Sobriety* is to wisdom, to make it wholesome and profitable to him which hath it, and them which seek it of him. If thou hast found honey, (saith *Solomon*) take not too much, lest thou surfeit. Nay, if thou hast found wisdom, take not too much, lest thou surfeit. There is a surfeit of wisdom, which is the dangerousest surfeit of all other; when a man begins, like *Paul*, to be puffed up: which was *Aaron's* and *Miriam's* disease, when they murmured against *Moses*, because they thought themselves fitter to govern then he. No virtue is better then wisdom and humilitie: but if a man be proud of his wisdom and humilitie, then the virtue is turned into vice. If the light be darkness, (saith *Christ*) how great is that darkness? So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let us remember, *Be simple as Doves*: or else we drown in our wisdom, like a light that quencheth in his own tallow.

Prov. 25. 16.

Num. 12. 2.

Now that ye may know how to be wise according to *sobriety*, there

Five marks
of a wise
man.

be certain properties of this sober wisdom, which I will shew you. The first is, Not to arrogate to our selves more then God hath given us. As the man said, *I believe, Lord, help my unbelief*: so the wise man may say, *I understand, Lord, help my ignorance*. For one thing which we know, we are ignorant of a thousand things which we should know: yet the foolish Virgins would be thought as wise as their sisters.

No man can abide to be disgraced in his wit: we had rather seem wicked then simple. As every bird thinks her own birds fairest; so every man thinks his own wit ripest. *There is a generation (saith Solomon) which are pure in their own conceit, but they are not cleansed from their filthiness*: So there is a generation which are wise in their own conceit, but they are not cleansed from their foolishnesse. There is a generation of such wise men: but he which is wise indeed saith, *I am more foolish then any man*. He which is called *Wisdom* saith, *Learn of me to be humble*. And he which was counted the wisest man before *Solomon* is called *the mildest man upon the earth*. Therefore *James*, describing the wisdom which is from above, saith, that it is *gentle wisdom*: the gentle are not arrogant, but the scornful.

The second propertie is, Not to glorie of any thing in our selves. As *James* saith, *Let him which is merry sing Psalms*: so *Paul* saith, *Let him which glorieth glorie in the Lord*. For as we say, *Thine is the kingdom*; so we say, *Thine is the glorie*: and therefore *David* saith, *Not unto me, Lord, not unto me, &c.* Oh (saith Satan) this is a thing to glorie of, knowledge, and learning, and wisdom; or else what should a man be proud of? But when *Christ* heard his Disciples glory that they had the gift of miracles, which is a greater matter then knowledge, yet he said, *Glorie not in this, that ye can work miracles*: therefore glorie not in this, that ye know him which can work miracles. If that wisdom be given thee, then thou hast received it: if thou hast received it, then I say with *Paul*, *Why dost thou glorie, as if thou hadst not received it?* Wisdom is not so base a thing, that thine own glorie should be the end of it: but, as *Hester* thought that her honour was given her for the glorie of God, so the learned should think that their learning is given them for the glorie of God; the rich should think that their riches are given them for the glorie of God; the wise should think that their wisdom is given them for the glorie of God. The value and praise and honour of wisdom is to doe good: if we be wise to doe evil, we are not wise as Serpents, but wise Serpents.

The third propertie is, Not to despise others: therefore *James* calleth the true wisdom a *peaceable wisdom*, because it makes no strife. As he which had five Talents did not disdain him which had but one: so they which have more gifts should not contemn them which have but few. For as the Unicorn doth more good with one horn then other beasts

beasts do with two : so some man doth more good with one gift then others do with five, because they choak them with pride. When the Pharisee said, *I am not like this Publican*, he said true ; for then he was not like the Publican indeed, because the Publican was better then he was.

The fourth propertie is, To keep within our calling. He which meddleth with that which he hath not to do with, is compared to one that catcheth a Dog by the ears, and dares neither hold him still, nor let him go : so he can neither go forward for want of skill, nor backward for shame. *Paul* saith he was set apart to preach the Gospel : so to every work God hath set some men apart, and fitted them to that work ; as he did *Bezaleel* to the building of the Tabernacle : and therefore unlesse a man be set apart to this work, he should think of *Peter*, which, when he struck with the sword, was bid to put up his sword again ; for the sword was not committed to him, but the keies. In *Exod. 17. 11.* *Exod. 17. 11.* we find *Joshua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding up his hands : so every man should have a several work. God hath given certain gifts to certain callings : as no man can exceed his gifts, so no man should exceed his calling. It is not meet that he should be a Free-man which was never a Prentice, nor that he should leap into *Moses's* chair that never sat at *Gamaliel's* feet. If thou doest never so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee ?* thou art an usurper of another's office. *A fool* (saith *Solomon*) *is meddling* : shewing that a wise man meddleth not but where he hath to doe. We are compared to a Bodie : some men are like the Head, and they must rule ; some are like the Tongue, and they must teach ; some are like the Hand, and they must work : when this order is confounded, then that cometh to passe which we reade of *Eve* ; when the woman would lead her husband, both fell into the ditch. Therefore as *Christ* said, *Who hath made me a Judge over you ?* *Gen. 3.* *Luk. 12. 14.* so they which are not Judges should say, *Who hath made me a Judge ?* he which is not a Teacher should say, *Who hath made me a Teacher ?* he which is not a Ruler should say, *Who hath made me a Ruler ?* And this is a better peace-maker then the Lawyer.

The fifth property is, Not to be curious in searching mysteries. *Th Paul* meaneth when he saith, *Let no man presume to understand above that which is meet to understand.* The Star, when it came to *Christ*, stood still, and went no farther : so when we come to the knowledge of *Christ*, we should stand still and go no farther : for *Paul* was content to know nothing but *Christ* crucified. It is not necessary to know that which God hath not revealed ; and the Well of God's Secrets is so deep, that no bucket of man can sound it : therefore we must row in shallow waters, because our boats are light, and small, and soon overturned. They which have such crotchets and circumstances in their brain,

brain, I have marked this in them, that they seldome find any room for that which they should know, but go to and fro, seeking and seeking, like them which sought *Elias's* body, and found it not. Let men desire knowledge of God as *Solomon* did; but not desire knowledge as *Eve* did. For these aspiring wits fall again like *Babel*, and run into doubts, while they seek for resolutions. As the Jews, when they heard the Apostle preach, burnt their curious books, and had no more delight to study such toys: so when men come to the truth, they are content to leave these fancies, and say with *Paul*, *I know nothing but Christ crucified*. Curious questions and vain speculations are like a plume of feathers, which some will give any thing for, and some will give nothing for. *Paul* rebuked them which troubled their heads about Genealogies: how would he reprove men and women of our days, if he did see how they busie their heads about vain questions, tracing upon the pinacles, where they may fall, while they might walk upon the pavement without danger? Some have a great deal more desire to learn where hell is, then to know any way how they may escape it; to hear what God did purpose before the world began, rather then to learn what he will doe when the world is ended; to understand whether they shall know one another in heaven, then to know whether they belong to heaven. This rock hath made many shipwrecks, that men search mysteries before they know principles; like the *Beisbkenites*, which were not content to see the Ark, but they must prie into it, and finger it. Commonly the simplest men busie their heads about the highest matters: So that if they meet with a rough and crabbed question, like a knob in the tree, and while they hack and hew at it with their own wits, to make it plain, their Saw sticks fast in the cleft, and cannot get out again; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despair, or into contempt of all. Therefore it is good to leave off learning where God hath left off teaching: for they which have an ear where God hath no tongue, hearken not unto God, but to the Tempter, as *Eve* did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right. As the covetous man is needy in the midst of his riches; so a proud man is ignorant in the midst of his knowledge. Now if our wisdom were examined by these properties, I fear, as the

Rev. 2. 2. Angel said, *Thou hast examined them which called themselves Apostles, and found them liars*, so I might say, I have examined them which call themselves wise men, and found them liars. Indeed *Solomon* saith, *Many boast of their goodness, but who can find a good man?* So, many boast of their wisdom, but who can find a wise man? They are wise (saith he) *in their own judgements*; but he saith not that they are wise in others judgements. As *Paul* told the *Athenians*, that they were *too religious*: so he would tell many now that they were too wise; so wise,

wise, that they are fools again. The *Galatians* zeal was without knowledge, but our knowledge is without zeal: *having a shew of holinesse, Paul* saith; so some have a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdom is vanity. If they which think themselves wise be wise, then we have more wise men then beggars; and peradventure there be more wise men then of any other sort beside.

As you have heard the notes of them which are *wise according to sobriety*; so if you would know such as are *wise above sobriety*, you shall discern them by these marks. First, they will have all the talk where-soever they come, like *Parrats*. Secondly, they contemn others, like the *Pharisees*. Thirdly, they spurn at him which tells them of their faults, like *Abner*. Fourthly, they jump with *Cesar*, like the *Herodians*. Fifthly, they turn with the time, like *Demas*. Sixthly, they seek their own credit by the discredit of others, like the enemies of *Paul*. Seventhly, they love to hear their own praise, like *Herod*. Eighthly, above all things they would have their own will, like *Jezabel*. Whensoever these eight marks meet, there is a wise man and a fool; a wise man in his own conceit, and a fool in proof. These are the wise men of the North, and the Philosophers of *England*.

Thus you have heard the wisdom which is according to Sobriety. If any man do see the spots of his own face in this glasse, let him wash, and be clean. *He that is wise* (saith *Solomon*) *is wise to himself*: but he that is over-wise, is wise against himself. Here you may see that a note above *E/a* is a jarring note, and always makes a discord in the harmony. *Christ* would not have us wise Serpents, but *as wise as Serpents*, lest they which are like Serpents should circumvent us. To be wise to evil is an evil wisdom; and there is no such enemy unto knowledge as the opinion of knowledge: for one which is wedded unto his own wit will never be counselled of any. Therefore how necessary is it to remember this doctrine? And God grant we may remember it. I cannot tell how it comes to pass, that no man can serve God unlesse he know God, (for none do obey him except they which do know him) and yet it is said, that there was never so much knowledge and so little goodnesse. Surely as *Christ* said to his Disciples, *O ye of little faith!* so he might say to us, *O ye of little understanding!* for there is not too much wisdom, but too much ostentation: humilitie is none of our vertues. They which should teach others to be wise according to sobriety, passe the bounds of sobriety themselves. Every man hath a Commonwealth in his head, and travels to bring forth new fashions. As the Jews were not content with such rules as God had appointed them, but would have a King like the Gentiles: as the Papists are not content with such laws as God hath appointed them, but they will have Traditions, like the Jews: so the wisdom of this

world is, to devise better orders, better laws, better titles, better callings, better discipline, then God hath devised himself. *Every plant* (saith *Christ*) *which my Father hath not planted shall be rooted up*; that is, every title, and every office, and every calling, which God hath not planted, shall be rooted up. To be wise according to this book, is to be wise according to Sobriety. Therefore seek the wisdom of *Christ*: for the wisdom of the Serpent is turned into a Curse, the wisdom of the Pharisees is turned into a Woe, the wisdom of *Achitophel* is turned to Folly, the wisdom of *Nimrod* is turned to Confusion, the wisdom of the Steward is turned to Expulsion, the wisdom of *Jezebel* is turned to Death. This is the end of the Deceiver's wisdom, of the Extortioner's wisdom, of the Usurer's wisdom, of the Persecutor's wisdom, of the Flatterer's wisdom, of the Sorcerer's wisdom, of the Hypocrite's wisdom, of the Machiavillian's wisdom. As *Moses's* Serpent devoured the Sorcerers Serpent; so God's wisdom shall devour man's wisdom.

Wherefore, *By the grace of God which is given unto me, I say unto every one of you, with Paul, Be wise unto sobriety*: Be not ashamed to seem ignorant of some things, but remember that it is better to seem ignorant, then to be proud. Thus you have heard what Wisdom is: now let us pray unto God for it.



F O O D

FOR

New-born Babes.

1 Pet. 2. 2.

As new-born babes desire the sincere milk of the Word, that ye may grow by it.

THIS Scripture (beloved in the Lord) containeth an exhortation to incite and stir up the believing Jews, that as God had inlightned them with some knowledge of his truth, and sanctified them in some measure with the grace of his Spirit; so they would proceed and go on, and daily increase more and more in the faith and fear of *Jesus Christ*; like the glorious Sun, which still augmenteth and redoubleth his heat and light, till it be come to the midst of heaven, where is perfect day. Now the means whereby we receive all our growth and increase in God, is the lively preaching of the Word of truth. And therefore the Apostle, by a figurative and borrowed kind of speech, earnestly presseth them to thirst and long for the Word

of God, even the food of their souls, as little infants (which are new born) cry for the mother's milk to nourish and sustain them. For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation, from the first *Adam*, whereby originall and our birth-sin, as it were a serpent's poison, passeth and transfuseth it self into us; the other heavenly and spiritual, by renovation, from the second *Adam*, which is *Jesus Christ*, whereby grace and holinesse is derived and brought unto us.

Note.

1 Pet. 1. 3.
Gal. 4. 26.
1 Pet. 1. 23.
2 Thes. 2. 7.

In this latter and better birth God is our Father to beget us; the Church, his Spouse, our Mother to conceive us; the Seed whereby we are bred and born again is the Word of God; the Nurseries to feed and to wean and to cherish us are the Ministers of the Gospel; and the Food whereby we are nourished and held in life is the milk of the Word, as in this place. And therefore inasmuch as children which are new born cannot increase in growth and stature, but must needs die and come to dissolution, unlesse they be continually fed and nourished with wholesome food: it behoveth all the faithfull and godly, who are quickned and revived in the life of God, *as new-born babes to desire the sincere milk of the Word, that they may grow by it.* I think we need not many words to clear the generall drift and scope of this Scripture; as we need not many fingers to point at the shining Sun. Let us now therefore descend to the particular Doctrines which issue and spring from the several branches of this Scripture.

Five points
in this text.

First, here is noted a Preparation: If we will be bettered and increased by the Word, we must be *as new-born babes*. Secondly, our Affection and duty when we are *new born*, we must *desire*. Thirdly, the Matter and object of our desire, *the milk of the Word*. Fourthly, the Quality of the milk, it must be *sincere*. Lastly, the End and use for which we desire it, *that we may grow thereby*. For the first point,

Matt. 18. 4.
1 Cor. 14. 20.

we must be *as new-born babes*: Children (we know) are principally commended for simplicity and harmlesness: and therefore all those which will profit in the school of *Christ*, and receive light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aside all maliciousness, and to bring holy and sanctified hearts to

Luk. 18. 16.

the hearing of it. *Suffer the little babes to come unto me*, (saith our Saviour) *and forbid them not; for of such is the Kingdom of heaven*: as if we were never fit to hear and learn of *Christ*, till we be reformed,

Psal. 25. 14.

Note.

and newly changed into little babes again. For *the secret of the Lord* (as the Psalmist speaketh) *is with them that fear him*: to teach us, that as *David* would admit no vile person into his counsell, so God

John 7. 17.

will admit no sinfull souls into his secrets. *If any man will doe God's will*, (saith our Saviour) *he shall know of the Doctrine, whether it be of God or no*: because no man can learn this doctrine but he that doeth it; as no

Rev. 14. 3.

man could learn the Virgins song but they which sang it. And

Solomon

Solomon to the same effect saith, *The fear of the Lord is the beginning of knowledge* : as if the first lesson to be wise were to be holy. And therefore *Christ* is said to have *expounded all things to his Disciples apart* : to shew, that if we will have *Christ* to teach us, we must go apart from the world. So that as a man slippeth off all his cloaths when he goeth into a bath to wash him; so we must slip off all our sins when we come to the Word to feed us : for *Wisedome* will not rest in the defiled soul, nor in a body that is subject unto sin. As the Devil would not dwell but in a house that was swept from godliness : so the graces of God will not come into the heart which is not cleansed from wickedness; for God will not pour *new wine* but *into new vessels*. Therefore unlesse you have prepared new hearts, look for no new blessings to be poured on you. The Jews reade the Scriptures daily in their Synagogues, to find *Christ*; but all in vain, because their veil is not taken away in reading them : even so do we preach in vain, and you hear in vain, because the veil of sin, which is drawn like a curtain over your hearts, hideth and eclipseth the glorious light of the Gospell from you. And therefore (beloved brethren) if you will have the Lord to blesse your hearing, and to prosper our preaching, you must wash and rinse out the dregs of sin that are frozen in you; you must purge the leaven of maliciousnesse that soureth your souls; you must cast up your covetousnesse, and your pride, and your slothfulnesse, and your partial prejudice, like the Serpent which spews up his poison when he goes to drink : for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinful and wicked hearers. It is said of *Christ*, that *he did not many great works in his own Country for their unbelief's sake* : so it may be said, that God concealeth many great mysteries of faith from us for our sins sake. Our wickednesse stops *Christ's* mouth that he will not speak; as the Jews incredulity chain'd his hands that he would not work. Will an Embroiderer teach another man's servant his trade, if he know he will hurt him? No more will God teach the Devil's servants his truth, because he knoweth they will offend him. The seed which fell into the thornie ground sprang up very chearfully for a time, that it might seem to give a great hope of a joyfull harvest; but because thorns grew up with it, at length they choaked it : so that unlesse we cut up the thorny sins which naturally sprout and spring up in us, they will overthrow all the good plants of holy doctrine that are grafted in us. And therefore the Prophet *Jeremie* willeth us to *break up the fallow-ground, and not to sow among thorns* : as if the heart must first be sanctified, and afterwards instructed; as iron must first be heated, and afterwards be fashioned. In regard whereof, I beseech you (my beloved) in the fear and reverence of God's blessed name, look to your feet when you enter into the house of God; presse not into this marriage-feast without a Wedding-garment;

Luke 11.25

Matth. 9.17

Matth. 13.14
58.

Matt. 13.22

Jerem. 4.3

tread not in the holy Sanctuary to hear the Word with an unsanctified and defiled filthy soul.

- A man will not keep the Sabbath in his working-apparel, but will put on his richest jewels, and array himself in his best attire : and yet we make no scruple at all to come unto the Sabbath's exercise with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered strange fire before the Lord, God said, *I will be honoured of them that draw nigh unto me* : to shew, that the Lord doth then look for more holinesse at our hands, when by practice of his service, and the duties of holy religion, we approach and draw more near unto him. Wherefore to shut up this point, As the beggar (in the Gospel) cast off his cloak to come to *Christ* ; so must we cast off the cloak of our wickednesse when we come to hear. We must be *as babes* if we will be *Christ's* pupils, because he *revealeth* knowledge and wisdom to none but *babes*. And yet we must not be *babes* onely, but *new-born babes*, which have a new soul, a new life, new members, new affections imparted to them. Whereby we learn, that it is not enough in our regeneration, to redresse and reform some one disordered affection in us ; but
- 1 Sam. 10. 9.* we must be changed and new-fashioned in every part. As *Saul*, when the kingly spirit came upon him, was turned as it were into another man : so we, when the Word begetteth us anew, must be turned and changed into other men : and therefore they which are implanted into *Christ* are
- 2 Cor. 5. 17.* called *new creatures* ; because neither the old heart, nor the old hand, nor the old ear, nor the old eye, will serve the turn ; but all must be molten and new framed again. For *whatsoever is born of the flesh, is flesh* : If we will have it spirit, (that is, fit for God's worship, who is a spirit, and will be worshiped in spirit and truth) it must be born again of the Spirit. The sense hereof made the Prophet *David* crie out, *Create in me a clean heart, O God, and renew a right spirit within me.* And therefore we must not patch and piece out our hearts for God, like a beggar's cloak, which is made of shreds ; but we must be *renewed*, and
- Ephes. 4. 23.* thoroughly changed *in the spirit of our minds*. When *Naaman* the leper had washed in *Jordan*, his flesh came again like the flesh of a young child : if the leprosie of sin be washed and purged from us, all our affections, all our desires will be altered and changed, like the flesh of a child : And therefore if we will fit our selves to be good hearers, we must not entertain friendship with any sin. As the Adder slips off her skin, and the Eagle casteth her bill ; so we must quite strip our selves of all our lusts, when *as new-born babes* we come to hear.
- 2 Cor. 6. 17.* *Touch no unclean thing*, saith the Lord. Because sin will cling to the conscience like bird-lime to a feather ; therefore we must not touch it,
- Luke 11. 26.* it must not have a finger of us. When the Devil made his re-entry,
- Matth. 12.* he took unto himself seven other spirits worse then himself. Thus
45. one devil brings more devils, and one sin pulls on more sins ;

as one Crow calleth many Crows to a carrion. And therefore as the leaven was hid in the meal till all was soured; so let us never rest seasoning our souls till all be sanctified: for then we be fit to understand every part of God's will, when we be in every part new born again. *Matt. 13. 33.*

Furthermore, this Point discovereth and descrieth a grosse error in Popery concerning the works of Nature, which are wrought and effected by the single virtue and power of our own free will, without the finger and grace of God. For whereas the Papists acquit many of them, and clear them from sin, (as if an unregenerate man, by the strength and abilitie of his own will, as it were mounted upon his own wings, were able to aspire to the accomplishment of holy desire;) we see that the Apostle in this place maketh no other account of the unregenerate then of dead men, and therefore that they must be quickned and new born again, before they can practise or perform any vital action in the life of God. *Christ* is resembled to a *Vine*, and we to the *branches*: *Joh. 15. 5.* for as all the juice and sap, whereby the branches spring and live, issueth and ariseth from the root of the *Vine*; so all the grace and goodnesse that is in us droppeth and distilleth from the riches of the person of *Jesus Christ*. Before God blessed *Sara*, she was barren and childlesse: so until God blesse our hearts, they be wicked and fruitlesse. And therefore as an unclean fountain cannot send forth sweet water, nor a bad tree bring forth good fruit: no more can the corrupt and wicked heart of the unregenerate bud and bring forth any good and vertuous actions. *Matt. 12. 33.* Thus much of our Condition and Preparation, whereby we have learned with how holy and with how sanctified affections we ought to repair to the hearing of the Word. Now followeth our Duty and affection when we are new-born.

As new-born babes desire. We must not be children in wavering and inconstancie: because the Apostle saith, that God hath furnished his Church with *Pastours and Teachers*, *That we be no more children, wavering and carried about with every wind of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. *Ephes. 4. 11, 14.* Nor must we be children in understanding and knowledge: because the same Apostle saith, *Brethren, be not children in understanding; but concerning maliciousness be children; but in understanding be of a ripe age.* *1 Cor. 14. 20.* But we must be children in an ardent and burning affection, in thirsting and longing for the Word of God. *Blessed are they which hunger and thirst after righteousness, for they shall be filled:* because God fills the hungry with good things, but the rich and the wealthy he dismisseth empty. *The Kingdom of God suffereth violence; because none can enter at the narrow gate, but such as strive, and throng, and thrust to enter.* *Matt. 5. 6.* And therefore as when the dam feeds her young, every bird gapeth, and straggleth, and stretcheth out the neck *to*

Note.

Note.

to receive the food : so when we come to hear, every man must reach and stretch out his heart to receive the Word. For then indeed the Word worketh most effectually in us, when our hearts before are kindled and inflamed with desire of it; like wax which receiveth any stamp after it is heated. The *Shunamite's* child which was raised by *Elisha*, so soon as his flesh began to wax warm, sneezed, and opened his eyes, and revived again : so when we wax warm in the Spirit, and conceive a desire and a thirst of the Word of God, it is an undoubted token that we are born again, and there is breath and a soul within us, and we are not utterly dead in the life of grace. As contrariwise, they which have not a sharp and hungry appetite to be fed and satisfied with *the milk of the Word*, are but dead carcases, and skins full of rotten bones. So that this City, which should be the glory of the Kingdom, may well be termed *Golgotha, the place of dead mens skulls*, in regard there are so many thousand souls dead in sin, dead in *desire*, who have no thirst and hunger for the Word of God. If they have a bare reading Minister, as children have a puppet to play with, they think themselves in a happier estate : as if *Elisha's* staffe could raise the dead childe without *Elisha*, and the Word give life without a Preacher. It may be they can be content, with *Micha*, to accept a *Levite*, if they light upon him : but who will send to *Jerusalem*, the school of the Prophets, as *Saul* sent to *Bethlehem*, to fetch *David* for his comfort ? I think you know my meaning : I would not wish you wait till Preachers offer themselves to instruct you, but to send to the Schools of learning, to provide godly and able men, who may minister the Word in due season. *Balak*, because he longed for *Balaam*, went to the utmost coast of the Country to meet him. The father, because he longed for his prodigall son, ran to kisse him a great way off. *David*, because he longed for the Ark, went and brought it up from *Kiriath-jearim*. So then indeed we desire the Word of God, when we will not stay till it come unto us, but we will prevent it, and go to the utmost borders of our Countrey to fetch it home unto us.

Mark 5. 43.

Gen. 1. 8, 10.

We must desire *the milk of the Word*, and we must desire it as babes ; that is, in three respects. First, they say, children, so soon as they are born into the world, presently cry out for the mother's dug : so must we, so soon as we feel the grace of God to have renewed us, while we are yet hot from the womb, hunger and thirst for *the milk of the word*. If the mother should defer to give her child suck, were it able to live a moneth, or a week, or a day ? No more is our faith able to sustain and support it self, unlesse it be presently nourished with the food of life. *Christ*, so soon as he had raised up *Jairus's* daughter, commanded her meat : as if it were in vain for us to be quickned by the finger of his power, unlesse we be fed by the Word of his grace. And therefore *Eden* was watered so soon as it was planted ; to shew, that we must

must be strengthened so soon as we are instructed. So that it is a great fault amongst us, when God hath quickned us with his Spirit, and we perceive his graces to bud and to blossom in us, that we presently provide not moisture to nourish and to preserve them. We count it a miracle that *Elias* lived forty days without food : and yet we, after many years of famine, still post off the feeding of our souls. We think it always too soon to begin, though we begin then when we are ready to end : as the rich man, who then went in hand to enlarge his barns, *Luk. 12. 12.* when he was even at death's door to resign his life. As *Christ* was sent *20.* for to heal the Ruler's daughter, when she was ready to depart : so many never desire the Preacher's company till they be ready to die. They say that the time is not yet come that the Lord's House should be built, nor is it yet time to sanctifie their souls for God, nor yet time to provide for the milk of the Word. And thus we post off from day to day, from year to year, till we be arrested by death : as the bad Lawyer drives off his Client from Term to Term, till the suit be lost. *Lot* was so long loitering and trifling in *Sodom*, that the Angel was fain to pluck him out with violence : and certainly unlesse the Lord by the good means of his providence should pluck us out of ignorance and darknesse, wherein we use such trifling, and plunging, and delaying, scarce one of a thousand would be saved. Wherefore (beloved in *Christ*) if *Paul* have planted you in the true faith, desire also an *Apollo* to water you. If the foundation be laid by a master-builder, seek out a skilfull workman who may roof it also. If ye have received one grace, speedily desire the preaching of the Word, that it may increase and grow up, by dressing and manuring, unto a double grace : for even the best gifts will wither and decay in you, unlesse they be presently watered with the Word.

Again, we know that children are so greedily carried with a desire of their food, that when hunger assails them, they neither regard leisure, nor necessity, nor willingness of the mothers ; but all excuses and businesse set apart, so soon as they cry for it, they must be fed : even so we must not think it enough to desire the Word, but we must be earnest and fervent and importunate in calling and crying for it. A notable parable it is in *Luke*, how one called for bread in the night ; the other answered, that he was in bed : which seemed a reasonable answer, and yet it would not serve. So we have long called, (my brethren) and we have a great while craved the Bread of life : Though it may seem a reasonable answer, that they cannot give it us without impoverishing themselves and their children, who are fat and enriched with the Ministers maintenance ; yet we ought not to be daunted and discouraged so, but to continue asking still, as *Peter* continued knocking *Acts 12. 13.* till the door was opened. For as *Jesus* was known by his furious marching ; so you may know a faithfull and true Christian by his zealous perfecting of holy purposes. The mother doth not always feed

Oh that this
were practi-
sed.

The old sin
of this Land.

Jer. 9. 3.

Col. 3. 16.

Acts 2. 46.

her child for love ; but many times, to keep it still and quiet, is constrained to leave all, and give it suck : so if our Mother neither revered God, nor feared men, yet if we would be earnest and importunate with her, if we would continually cry and call for it, as babes do for the milk, she would feed us at last, if not of love, yet at least to be eased of us. It is an old saying, that he which asketh faintly teacheth us to deny him : if we will teach men to grant us, we must ask with courage and constancie. And therefore as *Jacob* wrestled with the Angel, and said, *I will not let thee go untill thou blesse me* : so must our requests wrestle with the Governours of our Land, and say, *I will not let you rest until you hear me*. This doctrine indicteth and convinceth a great number of us, who, though we have a desire to the Word, yet we are so chill, and so cold, and so loose in it, that in every crosse event we stand stone still. If it be but a straw, it is a block in our way ; because, as *Jeremie* speaketh, *We have no courage for the truth upon earth* : we have some love to the truth, but we have no courage to labour and adventure for it : as a Merchant that would gladly gain, but dares not venture the seas for fear of drowning. If the people be somewhat backward, or a Preacher cannot be procured at the first dash, while the fit is fresh upon us, we take our discharge, and cast off the care for ever after. The slothful man saies, *There is a Lion in the way* : and so we discourage our selves in seeking good things, because there is pains in the way. But if we desire the Word as Babes do milk, we must never rest to desire it untill we have it.

Lastly, we know children are continually craving food ; a little pause, and then to the breast again : and therefore we must not be gorged and gluttoned with once serving, but continually desire it. We must be of *Elias's* diet, bread and flesh in the morning, and evening too : so morning and evening our souls must be fed. The Apostle exhorteth, *Let the word of God dwell in you* : because, it must not take up a night's lodging, and so be gone ; but it must have a continual residence and abode in our hearts. Though the ground be good, yet it must have the former and the latter rain to make it fertil : and yet many of us think to grow green with one shower, and to go unto heaven with one Sermon. It is reported of the faithful, that they *continued daily in the Temple* ; as if a Sabbath-day's exercise would not serve the turn, unlesse we had some ordinary repast on the working-daies also. And therefore as the lamp burneth continually in the Temple without quenching ; so the Word must continually sound in our ears without intermission. Thus you see, (beloved) that if you will *desire the milk of the Word as new-born babes*, you must desire it presently, without delay ; importunately, without fainting ; and continually, without loathing, never being satisfied with it.

Now we come to the Matter and object which we must desire, namely,

ly, our food and nourishment in *Christ*, which is here called *the milk of the Word*. To this our Saviour recallesh us from all our dainties: *Labour not for the meat which perisheth, but for the meat which endures to eternal life.* John 6. 27. For *the Word* is everlasting food, and immortal seed, because it makes us immortal, and to last for ever. We desire wealth, honour, pomp and pleasure, and every thing save the *milk of the Word*, which we should desire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a desire of the *World*, but it is a tare to choke the good corn: Matt. 13. 22. there is a desire of *Money*, but it is the root of all evil: there is a desire of the *Flesh*, but it fighteth and wageth war against the *Spirit*: there is a desire of *Preeminence*, but it is swelling, and ambitious: there is a desire of *Revenge*, but it ariseth from a rash and carnal spirit: there is a desire of *Praise*, but it is cursed and Pharisaical: the blessed and holy desire is, to desire the *milk of the Word*. When *Jonathan* saw the hony dropping, he must needs be licking: so when ye see the milk of the Gospel, ye must desire to be sucking. Of all the blessings of *Canaan* this was the chiefest, that it flowed with milk and hony: and this encouraged the *Israelites* to travel through the desert to possesse it. The *Word* is a land flowing with better milk and honey, and we must not think any pains or toil too much to attain it. God hath many names in Scripture to make us conceive more honourably of him: so hath the *Word* many titles to make it more amiable. It is called a *lantern*, to direct us; a *medicine*, to heal us; a *guide*, to conduct us; a *bit*, to restrain us; a *sword*, to defend us; *water*, to wash us; *fire*, to inflame us; *salt*, to season us; *milk*, to nourish us; *wine*, to rejoyce us; *rain*, to refresh us; a *treasure*, to enrich us; and the *key*, to unlock heaven-gates unto us. Thus the *Word* is named by all things, that we should onely desire it in stead of all things. And surely therefore the *Word* is in no great request among us, because we know not what blessings it bringeth with it. It is called the *Word of salvation*, because it saveth the soul from pining; as the corn which *Joseph* sent did *Jacob's* house from famine. So that as *Elisha* said of *Jordan*, *Wash, and be cleansed*; so may we say of the *Word*, *Hear it, and be saved*. It is called the *Word of life*, because it reviveth the spirit; as *Elisha's* bones revived the *Israelite*. It is called the *Word of reconciliation*, because it is like a golden chain to link God and us together. And in regard hereof it is called a *Jewel of inestimable price*: as if all the treasure in *Egypt* were not wealth enough to buy it. And therefore as *David* longed for the Well of *Bethlehem*; so we must long and languish for the *milk of the Word*. The *Word* is resembled to *milk* in three respects. First, because it is the onely food of the faithful, as milk is the onely and proper food of babes. Secondly, because it is not hard and intricate, but plain and easie to be conceived, as milk is easie to be digested. Thirdly, because it is sweet and comfortable to the soul, as milk is sweet and pleasant in tast.

Deut. 12. 32.

Isa. 8. 20.

John 5. 39.

Note.

For the first Point; The Lord chargeth the *Israelites*, to doe whatsoever he had commanded, and not to adde or diminish any thing. And *Josiah*, *Joshua*, *Ezra*, and the rest, when they would renew the Lord's covenant with the people, read nothing but the Law; to shew that it was the onely rule and square of all their duty. And therefore *Esay* recalleth us to the Law and to the testimony, &c. and *Christ* sends us to search the Scriptures, because by them we have eternal life. And therefore the Popish Church, which (not content with the milk of the Gospel) hath broached many heathen traditions and unwritten trash, doth not feed, but choak and poison her children with them, and deprive the Lord's people of this food of life; and, like cursed *Philistines*, stopping up the wells of water which others have digged, what do they else but starve and famish so many Nations? Well may their hedge-priests, like dry nurses, delight and disport the children for a season: but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crumbs from *Christ's Table*. And therefore we must needs account the estate of those congregations to be full of dread and horror, which have not this milk of the Word to feed their souls; which want a good Steward to give them their meat in due season; which, like the *Egyptians*, lie crawling in the dark, when other Churches enjoy most comfortable light. *Jacob* forsook the blessed Land of *Canaan* when it had no bread: and can we be enamoured of those Assemblies where there is no soul's food? If ye did consider, (my beloved) that ye cannot be nourished unto eternall life but by the milk of the Word, ye would rather desire your bodies might be without souls, then your Churches without Preachers. I tremble to think how oft you have heard this, and yet how little you have performed it.

Prov. 8. 9.

Psal. 19. 7.

2 Cor. 4. 3.

Psal. 119.

205.

Num. 13.

For the second Point; That the doctrine of the Gospel is plain, appeareth when the Wise man saith, *All the words of his mouth are plain and easie to him that will understand. The testimony of the Lord is sure, and giveth light to the simple. If our Gospel be hid, (saith the Apostle) it is hid unto them that perish.* For as the Sun, which was made to lighten all things, is most light; so the Word, which was made to clear all things, is most clear: so that if there be no communion between light and darknesse, and the Word of God be a lantern unto our feet and a light unto our paths; then it is evident that the Word hath no darknesse in it. If we see not all things, the fault is not in the light, but in the eye: as *Agar* could not see the water, which yet was before her. And therefore our adversaries falsly charge the Scriptures of exceeding hardnesse and intricateness. When the Spies were returned from *Canaan*, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needs confesse that the Scripture is a good Word; and yet, to dissuade the Lord's people from

from a serious and diligent search of it, they bring up a slander, and say, it hath many obscurities and by-paths. But as *Elisba* saw the horses and fierie chariots which his enemies could not see: so (beloved) if ye come with a faithfull and a holy heart to the Word and to the Scripture, ye shall see that plainnesse and easinesse in the doctrine which our adversaries cannot see.

For the third Point; That the Gospel is the onely comfort and consolation of a faithfull soul, the Prophet *Jeremy* saith, *Thy words were found by me, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Thy testimonies have I taken for an heritage for ever; for they are the joy of my heart.* As a man will be glad to be hired to a Nobleman: so *David*, when he had gotten the Milk of the Word, rejoyced as much as if he had been hired unto God. And therefore in all the storie of the *Acts*, we see joy and comfort to have followed the Word, as *Elisba* followed *Elias*, and would not leave him. As the Wise-men rejoyced exceedingly, when they saw the Star which should lead them to *Christ*: so ye have matter of great joy and comfort, when ye hear the Word preached, which shall carrie you to heaven, like the Chariots which conveyed *Jacob* into *Egypt*. There be many *Michals* in this Land, which have mocked King *David* for dancing before the Ark. There be many which term us headie and foolish men, because we come and throng and presse thus to a Sermon. But as *Christ* said, *Father, forgive them, they know not what they doe*: so I, God forgive them, they know not what they say. For if they did feel the calm of conscience, the joy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithful possesse and enjoy by hearing the Word, they would account us not onely fools, but stark mad, if all the pleasures or profits or dangers of the world should withdraw or withhold us from it. So much for our Food: now we come to the Qualitie of our food. It must be sincere milk.

Note.

Sincere, both in its savour, and also in effect and operation. For, as in nourishing our bodie naturally, our bloud cannot be good, if our diet be unwholsom; so in feeding our souls spiritually, neither our hearts, nor affections, nor our words, nor our works, can be good, unlesse the milk be wholsom whereupon we feed: and therefore, as our Saviour bids us take heed what we hear; so the Apostle, to the like effect, gives a caveat to take heed upon what we feed. For there is a pure and fresh doctrine, in *Jer. 1. 7.* and there is a sour and leavened doctrine, in *Matt. 16. 6.* There is a new wine of the Gospel, in *Matt. 9. 17.* and there is a mixed wine in the cup of fornicators, *Rev. 17. 2.* There are wholsom words, *1 Tim. 1. 13.* and there are corrupt and unwholsom words, *Eph. 4. 29.* There is a doctrine of God, *Joh. 7. 16.* and there is a doctrine of the devils, *1 Tim. 4. 1.* There is an edifying and a building word, *Eph. 4. 29.*

Matt. 16. 6.

Matt. 7. 15.

Col. 2. 8.

1 John 4. 1.

Jer. 23. 28.

Isa. 61. 3.

1 Pet. 2. 5.

Matt. 25. 21,

23.

John 15. 2.

and there is a fretting and cankered word, 2 Tim. 2. 17. As the Prophets children cried out, *Death in the pot*; so some places may say, *Death in our food*: and therefore it is, that we are so often forewarned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to *take heed of the Prophets which come to us in sheeps cloathing*; to *beware that no man seduce us through Philosophy*; to *try the spirits whether they be of God, or no*; as we must taste our food before we digest it, and trie our gold before we treasure it. Christ tasted the vinegar, but would not drink: so when we taste false doctrine, we must reject it. There are many greedy of milk, but it is Dragon's milk: they take great pains to learn, but it is to learn the language of *Ashdod*, and not the language of *Canaan*: they run to hear, but to hear fables and untruths. *Nimrod* was as painful in building of *Babel*, as *Solomon* in rearing the holy Temple. *Micah* entertained a *Levite*, and consecrated his silver; but to an Idolatrous worship. The *Israelites* melted their ear-rings; but to erect a *Calf*. *Jezebel* fed a great rout of trencher-chaplains; but to honour *Baal*. Many desire to have milk, but they will have it from Dragons poisoned: and therefore we are here warned to *desire the sincere milk, &c.* For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speak faithfully.* What is the chaffe to the wheat? God would not have one field sowed with two kinds of grain; to shew us that he would not have one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lord's Ark; no more can Christ's truth hold any fellowship with the word of errour. And therefore as the Ministers must beware that they make not merchandise of the Word of God; so must the people also, that they drink not any milk but that which is *sincere*. And here ye ought (my beloved) more carefully to behave your selves, as ye see the Devil more subtilly to assault you; and under the cloak of zeal and reformation, to bring into the Lord's Sanctuary most wicked prophanation.

As a man will be more warie to try every piece of gold, when he sees many counterfeit and *Flemish* Angels to flie abroad: so when ye see many sorts of doctrine crawling daily like Locusts out of the bottomlesse pit, ye must be more diligent to taste and try which is sound and sincere.

It followeth, *That ye may grow by it.* Here is the End of our hearing, that we may grow in grace, and increase in the faith of righteousness. For the faithful are called *the trees of righteousness*, because they must be always springing; *living stones*, because they must grow in the building; *good servants*, which must trade and traffick the Lord's talents to increase; *fruitfull branches*, which must be purged and pruned by the hand of the heavenly husbandman. *Isaac* must not alwaies hang on *Sara's* breast, but must be weaned: so we must not alwaies be children,

dren, but grow up and increase, and profit more and more. As the Star never ceased till it came over *Christ*; so we must never rest walking till we come to God. If we have faith, we must ^a proceed from faith ^a *John 1. 16.* to faith: if we have love, we must ^b increase and abound in love: if we have zeal, we must endeavour to be ^c consumed with zeal: if we be ^d liberal to the distressed Saints of God, we must double our liberalitie, as ^e ** Elkanah gave Hannah a double portion.* If we ^f read the Scriptures, we must go on and ^g continue in prayer. If we ^h give alms, we must step on one foot farther, and give them with chearfulnesse. And thus, as the Eagle continually soareth till she come to the highest, so must we still increase till we come to perfection. Let us be ⁱ led forward ⁱ *unto perfection*: as if a faithful man were like a ship under sail, never anchouring till he arrive at heaven. The greater is our sin, which hear, and hear, but are never the more reformed for our hearing; like *Pharaoh's* ill-favoured kine, which devoured the fat kine, but remained as ill-favoured as they were before: so many of us, when we have lugged the breast almost drie, after twenty or thirty years feeding are as scragged and lean as we were before. No man almost among us is more zealous, no man more faithful; no man more constant for the truth, no man more fervent in religion, no man more sanctified, no man more diligent in practising, nor lesse vicious, now, then he was an hundred Sermons ago; as if we were night-black Ravens, which cannot be washed with all the soap of the Gospel. Though we have long heard, and still desire to hear, yet we do not grow by our hearing; we are very dwarfs in *Christ*, scant able to go, little in faith, little in love, little in patience, little in obedience, little in zeal; like *Zacchaeus*, so little that we cannot see *Christ*. This is an undoubted evidence that we have not fleshy, but stony hearts, which though they be washed, yet they cannot be watered with the sweet showrs of the Gospel. For is there not in every Tavern, and in every shop, and in every house, and in every hall, as much covetousnesse, as much briberie, as much couzening, as much wantonnesse, as much maliciousnesse, after this long shine of the Word, as there was before? Are we not now as sloathful in God's service, as dissolute in the practice of Christian duties, as dishonest in our dealings between man and man, as proud in our attire, as light in our behaviour, as hypocritical abroad, as sinful at home, as we were before? And what is the reason thereof, but that we come to the fountain rather to draw then to drink; rather to hear, then to be bettered and sanctified and increased by our hearing? One sort heareth not at all, like *Eutychus*, which was sleeping when *Paul* was preaching: another sort forgets all, as *Nebuchadnezzar* did his dream: the most part remembers all, but will make no practice of it; as a Carpenter, which should square all by rule, and sticks it at his back, and works all by aim. But assuredly (my beloved) it were better you never heard,

^a *John 1. 16.*^b *1 Thes. 3.*^c *12.*^d *Joh. 2. 17.*^e *Rom. 12.*^f *13.*^g ** 1 Sam. 1. 5.*^h *2 Tim. 3.*ⁱ *15.*^j *Col. 4. 2.*^k *2 Cor. 9. 7.*^l *Heb. 6. 1.**Act. 20. 9.*

John 15. 22. heard, then thus in despite of God to abuse your hearing. *If I had not spoken to them, (saith Christ) they should have had no sin; but now have they no cloak for their sin.* What cloak can ye have, when God offereth grace, and ye wilfully refuse it? As meat, the more a man receiveth, the more it distempereth, if it be not digested: so the more ye learn, and the more ye hear, the greater is your sin, if ye grow not by it. If the servant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talent to perish? And therefore every man must *beware how he heareth*: every man must take heed that he *receive not the grace of God in vain; that he desire the milk of the Word to be bettered and increased by it.* Wherefore whosoever thou be that hearest this, and wilt hear others, search thy conscience, whether thou be grown in any vertue since thou heardest the last Sermon: consider what sin thou hadst the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the Word hath not had his working in thee; thou art not increased by the food which thou receivedst. Will not a man be angry to set his child to school, and find him alwaies at his *A, B, C*? So God will be displeased if we be negligent and slack, and never take out his lessons, but stand at a stay. I know, many of you will give me the hearing of this, as you have done many of my brethren heretofore: but as the worm struck *Jonah's* Gourd, and it died in the morning; so by the next morning a greedy worm of covetousnesse, or the like sin, will have perished all. If it do so, know *the Judge standeth at the door*, ready every hour to summon you to death, to make your appearance at the bar of Justice, and to give up your account for every talent, yea, for every lesson that you have learned and left unpractised. As for you, if any of you walk in dutifull obedience to the Word, I beseech you in the fear of God, and in the bowels and love of *Jesus Christ*, that ye will abound and increase yet more and more, and contend by all means to put in practice and exercise those things that you hear; that so at length, when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corn into the Lord's garner, and be invested in the holy heavens with that blessed kingdom which God hath provided for them that serve and fear him.

Amen.



T H E
B A N Q U E T
O F
J O B ' S C H I L D R E N .

Job i. 4, 5.

And his sons went and banqueted in their houses, every one his day, and sent and called their three sisters to eat and drink with them.

And when the days of their banqueting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job thought. It may be that my sons have sinned and blasphemed God in their hearts. Thus did Job every day.

THIS Book is a story of patient *Job*, and shews how God can deal with all, and how they should receive all things at his hand; seeing the most innocent man in the world, when God would try him, was brought so low, that the Devil had power to lay upon him what torment he would, death onely excepted, and yet he stood to it with such constancy, that he saith, *Though the Lord kill me, yet will I trust in him.* Such power was given unto his faith, and love, and patience, that they overcame the Devil, which said, that if he

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might

might have leave to plague him, he would make him *blaspheme* God to his face, *vers. 11.* Therefore God would have this victory to be recorded of all such as are sick, or sore, or needy, or oppressed: that whatsoever pain we suffer, we may remember that *Job's* pain was sharper then this, and yet could not make him so impatient, but when like a man he was offended with his torments, like an holy man he was more offended with himself, and angry with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honourable then his beginning; as if he should say, *Thus it shall be done to the man which is not offended with my chastisements.*

Now to our purpose. In the first verse of this chapter the holy Ghost sheweth what a good man *Job* was, saying, that he was an *upright and just man, one that feared God, and eschewed evill.* In the second verse he sheweth what store of children *Job* had, saying, *he had seven sons and three daughters.* In the third verse he sheweth what store of riches *Job* had, saying, *His substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c.* In the fourth verse he returneth again to his children, shewing how they were occupied before the wind came, and blew the house upon their head, saying, *His sons went and banqueted in their houses, every one his day, and called their three sisters to eat and drink with them.* In the fifth verse he cometh again to *Job*, and shews a proof of his vertues, which he commended him for before, saying, *That when his sons had banqueted, he sent for them, and sanctified them, and rose up early, &c.*

So if ye ask what his sons did; the Holy Ghost saith, that they banqueted. If ye ask where; he saith, *in their own houses.* If ye ask when; he saith, *every one kept his day.* If ye ask who were the guests, he saith, that one invited another, and the other invited him again, and they called their sisters to them, and so made merry together. If ye ask what farther *Job* did; the story saith, *that after every feast first he sent for his sons, and then he sanctified them, and then he sacrificed for them:* the reason is added, because *Job* thought, *It may be that my sons have sinned, and blasphemed God in their hearts.* His zeal in this action is declared by three circumstances. First, that he rose up early in the morning: secondly, that he offered so many sacrifices as he had sons: thirdly, that he performed this offering every day while the feast lasted. Of every circumstance a little, because some had rather hear many things then learn one.

First, here is to be noted, that amongst the blessings of *Job*, his Children are reckoned first. So soon as the Holy Ghost was past his spiritual blessings, which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattel, and friends, and servants, he speaks of his Children, as the chiefeft treasure which *Job* had next unto his vertues; although he was counted the greatest man

man for riches, and cattel, and all things else, in all the East parts, vers. 3. Therefore the Devil, when he had taken away all his other riches, took away his Children last of all, trying him as it were by degrees: as if he should say, I have a greater plague for him yet: if the losing of his goods, and stealing of his cattel, and burning of his houses, and slaying of his servants, will not move him; yet I know what will rouse him; when his children are all feasting together, I will raise a mighty winde, and blow down the house upon their heads, and kill every son and daughter which he hath at a clap. Indeed this news frightened him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and camels, and asses, and sheep, he never shrunk, we do not reade that he made any answer; as though he cared not for them: but when he had heard that his dear Children, seven sons and three daughters, after he had brought them up to ripe years, were slain all at once, then the story saith, that *he rose up from his seat, and rent his garments, and shaven his head, and fell down to the ground, and cried, Naked came I out of my mother's womb, and naked shall I return again.* So even the Devil knoweth what a man loveth, and what a blessing it is to have Children. Therefore when God commanded the man and the woman to *increase and multiply*, it is said before that *God blessed them, Gen. 1. 28.* which was the first blessing that was given to man which is called a *blessing*, the *Blessing of Children*. Again, when God spake the same words to *Noah* and his sons, it is said before, that *God blessed Noah and his sons, Gen. 9. 1.* So Children came still under the name of *blessing*. Thus God himself sheweth that Children are his gifts, to make you thankfull for them, and carefull of them, as *Job* was. And therefore some men have more riches, and some lesse, and some none, because it is the *blessing of God* (as *Solomon* saith) *which maketh men rich, Prov. 10. 22.* So some men have many children, and some few, and some none, because it is the *blessing of God* (as *David* saith) *which sendeth children, Psal. 127. 3. and 128. 3, 4.* But this is the difference between temporal blessings and spirituall blessings: that spirituall blessings are simply good, and therefore doe all men good that enjoy them; as Faith and Love and Patience can never hurt a man, but better him: and temporall blessings are as he which hath them. To a good man riches are good, honours are good, health is good, liberty is good, because he doeth good with them: but to an evil man they are evil, because they make him worse, and he doeth evil with them; as *Jeroboam* had not done so much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution, *If it be God's will*; as *Christ* prayed for the removing of his crosse: because we know not whether they be good or evil, whether they will make us better or worse, or whether we shall doe good with them

or hurt. Thus when Job had his cattel, and his houses, and his friends, and his servants, and his children, about him, he was like a man of whom David speaks, *The righteous man shall flourish like a Palm-tree, Psalm 92. 12.* Therefore the Devil said, that God had made a hedge about Job, Job I. v. 10. As an hedge goeth round about a garden, so God's blessings went round about Job; according to that, *Psalms. 32. 10. Him which trusteth in the Lord mercy shall embrace on every side.*

Thus Job was endowed with Children: but how his Children were affected, we cannot define so well as of their father, because the Holy Ghost saith nothing of them, but that they *banqueted*; which doth sound as though he noted a disparity between Job and his sons, as there was between Eli and his sons: for oftentimes a godly father hath untoward children, which make him watch, and fast, and pray, and weep, when they little think, while they themselves ruffle, and swear, and banquet, and game, till poverty fall on their purses, as the house fell upon their heads. So it seems that Job's sons were secure upon their father's holiness, as many are upon their father's husbandry, which think, *The old man bath enough for us, we need not care to get or save*: so they might think, *Our father sacrificeth for us, we may feast and be merry*, his devotion will serve for us; he is an old man, let him pray, and God will hear him. One Lot is enough in an house. But if Job had bred up his sons so, God would not have commended him, but rebuked him, as he did Eli. Therefore this is not spoken against Job's sons, that they *banqueted*, as it is spoken against the Israelites, that they *sate down to eat, and rose up to play.*

For, first, it is not like that he which was so commended of God, that he said, *No man was like him upon the earth*, vers. 8. would not teach his children in their youth, as he prayed for them after. Again, if they had been Epicures and Libertines and Bezzlers, God would not have heard his prayer for them, no more then he would hear Samuel's prayer for Saul. Again, if they had despised that God which their father worshipped, he would never have said as he saith, *It may be that my sons have blasphemed God*, as though some fault might escape them by ignorance or rashness; but he would have said, *My sons are blasphemers, and therefore I must punish them.* For that which the law said against blasphemers after, that Job understood by the law of conscience written in his heart, as Paul saith, *Rom. 2. 15.*

Again, if they had used their feasts for their lusts, like them which say, *Let us eat and drink, for to morrow we shall die*, it had been vain for Job to speak to them of sanctification, for they would not have sanctified themselves at his bidding. But it is said, that before Job offered sacrifice for them, they were sanctified; that is, they considered the faults which they had committed, and repented for them, and reconciled

ciled themselves, and then *Job* sacrificed for them. Again, if their feasts had been surfeiting and disorders, like our Wakes and Revells, *Job* should have forbidden their feasts, and not praised God to pardon their sins which they committed in feasting, and suffer them to sin still; for that were to mock God, as though he desired not pardon for their sins past, but rather leave for them to sin still.

Lastly, we do not see by any circumstance of the story that they abused their feasts, either in suspected houses, or prophane company, or corrupt speeches, or impure gestures, or wanton dancings, or unlawful dalliances, or vain superfluities; but that our feasts might be allowed, if they were like unto theirs. For, first, *they did feast in their own houses*: they did not run to Ordinaries, or Ale-houses, or Taverns, as they which seek for the strongest wine, or hunt after news, or worse purposes; but, like good neighbours, they invited one another home, and kept their hospitality in their own houses, as our Gentlemen should doe that lie about *London*, which are a kind of Non-residents from their poor neighbours. Secondly, they did not feast every day, like the rich glutton in *Luke 16.* but every one kept his day in the year when their feasting came. So it is not meant that the sons did nothing but feast, and the father nothing but pray; but, as the feasts of the Jews came at certain times of the year, to celebrate some blessings of God, so they observed their feasting-times, to celebrate their good wills one to another. Lastly, they did not joyn themselves with ruffians, and swearers, and tipplers, as all are wont to meet together at a feast; neither did they invite the rich to their tables, as *James* saith, which are feasts of flattery: but they were all one kin, and one heart, brethren and sisters, like the Disciples which sate down together.

All this doth shew that their meetings tended to nourish amity, and that they had respect to the continuance of their peace, and increase of their love one towards another: which was the first cause that feasts were instituted in the Primitive Church, and therefore called the *feasts of Charity*, onely that friends and kinsmen and neighbours might meet one with another to receive the blessings of God, and rejoyce together like *Joseph* and his brethren, lest Christian familiarity should wear out of use and be forgotten. For ye may see in *Eccles 2. 24.* and *3. 12.* and *5. 18.* where *Solomon* speaketh of the joy and pleasure and delight which we may take in God's creatures, and again in *Psal. 104. 15.* where *David* saith, that as *Bread* was made to strengthen, so wine was made to comfort the heart, that God would not onely have us fed, but of his exceeding goodness he would have us cheared and comforted beside; as he sheweth by this abundance of his creatures, in that he hath ordained so many things more then we need. Why did God create more things then we need, but to shew that he alloweth us needfull and comfortable things? for all the good things which were not

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created for need, were created for delight. Therefore even the Scriptures have commended solemn feasts, in *Levit. 23. Num. 28. 29. Exodus 13.* where ye may reade of sundry feasts commanded by God himself; as the feasts of gathering Fruits, the feasts of Trumpets, the feasts of Tabernacles, the feasts of new Moons, the feasts of Reconciliation, the feasts of Dedication of the Temple, &c. Beside, it is said that *Abraham made a great feast the same day that Isaac was weaned, Genesis 21. 8.* So it is said of *Sampson*, that he made a feast when he was married, *Judges 14. 10.* And at a feast in *Cana* Christ shewed the first miracle that ever he wrought, turning water into wine, *John 2.* If feasts had been unlawful, Christ would not have been there: therefore the Wise man saith, *There is a time to laugh*, as well as he saith, *There is a time to weep, Eccl. 3. 4.* When he saith there is a time both to laugh and weep, he implieth that the time to laugh is not every day, as it is said of *Dives*, that he fared deliciously every day, *Luke 16.* for then there were a time to laugh, but no time to weep. Therefore if ye will know the time when to laugh, and when to weep, God hath set *Uriah* for an example. When the Church was quiet, and his country safe, *Uriah* could rejoyce as well as others: but when the Church was troubled, and his country in danger, though the King bade him go home, and eat, and drink, and solace with his wife, he would not doe so, but said, *The Ark of Israel and Judah dwelleth in tents, and my Lord Joab and the servants of my Lord abide in the open field, and shall I go to my house, and eat, and drink, and be merry with my wife? By thy life, and by the life of thy soul, I will not doe this thing.* See what a sin he counted it to feast then, which at another time he counted no sin. Therefore if ye ask when it is time to feast, and when to fast, learn of *Uriah*: he forbade not to feast; but if he should see your feasting now, he would say, as *Elisha* said to *Gebezi*, *Is this a time to take a reward? Is this a time to make feasts?* Nay, the father and the sons both had need to arise early now, and sacrifice together: for if ever the house were falling upon our heads, as it did upon theirs, now the Devil hath sent forth his winds, now the Pope hath laid his ordnance, nay our own hands, which should prop it, are digging as busily as the enemies, with reproaches, and slanders, and suggestions, to undermine the Church, which is falling already, that we might die like the *Philistines*, with the Temple upon our heads. Is this a time to feast, *Uriah*, when the house of God is beset like the house of *Lor*; when the armies of Antichrist are preparing against God's people? As the voice asked *Zechariah*, and *Amos*, and *Jeremy*, what they did see: so if you ask your Prophets what they do see, they may say, they do see the Wolf devouring the Lambs. We see a dark ignorance running over the Land, like the blacknesse of *Egypt*: we see the *Romans* coming in again, as they came to *Jerusalem*, and sacking the Temple: we see the *Papist* carving of Images, and the people kneeling before them:

we see the professors of the Gospel shrink away, as the Disciples fled from their Master when he was taken. Is this a time to feast, *Uriah*? is this a time to flatter? is this a time to dissemble? is this a time to loyter? is this a time to keep silence? is this a time to gather riches? is this a time to revenge wrongs? is this a time to set forth Pageants? No, saith *Hezekiah*, 2 King. 19. 3. *This is a time of tribulation*, in which the Prince and Nobles and people should humble themselves, as the Citizens of *Ninive*, lest the Ark be taken from *England* as the Ark was taken from *Israel*; which God grant that our eyes never see.

Thus much of *Job's Children*, how every one had his severall house; which sheweth how God blessed them with riches, as he did their father, and what care *Job* had, like a father, to provide for them: then how they feasted together; which sheweth *how sweet and pleasant a thing it is for brethren to dwell together in unity*, *Psal. 133. 1.*

Now you shall see what the old man doeth, which was so commended in the first verse: the storie saith, that *he sent for his sons, and sanctified them, and sacrificed for them*. In which words the Holy Ghost sheweth the pattern of an holy man and good father, which kept the rule that God gave unto *Abraham*, to bring up his children in the fear of the Lord. *Job* doeth not as some, which when they have passed their bounds, set all at randome, and say with *Cain* in *Gen. 4.* *My sin is greater then can be forgiven*: but he goeth to the remedy, as the Jews, when they were stinged, went to the brazen Serpent; Albeit my children have not done their duties in all points, but offended in their feastings, yet am I sure that God will have mercie upon them, and upon me, if we ask him forgiveness. Therefore he sent for his sons like a father, and then he taught them like a Preacher to sanctifie themselves, and then he offered sacrifice for them. First, we will speak of the cause which moved *Job* to sacrifice for his sons, set down in these words, *Job* thought, *It may be that my sons have blasphemed God in their hearts*. He was glad, good man, to see his children agree so well together; but he would have them merry, and not sin: and therefore he puts them in minde every day while they feasted, to sanctifie themselves. He condemneth not honest mirth, and sober feasts, to maintain amitie and peace: but (being thoroughly acquainted with man's infirmitie) he shewed that he never had observed any feasts so duly celebrated, but some disorder or Note: other hath crept in, whereby God hath been dishonoured at his own table, either for superfluitie of meat, or excesse of drink, or unchaste songs, or corrupt speeches, or wanton dancings, or unseemly dalliances. The Devil hath been still at one end, and is lightly the master of the feast. Therefore *Job* thought with himself, *It may be that my sons have committed some scape like other men*: I cannot tell, they are but men; it is easie to slip when occasion is ready, though they think not to offend. He had no apparent cause to suspect them, and therefore he speaks in the doubting

doubting phrase, *It may be that they have sinned.* It is better to be fearful then too secure : that which happeneth often in the like case, he might well doubt it, though he had warned them before : therefore his heart was not quiet, but still this ran in his minde all the while they feasted, *It may be that my sons sin.* How wary was Job over himself, which was so jealous over his sons, lest one sin should slip from them ? Nay, if ye mark, he speaketh not of any open or grosse sins which he feared ; but he speaketh of a sin in the thought, *It may be that my sons have blasphemed God in their hearts.*

Blasphemy is properly in the mouth, when a man speaks against God, as *Rabshakeh* did : but Job had a farther respect to a blasphemy of the heart, counting every sinister affection of the heart as it were a kind of blasphemy, or petty treason. Thus the penitent man doth aggravate his sins, and stretch them as it were upon the rack, to make his small sins seem great sins, that he might beware as well of small as great. Contrariwise, the profane and carnal-minded man doth mince, and flatter, and extenuate his sins, as though they were no sins, because they should not trouble him. For this sin which Job calleth *blasphemy*, which is the highest name of sin, the Papists call but a *venial sin*, that is, but a slight sin, because it is in the thought : so Job and they differ in judgment.

Now concerning this speech of Job, *It may be that my sons have sinned*, or, *It may be that my self have sinned*, which I may properly and rightly term the jealousy of a holy man ; herein Job sheweth in what fear he stood of his sons so long as their Feast lasted, even as a Merchant doth till his ship come home. First, we may see this, that the best things may soon be corrupted by the wickednesse of men : such is our nature, even since *Adam* chose evil before good, good hath been turned into evil, *Gen. 3.* notwithstanding that our intent and meaning be good. As for example, when an husband loveth his wife, or a father loveth his children, these are good and holy and commendable things : yet there is no man can be found that doth love his wife or his children with that evennesse (as I may call it) or just proportion, but that there is some odds in the balance when his affection is weighed, which may crave pardon, like the feasts of Job's children. If this odds be in all our measures, then it is no strange case, that Job thought with himself, that his children might offend God in the thing that of it self offendeth not. Therefore it is good for man, so long as he liveth in this world, to remember still that he is amongst temptations, and sits at a feast like Job's children, where he may soon take too much. If the fish did know the hook, and the bird had seen the net, though they have but the understanding of fishes and birds, yet they would let the hook alone, and flie over the net, and let the Fowler whistle to himself. So we must look upon our riches as we look upon snares, and behold our meats as we behold baits, and handle our pleasures as we handle Bees, that is, pick out the sting

being before we take the hony : for in God's gifts Satan hath hid his snares, and made God's benefits his baits : that, as *Adam* said, *The woman which thou hast given me tempted me to sin* ; so they may say, The riches, or the honours, or the liberty, or the wife, or the servants, or the children, or the meats, or the wit, or the beauty which thou hast given me, tempted me to sin. So many sins lie in wait for us about our meats, and drinks, and beds, and waies, that, unlesse we watch, pray, and look about us at every time, *It may be*, as *Job* saith, *that we may sin* in our doings, or in our sayings, or at least *in our hearts*, as he thought of his sons. Therefore no doubt but as *Job* thought that his sons might offend in their feasting, so he taught them even when they were feasting, and when they sate at the table, and when they drank one to another, to think oftentimes, *We may sin, as our father told us* : which bridled their mirth, and stopt many words at the door, even when sin was at the tongue's end. You are not *Job's* sons, but you are come to be *Job's* scholars : therefore learn that which his children learned. If a man did but carrie this watch-word with him, whensoever he eateth, or speaketh, or bargaineth, it would cut off a thousand idle words and wicked acts in one year, for which he shall give account.

The second lesson which *Job* seems to point us unto is, to prepare our selves before we eat the Communion ; that is, to *sanctifie* our selves and meats, as *Christ* did ; when they had nothing but a few fishes and bare bread, yet there was praier before they did eat. For, as *Paul* saith, *All the creatures of God are sanctified unto us by praier and thanksgiving*. He which doth not pray to God for his dailie bread, nor thank him for it, doth not receive the creatures of God, but steal them from him, as a man which taketh a thing without asking or thanking. There is a kind of men which I speak of, which hold it too sad a matter to say a short grace before they fall to meat, lest it should fore-speak their mirth, and keep them in a sober minde till they rise again. I have heard *Note* many say, that they cannot be merry unless they swear, and whoop, and carouse, and dally, and gibe : therefore, if they can chuse, they will never be a guest where any godly man is present, lest his countenance or word should dash their sport ; and if any matter of God happen to come in while they are in the vein, it is like a damp which puts out their Lights, and turns their mirth into heavinesse, as the hideous hand which wrote upon the wall cast *Baltazar* into a dump. These men had need to leave their feasting, and go to praying : for they desire to die, like the Jews, with the Quails in their mouths. *It may be* (thought *Job*) *that my sons have a spice of this Vanitie*. If it be so with the godly sort, as *Job's* children were, that they may forget themselves at such a time, and step too far, and slip a sin ; what shall we say of them that drive God out of their company when they banquet, and say that Scripture doth not become the Table ? as though

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we should forget God while we receive his benefits. We need not say as *Job* said, *It may be that they blaspheme God in their hearts*; for they blaspheme him with their mouths: we need not say, *It may be that they do sin*; for they do nothing but sin, and their feast is a feast of sins, as if the Devils should banquet together. But they which feast as *Job* would have his children, sanctifie themselves before, and eat as in the presence of God, and are merry as it were with the Angels: when they take their bread, they think with themselves, What a goodnesse is this, that God giveth such virtue to bread to sustain life, which hath no life in it self? and when they see so many things before them prepared for the flesh, they consider with themselves, What care God hath of my soul, which careth so much for my body, which shall go to dust?

There is yet another lesson which will stand you in great stead, if ye mark it, when *Job* here saith, *It may be that my sons have sinned*; Hereby he teacheth us to suspect the worst of the flesh, and to live in a kinde of jealousy of our selves, as he saith that his manner was, *Job* 9. 28. *I feared all my works*; that is, he did mistrust himself, and wash'd his hands, and his feet, and his eyes, and his ears, and his tongue, lest they should sin; as a Mercer mistrusts his prentice lest he should filch: so he thought not onely whether his sons sinned, but he thought of his own sins too. When thou seest some selling in their shops, some tippling in the Taverns, some playing in Theaters, then think of this with thy self, It is very like that these men swallow many sins, for God is never so forgotten as in feasting, and sporting, and bargaining: then turn to thy compassion, and pray for them, that God would keep them from sin when temptation is at hand, and that he would not impute their sins to their charge: so we should doe for our brethren as *Job* did for his children. Again, so we ought to think when we our selves come from places of temptation which infect like a corrupt air, *It may be that I have sinned*: Have I seen and heard all this, and not slipped my foot with them? come I home sound and whole? have I drawn none of the infected air? doth none of the dust stick upon my garments? Look about, my soul, and if thou remembrest any sin which slipped from thee, then pray for thy self, as *Job* did for his children. If thou wilt not pray for thy self, who shall pray for thee? If thou wilt not repent thy self, who shall repent for thee? Look not for *Job* to sacrifice for thee. *Job* cannot sacrifice for thee, but thou mayst sacrifice thy self, and none but thee. This should be the thought of every Christian, not whether we have pleased, not whether we have revenged, but whether we have sinned: for if *Job* was so jealous of his Children, how should we be of our selves?

SATAN'S



S A T A N' S

Compassing the Earth.

Job 1. 7, 8.

Then the Lord saith unto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth, an upright man, one that feareth God, and escheweth evil?

I Have spoken of the Question already, now of the Answer. *Compassing* here doth signifie tempting, and the *earth* doth signifie all the people of the earth: as if he should say, I come from tempting all men. It is some vantage unto us to hear that the *Spaniards* are coming, before they come; and what number they have, and how they are appointed, that we may leavy our forces accordingly. But, beloved, there is a greater adversary then the *Spaniard*, which brings in the *Spaniard*, your adversary the devil. It is good for us to hear

whence he comes, that we may be in a readinesse against him, as we prepare against them. Therefore this Scripture and this time accord well. In *Rev. 12. 10.* the Devil is called *an Accuser*; and now I am an accuser of the Accuser: he accuseth us to God, and God accuseth him to us, that when he comes like an Angel, yet we may say to him like *Christ, Avid, Satan*. First, give me leave to say unto you as *Christ* said unto his Disciples, *Take heed how you hear*; for that which I am to speak unto you of the Devil, the Devil would not have you hear. And therefore as he is here called a *Compasser*, so he will compass your eyes with shews, and your ears with sounds, and your senses with sleep, and your thoughts with fancies, and all to hinder you from hearing, while the articles are against him: and after I have spoken, he will compass you again with businesse, and cares, and pleasures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which you have heard before; or else to contemn it, as though you might doe well without it; as he hath compassed them which do walk in the streets while the voice of God soundeth in the Churches as they passe by. Therefore before every Sermon ye had need to remember *Christ's* lesson, *Take heed how ye hear*.

Now to the matter, *Satan, from whence comest thou? I come from compassing the earth*. Here the Devil is called in like a Gaoler, which keeps some in perpetual prison, and some are bailed, and some return to prison again, and some are executed. They which sin fearfully stay as it were about the prison, but are not bound; they which sin wittingly are under lock; they which sin greedily are under lock and bolts; they which die in their sin are like them which are condemned: this is the bondage which we have brought our selves unto for a fair Apple. When the Tempter overcame us, we were removed out of Paradise, where we were seated: when we have overcome the Tempter, we shall be translated into Heaven, where he was seated. Heaven-door was wide, and the way was broad, before the rebellion: but when we knockt at the cannell-door, then the good door was shut. Heaven is large, but the way to Heaven must be narrow: therefore God hath set our enemies in the gate to fight with us before we enter, that this saying might be verified, *The Kingdom of heaven is caught by violence*. So soon as we rise in the morning, we go forth to fight with two mighty giants, the World and the Devil; and whom do we take with us but a traitour, this brittle flesh, which is ready to yield up to the enemy at every assault? onely he which suffereth Satan to compass us, doth stay him from destroying us. When God asked *Cain*, *Where is thy brother?* *Cain* lied, and said, *I cannot tell*: when God asked *Sarah* why she laughed; *Sarah* lied, and said, *I laughed not*: but when God asked the Devil from whence he came; he answered truly, *I come from compassing the earth*. And yet he which speaketh truth himself taught them

to lie; as he is called the father of liars, because he teacheth all others to lie. How then? Was *Cain* worse then the Devil, because he lied, and the other told truth? By this you may see, that carnal men do not know so much of God as the very Devil knoweth: for he knew that God could tell where he had been, but *Cain* doubted whether God could tell what he had done, and therefore he made a lie. Thus the Devil teacheth his scholars to doe worse sometimes then he will doe himself; even as he would bring them (if it were possible) into a worse plight then he is in himself. The Devil's faith cannot save us, no more then it can save him: the Devil's knowledge cannot convert us, no more then it doth convert him: and yet he would not have men believe that which he believeth himself, nor have us understand so much as he understandeth himself. For if *Cain* had understood so much as he, that God knew whether he lied or no, he would have answered God truly, as Satan did. But the Devil knew that there was no dissembling with God, who knows what he asks before he asks; therefore he told troth to God, though he lie to man: for to lie unto him which knoweth, is as if one should lie to himself. But *Cain* was not so well learned: he thought peradventure God might understand his murther, as a thief suspecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore he denied it, like one which is guiltie, but thinks that if he confesse, he shall be hanged: and therefore though evidence and witnesse accuse them, yet you see many will not accuse themselves.

From compassing the earth. He which was called *Satan* before, which signifieth an *adversary*, is here said to *compass the earth*, which is to say, being put together, an *adversary compassing the earth*: and therefore let the earth beware, like a Citie which is besieged with the adversaries. The Devil hath more names then any Prince hath titles: Some God hath given to him, and some he hath given to himself. But this is to be noted in the Devil's names, that he never calleth himself a liar, nor a tempter, nor an accuser, nor a slanderer, nor a deceiver, nor a devourer, nor a murtherer, nor a master, nor an adversary, nor a viper, nor a lion, nor a dragon, nor a wolf, nor a cockatrice, nor a serpent. But when *Christ* asked him his name, he called himself *Legion*, which imports a multitude, as if he should brag of his number: and here he calls himself in effect the *Compasser of the earth*, as if he should brag of his power. And in *Luke 4. 6.* he calleth himself the possessor of the earth, as if he should brag of his possessions; and in the same he calleth himself the giver of the earth, as if he should brag of his liberty. Thus he which is evil it self doth shun the name, because he would not be hated: and therefore no marvel if men call evil good, and would be counted honest, though they be never so lewd, for so will the Devil. But as God never calleth the Devil but by those names which the Devil hated;

Nota.

Satan's Compassing the Earth.

so he never calleth sinners by those names which they call themselves. For if you observe the Scripture, there is no name of the Devil, but in some place of Scripture or other the wicked are called by the same name. He is called a liar, and they are called liars: he is called a tempter, and they are called tempters: he is called a murdherer, and they are called murdherers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lion, and they are called lions: he is called a wolf, and they are called wolves: he is called a serpent, and they are called serpents. Thus God would they that shall be damned should have the name of him which is damned, to put him in mind. Now none of the Devil's names are in the book of life: and therefore liars, and tempters, and slanderers, and murdherers, and defamers, are not: therefore these are Devil's names. This I note, to shew you how deadly God doth hate sin, that neither the Devil nor his followers could ever get a good name of him: for all this compassing, he could never compass this, to shuffle any praise of himself into this book of life: for he doth not compass heaven, but earth, though he would compasse both. The Devil himself doth tell us here that he compasseth, and he telleth us not why he compasseth: but his name *Satan*, that went before, which he spake not of, doth tell us why he compasseth. Because it signifies *an adversary*, it gives us to understand that he compasseth the earth like an adversary. God doth compasse the earth like a wall to defend it: the Devil compasseth the earth like an enemy to besiege it. For *Enemy* is his name, he is envy even to the name.

Three things I note wherefore the Devil may be said to *compass the earth*. First, because he tempteth all men. Secondly, because he tempteth all to sin. Thirdly, because he tempteth by all means. So whosoever sinneth, wherein soever he offendeth, whereby soever he is allured, the sin, the sinner, and the bait, are compassed and contrived by the Arch-politick, which calls himself a *Compasser*. Many have their names for nought, because they doe nothing for them; like *Laban's* Images, which were called gods, though they were but blocks: but the Devil deserves his names. He is not called a tempter, a liar, a slanderer, and an accuser, and a deceiver, and a murdherer, and a compasser, in vain; like *Saint George*, which is always on horseback, and never rides: but he would doe more then by his office he is bound to. Others are called officers, because they have an office: but he is called an enemy, because he shews his envy. Others are called Justicers, because they should doe Justice: but he is called a tempter, because he practiseth temptations. Others are called Pastours, because they should feed: but he is called a devourer, because he doth devour: and we call him a *Compasser*, because that he doth compasse. Ever since he fell from heaven he hath lived like *Cain*, which cannot rest in a place, but is a

runagate over the earth, from door to door, from man to man, begging for *sin* as the starved soul begs for bread. He should have dwelt in heaven, and not been compassing the earth; he should have sung with the Angels, and not been quarrelling with men: but he hath changed his calling, and is become a compasser, that is, to lay fetters upon men, as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therefore in this the Liar spake truth, when he said, *I come from compassing the earth*: as if he should say to God, I come from the slaughter of thy servants, not to ask forgiveness for all the souls which he hath slain already, but to get a commission that God would make him Knight-marshall over the world, to slay and kill as many as he hated; like the Bramble which set it self on fire first, and then fired all the wood. Peter, describing the Devil's walk, saith, that *he goeth about*: The Devil saith, that *he goeth a compassing*. Peter put in, *seeking whom he may devour*: The Devil leaves out *devour*, and saith no more but that *he compasseth*. This circular walk is peculiar to the Devil, and therefore may be called the Devil's circuit. All other creatures go forward, but the Devil goeth about; which may well be applied to the craftie Devil, because to go about, is commonly taken to undermine: when any meaneth to destroy you, then we say, he will compass you; so when the Devil compasseth, then beware lest he devour. For the Devil goeth about men as the Fowler goeth about the Lark to snare her, as the Thief goeth about the house to rob it, as the Ivy goeth about the Oak to kill it. The Devil's walk is a siege, which goeth about but to finde an issue to go in; for he goeth about but until he can get in to be a possessor. He is content to be a compasser. The first name the Devil hath in Scripture is a Serpent: he is a Serpent, and so are his waies like a Serpent, which windeth himself like a circle. As *God* said to make an hedge about men, so here the Devil is said to make an hedge about men: but this is an hedge of temptations, and that is an hedge against temptations. As *David* saith, the Angels compass us, so might he say, the Devils compass us. Satan compasseth, and man is compassed: Satan is like the Circumference, and man is as it were the Centre: that is, temptations go round about him, and he dwelleth in the midst of them. Thus much of compassing: now what he doth compass.

I come from compassing the earth. This is the Devil's pilgrimage, from one end of the earth to the other, and then to the other again, and then back again; like a wandering merchant, which seeketh his traffick where he can speed cheapest. I have heard of some travellers which have gone about the earth, but I never heard of any that had seen all parts of the earth, but this old pilgrim Satan, which hath been in heaven, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walk; but, like the Sun which courseth about the earth every day, so there is not one day but Satan seeth every man upon

upon earth : as a compasse hath no end, so he makes no end of compassing. Because he is such a compasser of the world, therefore *Paul* calleth him *the God of this world* : not a piece of the world, as *England*, or *Ireland*, or *France*, or *Germany*, or *Spain* ; but *of the world*, that is, of all the countries, and cities, and towns, and villages, and houses. The Pope talks of his kingdom, how many provinces are under his dominion ; but the Devil's circuit is greater then the Pope's. One would think that he could never tend half his flock, because he is vicar of so great a Monarchy, and yet he is never Non-resident. You may see his steps every-where so brim and fresh, as though they were printed in ashes. If God make you see your Country naked, your Temples desolate, your Cities ruinated, your houses spoiled, you will say the *Spaniards* have been here : so when you see your minds corrupted, your hearts hardened, your wills perverted, your charity cooled, your Judges bribers, your Rulers persecuters, your Lawyers brablers, your Merchants usurers, your Land-lords extortioners, your Patrons Simonists, your Pastors loiterers, you may say the Devil hath been here. Seeing then these weeds grow in every ground, you may bear the Devil witnesse, that he doth compasse all the earth. If a man love his friend, he will say, I will go an hundred miles to doe him good : but if the Devil hate a man, he will go a thousand miles to doe him hurt. The Devil doth not go his progresse like a King, onely for delight ; but all the way he goeth, *Peter* saith, *he seeketh whom he may devour*. The Devil goeth a-visiting, he will teach the sick how they shall recover their health, he will whisper the poor how they shall come by riches, he will tell the captives how they shall redeem their liberty ; but to devour is the end of his visitation. Therefore *Peter* called him a *Lion* ; and said, that he went about ; and told us *he sought* as he went ; at last he saith, *to devour*, and there he ends : meaning, that devouring is his end.

Now you shall hear whom he compasseth, and to what he compasseth, and how he compasseth. When it is said, that *the devil compasseth the earth*, it is meant that he compasseth the men of the earth : out of which I gather, first, of all creatures he compasseth men ; secondly, that he compasseth all men, and by consequence that he compasseth good men. The Devil is like an Archer, and man is his mark, and temptations are his arrows. As *Peter* is called a *fisher of men* : so the Devil may be called a *hunter of men* ; for of all creatures his envie is onely to men, because man was made to serve God, and inherit the joys which he hath lost : therefore he is called no *slaier*, but a *man-slaier*. When there are no men upon earth, then the Devil will compasse the earth no more.

Secondly, he assaulteth all men, like *Ismael*, which was against all. It is said of *Saul* and *David*, *Saul hath slain his thousand, and David his ten thousand* : but if you put in Satan, you may set up the number, and say, Satan hath slain his hundred thousand. As there is a legion of men,

so there is a legion of Devils: that as they say *Peter's* Angel, so they might say *Peter's* Devil. For *Christ* would not have called *Peter Satan*, if *Satan* had not backed him. As death killeth all, so the Devil tempteth all: when he hath *Eve*, he hunteth for *Adam*; when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, so was the son; as the mother was tempted, so must her daughters. Every man but *Christ* may say, I have been overcome: but *Christ* himself cannot say, I have not been tempted. In the *Spanish* Inquisition the Protestants are examined, but the Papists slip by: but in the Devil's Inquisition Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captain of forties, nor of fifties, nor of sixties, nor of hundreds; but he is General over all which fight not under *Christ's* banner: he possessed the two *Gergesites*, which were men; he possessed *Mary*, which was a woman; he possessed the man's son, which was a child. *Nimrod* is called a mighty hunter, which killed beasts; but this is a mighty hunter, which killed *Nimrod* himself. God keep us out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous. As God makes the barren fruitfull, and the fruitfull to bear more fruit: so the Devil would have them serve him which serve him not; and they which serve him, to serve him more: and therefore as the Giant encountred with *David*, so the Devil encountred with *David* and with *David's* Lord. He which gave him leave here to tempt *Job*, was after tempted himself; although the net brake, and the bird escaped. Yet as he tempted *Christ* thrice together, and as he desired to sift *Peter* more then others; so they that follow *Christ*, and are like *Peter*, are sifted more then others. For this viper is like the viper which seized upon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted upon him before all the rest: so if one be holier then another, this viper will battel with him. And there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others.

As he tempteth all men, so he tempteth to all sins: for hell and the Devil are alike; therefore as hell is never filled with sinners, so the Devil is never filled with sins: and therefore when he had made *Peter* deny his Master once, he made him deny him twice; and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinite, because the Devil and our flesh meet together every day to ingender new sins. All the Devil's riches are in Baits: he hath a pack full of Oaths for every one which will swear; a pack full of Lies for every one which will deceive; a pack full of Excuses for every one which will dissemble. As he doth go through the streets, into every shop he casts a short measure, or a false balance: as he passeth by the Taverns,

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he sets dissension betwixt friends : as he passeth by every Inne, he casts a pair of Cards, and a pair of Dice, and a pair of Tables : as he passeth by the Courts, and finds the Lawyers at the Barr, he casts amongst them false Evidences, forged Writings, and counterfeit Seals. Thus in every place where he comes (like a foggie mist) he leaves an evil savour behind him. The Murmuring of *Moses*, the Dissimulation of *Abraham*, the Idolatrie of *Aaron*, the Incest of *Lot*, the Drunkenness of *Noah*, the Adulterie of *David*, the Flight of *Jonas*, the Denial of *Peter* : name Satan, and thou hast named the very spawn of all sins, which with his tail plucked down the stars from heaven. How many hate their enemies and friends too, and yet imbrace this enemy, because he kisseth when he betrayeth, as though he would not betray ? Avarice saith, I will make thee amiable : Tyrannie saith, I will make thee dreadfull : Sloath saith, I will make thee beautifull : Vanity saith, I will make thee merrie : Prodigalitie saith, I will make thee beloved. So the poor sinner stands distract how he may follow all sins at once ; seeking grapes of thistles, and roses of thorns.

As he tempteth to all sins, so he tempteth by all means : for the name of a Compasser doth import a cunning tempter. There is craft in compassing. The Hunter maketh a rail about the Deer, as though he would guard them, when he meaneth to take some of them : the Fowler goeth about the Bird as if he did not see her, when he comes to snare her. If men have so many sleights to compass their matters, how can the Compasser himself hold his fingers ? If the Serpent's seed be so subtil, what do you think of the old Serpent, who hath been learning his trade ever since the creation ? If mens trades may be called crafts, the Devil's trade may be called craft. *Herod* is called a fox, but this fox taught him his subtilty. This is he that prepared flatterers for *Rehoboam*, which prepared liars for *Abab*, which prepared concubines for *Solomon*, which prepared forcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Benhadad*, which prepared gold for *Achan*, which prepared a ship for *Jonas*, which prepared a rope for *Haman*. He goeth not about for nothing. But this is the first trick of his compassing, he marks how every man is inclined, what he loves, what he hates, what he fears, and what he wants : and when he hath the measure of his foot, then he fits him. Ask what you will, here is he which offered the whole world. What ? shall *Jonah* stay for want of a ship ? nay, here is a ship, go and flee from the Lord. Shall *Esau* stay for want of broath ? nay, here is a messe of broath, go and sell thy birth-right. Shall *Judas* stay for want of thirty pence ? nay, here is thirty pence, go and betray thy Master. Shall *Pilate* stay for want of an halter ? nay, here is a halter, go and hang thy self. The tyrant shall not want a flatterer, the wanton shall not want a mate, the usurer shall not want a broker, the thief shall not want a receiver : he

is a factor between the Merchant and the Mercer, and the Gentleman and the tenant; he is a make-bate between the man and his wife; he is a tale-bearer between neighbour and neighbour. Thus if you ask me what is the Devil's trade or occupation, all the day long he is making nets and gins and snares to catch thee and me, which gape for the worm.

If then the Devil be such a busie-body, which meddleth in every man's matter, let us remember what the Wise man saith, *A busie-body is hated*: the Devil is to be hated, because he is a busie-bodie. The Jews could not abide the Publicans, because they were like Sumners and Takers, which carried toll out of their country into another: how then can we abide this great Publican, which taketh toll over all the world? nay not toll of men, but men themselves? He which compasseth the earth, compasseth us, even us that stand here. Therefore what shall I say, but as *Christ* said, When the thief compasseth the house, shall not the owner guard the house? If the Citie be compassed and not defended, how shall it stand? As the Devil runneth round about, so the armour must go round about us; and then, though he compass us, yet he shall not overcome us: but as the *Israelites* were safe, though the water compassed about them, as the 3 Children were safe, though the flames compassed about them, as *Daniel* was safe, though the Lions compassed about him; so they which have *Christ's* armour are safe, although the Devils compass about them. *I will not fear* (saith *David*) *what man can doe unto me*: nay, I will not fear what the Devil can doe unto me: for he which is with me is greater then he which is against me. Thus much of the Devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Solomon* calls the ways of the wicked crooked ways. This is the great compasser; there be little compassers beside: like the Pharisees, of whom it is said, that they compassed *sea and land to make* one like themselves. In stead of these compassers we have Seminarie Priests, which compass from *Rome* to *Tyburn*, to draw one from *Christ* to Antichrist. I will not name all compassers beside, lest I be compassed my self: but this I speak within compass, that there is a craft of compassing, and Satan is the craft-matter, and the rest are his prentices, or factors under him. When he compasseth some men, he sets them to compass other men; and so he hath his compassers and spies in every countrey, like continuall Legiers to follow his businesse for him, which will doe it as faithfully as himself. If he appoint them to lie, they will lie as fast as he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to re-

venge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, Let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell. Therefore in this the liar told the truth, for he hath compassed the earth indeed.

Thus you see what the Devil answered, when God asked him from whence he came. Now if God should ask you, as he asked the Devil, from whence you came before you came hither to him, or rather whither you will go when ye depart from him; I do verily think that some here did come from as bad exercises as the Devil himself; and that when they do depart from this place, they will return to as bad exercises again as the Devil did: some unto the Taverns, and some unto the Alehouses, and some unto Stages, and some unto Brothels, and some unto Dicing, and some unto Quarrelling, and some unto Couzening. I would fain know this, If the Devil came from tempting, and you from sinning, who was better occupied; he in commanding you, or you in obeying him. They which come to the Church, and return to their sins, come to the Lord as the Devil came, not to be reformed of his evil, but to have a passport to doe more evil. If any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan. A little water is sprinkled upon them, which falls off again to the ground so soon as they are out of the Church-door: all which they learned is forgotten, like a perfume which savoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how ye hear*, so I warn you now, *Take heed lest this Compasser come and steal that which you have heard*. For when Judas had received the Sacrament, the Devil entring into him, after that could never be driven out again: so if the Devil enter into you after you have received this warning, he will possess you like Judas, stronger then he did before, and every word shall condemn you. As *he which eateth the Sacrament unworthily, eateth his own damnation; so he which heareth the Word unfruitfully, heareth his own damnation: for the Word which I have spoken, saith Christ, shall judge you in the last day.*



A
C A V E A T
FOR
CHRISTIANS.

1 Cor. 10. 12:

Let him that thinketh he stands, take heed lest he fall.

WHen you have examined your selves by the touchstone which I gave you, *Whether you be in the faith or no*: if you find that you stand in the faith, *Let him which thinketh he standeth, take heed lest he fall.* Three sentences we borrowed of *Paul*: In the first, he exhorted us to be Christians; in the second, he taught us to know whether we be Christians or no; in the last, he warneth us, if we be, to persevere, and take heed lest we fall. Saint *Paul* doth not teach us these phrases to doubt of our salvation, or of the mercie of God, as the Papists say; but of our constancie in his service: not, lest we fall from our election; but, lest we fall from our righteousness. This is a godly fear, and *blessed is he*, (saith *Solomon*) not, which standeth in fear of God's mercie, but, which standeth in fear of his own frailtie, *Prov. 28. 14.* as *Job* did, *which feared all his works, Job 9. 28.* We must have confidence towards God, but diffidence towards our selves: for God will be true to us, if we be true to him. This fear is not contrary to faith, but cannot stand without it: therefore *take heed lest ye fall*, is, take heed lest ye sin, as the *Israelites* sinned; an admonition gathered from the fall of the *Jews*, to them which

which stand, or to them which think they stand, to take heed lest they fall. As a Chronicler in a story gives a watch-word by the way, to admonish the reader of some special things to be marked: so the Apostle, teaching us to make use of all that we hear or read, after he had shewed how the *Israelites* stood sometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of Nations, until they crucified him who would have saved them, ends with a sigh, as if he should say, It grieves me to record their folly, and to discover the nakednesse of my country-men. What should I rehearse any more? If they fell thus, take them for a warning, and *Let him that thinketh he standeth, take heed lest he fall.* Here we are set to the sinner's school, to see what we can learn of the wicked; as the Bee doth gather hony of weeds: for all which is written, is written for our instruction, Rom. 15. 4. *These things* (saith Paul) *are written to admonish us, upon whom the end of the world is come,* 1 Cor. 10. 11. as if he should say, We have need to take more heed then they under the Law, because we live in the last and worst days, when the Dragon is let loose, and *bath great wrath, because his time is short,* Rev. 12. 12. Now if you would know how the *Israelites* fell, read but from the sixth verse, and you shall see how they flitted from sin to sin, like a flie which shifteth from sore to sore. They tempted the Lord, (saith Paul) they murmured, they lusted, they committed idolatrie, they served the flesh, they sate down to eat, and rose up to play. Take heed, (saith Paul) O ye Corinthians, lest ye live so too. You shall not doe evill because others doe so; but these things are written for your learning: therefore first you shall learn, that as they fell away, so you may; and then by their fall you may learn to stand.

Thus the Apostle warneth us, that we are all in a house ready to fall, all in a ship ready to sink, and all in a body ready to sin: who can say what he will do when he is tried? Therefore Paul saith not, Let him that standeth, take heed lest he fall; but, *Let him that thinketh he standeth, take heed lest he fall:* warning us before that we take heed of falling, and to examine how we stand, whether we stand or no. For when he makes his speech of them which *think they stand*, not of them which stand, he intends that few stand in comparison of them which *think they stand.* Many think themselves wise, that are fools like others; as many think themselves pure, which are prophane like others. Solomon noteth, Prov. 30. 12. *There is a generation which are pure in their own conceit, and yet are not washed from their filthiness:* as though there were a generation or sect of such men. And again, Prov. 20. 6. *Many men will boast of their goodnesse, but who can find a faithfull man?* So, many seem to stand, which stand not: many think they believe, which know not what faith meaneth: many look to be saved, which cannot tell who shall save them, no more then *Nicodemus* knew what it was to be born again. The reason is, many are afraid to sound too deep,
and

and examine their Conscience, lest it should upbraid them with the noisomnesse of their sins. Therefore, as a favourable Judge, which would save the malefactor, will ask him so cunningly, that he will answer for him too; and then he will say, I find no fault in this man, let him pay his fees and be gone: so will such a man say, I find no fault in this Faith, methinks it is a sound Faith, methinks it is a good Faith; methinks it is Religion enough; when I come to the Church, and love my neighbour, and obey my Prince, and give every man his own, and pay my tithes, and fast twice a week, as the Pharisee did, methinks this is well, what would you have more? have I not kept all the Commandments? *Luke 18. 21.* No, (saith Christ) *there is one thing behind:* examine thy self, and still thou shalt find something behind, like a cobweb in the top of an house when the floor is swept. Therefore well doth Paul say, *he which thinketh that he stands*, not, he which stands: for he which stands in Christ falleth not; but he which thinketh he stands, falleth suddenly, and may finally, unlesse he stand upon his watch. Take heed is a good staffe to stay upon, and so often a man sins as he casts it from him; all go astray.

But this is the difference between the sins of them which have Faith, and them which have no Faith. They which have no Faith, fall like an Elephant, which when he is down riseth not again: they which have Faith, do but trip and stumble, fall and rise again; their falls do teach them to stand, their weaknesse doth teach them strength, their sins do teach them repentance, their frailnesse teacheth them constancy; as Peter was better after his deniall then he was before. Judas did never stand, but seemed to stand: the Disciples knew not that he was a thief, and intended treason; for they asked, *Is it I? Is it I?* Christ knew, as it appeareth, when he gave him the sop, and said, *That which thou doest, doe quickly.* If ever he had stood, he could not have been termed the son of perdition. Many did seem to the world to go out of the Church, but John saith they were never of the Church; meaning, that if they had been of the Church, they could not have gone out of it: for the true vine could not leave her grapes, nor the olive her fatness, nor the fig-tree her sweetnesse; so they which stand in the faith do not fall away, but seem to fall, as hypocrites seem to stand. The best men have had their slips, but always they rose again; as though they had sinned to teach us repentance: therefore their sins are written, which else should have been concealed for their honour. For they were not registred in spite to disgrace them, but to admonish us, that when we see such a field of bloud, like carcasses which the Dragon hath slain, we may fear to set upon him unarmed, lest we be slain like others. As Solomon beheld the field of the storkfull which was full of thistles and weeds, *Prov. 24. 30.* so we must behold the sins of others, to learn by them. *I passed by,* (saith Solomon) *and considered it well; I looked upon it, and received instruction.* This

This note is in the margin of your Bibles, *that I might learn by another man's faults*: so *Solomon* sheweth how we should look upon other mens faults. If we behold and consider them and look upon them to receive instruction, as *Solomon* did, then do we behold and consider and look upon them well: or else, as *Abraham* might see the smoak of *Sodom*, but *Lot* might not see it; so they which can make use of sin, may hear and see and speak of errors of men, yet it is not lawfull for others, because they are as a Spider which gathereth nothing but poison. Did not many pervert the sins of the Patriarchs, and apply them to themselves, as they should apply their doctrines? But *these things* (saith *Paul*) *are not written for our imitation, but for our admonition*, that is, for a caveat, lest we doe the like: for they repented that which they did, and shall we doe that which they repented? *Christ* saith, *Follow me*, without limits: but *Paul* saith, *Be ye followers of me as I follow Christ*. So we must follow the Patriarchs, and Prophets, and Apostles, as they followed *Christ*; lest, following that which they repented, we sustain or suffer that which they escaped. This is the lesson for all but *Christ*, *Let him which thinketh he stands, take heed lest he fall*. When *Paul* had distilled the capitall sins of the *Israelites*, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that think they stand, take heed lest they fall*.

Who would have said that *Jerusalem* would have become an harlot? that the chosen people should become the cursedest upon the earth? yet so it is, saith *Paul*, thus and thus they have done, and thus hath God forsaken them, that all the world may take heed how they stir up the Lion of *Judah*, which devours the wicked like bread. Who would have thought, when *Lot* was grieved with the sins of *Sodom*, that he would have committed a worse sin himself, first to drink till he was drunken, then to lie with his own daughters? yet he did so. Who would have thought that *Noah*, when he builded the Ark, because he believed in God, and gave example to all the world how they should save themselves, when the floud was past, would have given the first example of sin to his own sons? Who would have thought that *David*, when he was persecuted for his godlinesse in the desert, would have slain the husband for the lust of the wife, when the blessings of God did call him to thankfulness? Who would have thought that *Solomon*, when he prayed in the Temple, and was termed by God the wisest man in the world, would have taken more Concubines unto him then any heathen in the world? *How are the mighty overthrown*, saith *David*? 2 Sam. I. v. 25. Like *Peter*, which said, he would never forsake *Christ*, and forsook him first. The strong men are fall'n; even *Solomon* himself, and *David*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world, fell like stars of heaven: these tall Cedars, strong Oaks, fair Pillars, lie in the dust, whose tops glittered

in the air, that *they which think they stand, may take heed lest they fall.*

Can I look upon these ruines without compassion, or remember them without fear, unlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blown down to the ground, and shewed themselves but men? The best man is but a man, the worst are worse then beasts; no man is untainted but *Christ*. They which had greater gifts then we, they which had deeper roots then we, they which had stronger hearts then we, they which had more props then we, are fallen like a bird which is weary of her flight, and turned back like the wind in the twinkling of an eye. Who would not have mocked him that should have said sometime as *Elisba* said to *Hazael*, what wickednesse he should doe in time to come, that he should slay and trample men, women and children? *Hazael* blusht to hear thus of him, and said, *Am I a dog, that I should doe this?* as if he would never doe it while he were a man, but count him a dog when he comes to that. *2 Kings 8.13.* So they which are charged like *Hazael* blush to hear thus of themselves, Note. and would have scorned sometime at him which should once have said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loiterers, time-servers, lovers of the world, and greedy wolves, devourers of their flocks, and persecutors; they would have said, Am I a dog? am I a beast? am I a reprobate, that I should doe this? They would never believe this till it came to pass; and being fallen, they say, they have sinned; like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he have examined what he is, but run his course with a trembling fear, alwaies looking down to the rubs which lie before him, and the worthies which are slain already; and remember, when any spectacle of frailty is in thine eye, this is my warning: for no man hath more priviledge then another. This is the profit we should make of other mens faults, like a pearl which is taken out of the Serpent: when we see our brother's nakedness, it should move us to compassion of him, and a fear of our selves. For when we rejoyce at another's fall, like *Cham*, as the leprosie went from *Naaman* to *Gebezi*, so God turneth his wrath from them, and it lighteth upon us, *Prov. 24. 17, 18.* and such as have despised others without remorse, have fallen in the like, or more shamefully, themselves, and never rose again. What shall we doe then when we hear of other mens faults? Not talk as we do, but beware by them, and Note. think, Am I better then he? am I stronger then *Sampson*? am I wiser then *Solomon*? am I chaster then *David*? am I soberer then *Noah*? am I firmer then *Peter*, if God should leave me to my self, if he should withdraw his hand which holds me? Into how many gulfs have I been falling, when God hath prevented me of occasion, or delayed the temptation,

tation, or wonderfully kept me from it, I know not how? for he delivereth me from evil, as he delivered *David* from the bloud of *Nabal* by *Abigail*, which came unlooked for. So he hath prevented many wonderfully, when they were assaulted so hardly, that they had thought to have yielded to the enemy. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place; sometime the tempter was present, and there wanted neither time nor place, but God held me back that I should not consent: so near we have glided by sin, like a ship which rides upon a rock, and slips away, or a bird which escapes from the Fowler when the net is upon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor soul but may be corrupted. We stand all in a slippery place, where it is easie to slide, and hard to get up: like little children, which overthrow themselves with their cloaths, now up, now down at a straw, so soon we fall from God, and slide from his word, and forget our resolutions, as though we had never resolved. Man goeth forth in the morning, weak, naked and unarmed, to fight with powers and principalities, the devil, the world, and all their adherents: and whom doth he take with him but his flesh, a traitour, ready to yield him up at every assault unto the enemy? Thus man is set upon the side of a hill, always declining and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the devil undermineth him to make him sink, and crieth still, Cast thy self down: and when he falleth, he goeth apace, as *Peter*, who denieth thrice together; and when he is fallen, is like a stumbling-stone in the way for others, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call upon our souls, that we be not weary of well doing: for happier are the children that never began, then *Judas*, whose end was worse then his beginning. Wisedome and righteousness are angry with him that leaveth his goodnesse to become worse. If thy spouse had committed fornication, thou mightest have divorced her: but he which leaveth his righteousness to live in wickednesse, forsakes his spouse to commit fornication, and is divorced from *Christ* himself. If thou wert like the vine, or the olive, or the fig-tree, they would not leave their grapes, or their fatnesse, or their sweetnesse, to get a Kingdome; but the bramble did. If thou be like the bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest he fall: for if the pillars shrink, the Temple shakes. As when a great Tree is hewn down, which is a shadow to the beasts, and a nest to the birds, many leaves and boughs and twigs fall with it: so many stand and fall with them

them whose lamps give light to others, even as *Jeroboam's* sin made *Israel* to sin. Therefore *Paul* hath given you a watch-word, which every one should write upon his table, upon his bed, and upon his nails, lest he forget in one hour: for he which stands now may fall before night. Sin is not long in coming, nor quickly gone; unlesse God stop us, as he met *Balaam* in his way, and stay us, as he stayed the woman's son, when he was a-bearing to his grave. We run over Reason, and tread upon Conscience, and sling by Counsell, and go by the Word, and post to Death, as though we ran for a Kingdom. Like a Lark, that falls to the ground sooner then she mounted up; at first she retires as it were by steps, but when she cometh nearer the ground, she falls down with a jump: so we decline at first, and waver lower and lower, till we be almost at the worst, and then we run headlong, as though we were sent post to hell; from hot to luke-warm, from luke-warm to key-cold, from key-cold to stark-dead: so the languishing soul bleeds to death, and seeth not his life go, till he be at the very last gasp. Woe be unto him that is guilty of this murder. If the bloud of *Abel* cried for vengeance against his brother *Cain*, which slew his body, shall not God be revenged for the death of his soul? *Where is thy brother?* (saith God.) Nay, Where is thy soul? hast thou slain it, which was my Spouse, my Temple, mine own Image? If the servant which hid his Talent was cast into darknesse, what shall be done unto thee which hast lost thy Talent? For he which falls from his righteousness doth not hide this Talent; but more, he doth lose it.

Thus, if you never knew what good to make of evil, this you may learn in the Sinner's school, *Let them which think they stand, take heed lest they fall*; and let them which are down care to rise: and the Lord so direct our steps, that we may rise again.



THE
P O O R M A N ' S
T E A R S.

Matth. 10. 42.

He that shall give to one of the least of these a cup of cold water in my name, he shall not lose his reward.

1 Joh. 3. 17.

THE argument I have to intreat of is onely of giving alms to the poor, and when and in what sort we ought to relieve the poor. Herein, for your better instruction, I will shew what Alms is; how and to whom alms must be given; and wherefore we are to give alms. I know in these days and in this iron age it is as hard a thing to perswade men to part with money, as to pull out their eyes, and cast them away, or to cut off their hands, and give them away, or to cut off their legs, and throw them away. Nevertheless, I cannot but wonder that men are so slow in giving of alms, and so hard-hearted towards the relief of the poor, when the promises of God warrant them not to lose their reward. Saint John saith, *He that hath the substance of this world, and seeth his brother want, how can the love of God be in him?* This is a question which can hardly be answered of a great number: no, it will not be considered of a number, nor regarded of a number. And yet the Evangelist hereby laieth open unto all persons,

sons, that he which hath wealth, seeing his brother in want, and will not relieve him, he loseth the love of God; which love is so great as is the love of a natural mother unto her own childe: nay, more then that, it is a love so firmly settled, that it is impossible to be removed.

There are many rich persons that think scorn to relieve the poor, of whose hard dealing we have a precedent in *Luke 16*. The rich man in his life-time would not relieve *Lazarus*, but despised him; yea, he forgot God, and thought there was no God (but his gold) that could in justice punish him for despising the poor. *Lazarus* died for want, and so did *Dives* for all his wealth; who soon after (being in hell) beheld *Lazarus* in heaven, triumphing in *Abraham's* bosome, while he was tormented in hell-fire. This fire burneth, scaldeth, scorseth, and tormenteth; of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would faine have sent word thereof unto his friends. But he could have no messenger for all his Lordly livings, nor no releasement of his torments for all his bags of gold. Now to whom would he have sent word? Forsooth to a number of his friends, that indeed think there is no God nor Devil, no Heaven, no Hell, nor torments in hell-fire after this life. This example of *Dives* may admonish such hard-hearted persons to be mollified with the tears of the poor, that they may (when *Dives* hath dined) let *Lazarus* have the crums.

We reade in *Matthew*, that when *Christ* cometh to judgement, he will say to them on the left hand, *Go from me ye cursed into hell-fire, which was prepared from the beginning, &c.* by which appeareth, that hell-fire is not onely hot, but it is everlastingly hot, and never hath end. Let therefore hell-fire, and the eternal torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Go ye into everlasting joys, which never shall have end. When I came among you as a stranger, you received me: when I was naked, you cloathed me: and when I was hungry, you fed and refreshed me.* Which proveth that the Kingdome of heaven belongs unto him that harboureth strangers, cloatheth the naked, feedeth the hungry, comforteth the sick, and doth perform such charitable acts of compassion. Yet we are not, as the Papists, to account it meritorious, but to doe it as a faithfull Christian, in faith, and true zeal of a Christian life; for every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is not enough for us onely to bear fair leaves, but we must also bring forth good fruit: otherwise let us be sure our Saviour *Christ* will forsake us.

The Prophet *Esay* saith, *If thou break thy bread unto the poor, and pour forth thy heart unto them, thy light shall rise in darknesse, thy dimnesse shall be as the noon-tide, and God shall still guide thee.* Whereby appeareth, that those deeds of charity are commonly performed by the righteous.

ous, that still seek to enjoy the pleasures of heaven, which are so far beyond the common imagination of men, that no heart can think, no ear can hear, no tongue can speak, no pen can write the unspeakable pleasures thereof.

Acts 20. 35. Christ saith, *It is a deed more blessed to give them than to take from them*: for the excellency of Christians consisteth in leading a godly life, and giving of alms; as the excellency of all things is shewed in their giving. The Sun giveth his light, the Moon her light, the Stars their light, the clouds their water, the trees their fruit, the earth her herbs, the herbs their flowers, the flowers their seeds, and the seeds their encrease: yea, beasts and birds, fowls and fishes, give naturally in their kind, and are more carefull and loving one to another than we; which made *Job* say, *Go to the beasts of the field, and they will teach thee*. For man is most unnatural to man, and so far digressing from nature in his kind, that let some ungodly rich cormorants see a poor person beg, this is their present sentence of him, Whip the rogues, To *Bridewell* with these rogues, It is pittie these rogues be suffered to live: then if they fall sick, let them famish, starve, and die, all is one to them, for of them they shall receive no comfort.

Job 35. 11.

Augustus Caesar, a heathenish Emperour, thought that day to be lost wherein he did not benefit some poor person, and with money relieve him from penury. And I doubt not but some godly men there be that take delight in relieving the poor with their continual alms, not superstitiously to be seen of men, but secretly to be seen of God. The Lord encrease the number of them, and make their example redound to the relief of thousands.

Alms is a charitable relief given by the godly to the sick, to the lame, the blind, the impotent, the needy, the hungry and poorest persons, even such as are daily vexed with continuall want; to whom even of duty, and not of compulsion, we ought to impart some part of that which God hath mercifully bestowed upon us. For as we daily seek for benefits at God's hand, which he doth continually give us: so ought we therewith to relieve the poor, sith God hath so commanded us. The performance whereof we ought not to drive off from time to time, but to doe it when they desire to have it done. For the true obedience of God doth forbid us to prolong or drive off the doing of good things: as appeareth in *Noah*, who, when he was commanded, did enter the Ark; *Abraham*, when he was commanded, did forthwith offer up his son *Isaac*, and did circumcise his house upon the same day he was appointed. A learned Writer (called *Nazianzen*) saith of himself, that when in his youth he had once lost the tenour of good life, gray hairs were got about his head ere he recovered it again. Whereby I gather, that when we are young, if we harden our hearts against the poor, if we do not willingly impart our bread to them, but drive their

their hungry stomachs stubbornly from our doors, that doubtless gray hairs will come upon our heads, before we can find the right way to pity and compassion. O let us take heed that our hearts be not hardened against the poor, nor that we give our alms, to get glory of the world: but so let us give our alms that the one hand may not know what the other doth. Yea, we ought to give with such equality, that our poor neighbours may be relieved; to whom indeed we ought to become contributors, as *Job* was. All people have not one belly: for as one chimney may be hot, so another may be cold; one pot moist with liquor, when another may be dry; one's purse empty, when another's is full; so one poor man's belly full, and another's empty. That is a good Commonwealth that looketh to every member in the Commonwealth; and those men are worthy of riches that look daily to the feeding of their poor neighbours. Let therefore the tears of the poor admonish you to charity, that when *Dives* hath dined, *Lazarus* may have the crums.

Now let us proceed, and consider what we must give, and to whom we must give. In the Text we are willed to give, though it be but a cup of cold water, or a piece of bread. This containeth matter both for the taker and the giver. Bread will serve beggars, and they must be no chusers: yet bread will not serve some beggars, that boldly upon *Gads-bill*, *Shooters-bill*, and such like places, take mens horses by the heads, and bid them deliver their purses. For these fellows are of the opinion of the *Anabaptists*, that every man's goods must be common to them, or else they will force them to part them: but these are sawcy beggars, which ought to be suppressed by godly policy. As for the other sort of beggars, and other poor persons, they must be content to take up their crosse, endeavour themselves patiently to suffer their ordinary grievances, and remember that man's nature may be satisfied with a little.

As touching how much we should give, we are taught, that if we have much, we should give accordingly; if we have but little, give what we can spare. Saint *Luke* counselleth us, if we have two coats, we must give one to him that hath none; and of meat likewise. But as touching this question, little need to be spoken, when our own covetous hearts are ready enough to frame excuses. Luke 3.11.

Some will make a question of their alms, and say, they know not what the party is that demandeth relief, or beggeth alms of them. O, say some, I suspect he is an idle person, dishonest, or perhaps an unthrif; and therefore refuse to give any relief at all. To this I answer, They are needlesse doubts: for we ought to relieve them, if we know them not for such persons; and let their bad deeds fall on their own necks: for if they perish for want, we are in danger of God's wrath for them: but to give unto such as we know of lewd beha- Notes.

behaviour, thereby to continue them in their wickedness, were very offensive. We are not still tied to one place for giving our charity, but it stretcheth far: for we are commanded not onely to relieve our own countrymen, but also strangers, and such as dwell in forrein Nations.

Again, here the giver may learn to give freely; for the thing he giveth is but bread or water. Bread is the fruit of the earth; and for that the earth gives it us, we may the better give it again. But bread in this place signifieth all things necessary: for the fare and chear in old time was contained under the title of *bread*, and all manner of drink under the title of *water*. But in this, as in all other things, the simplicity of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Jacob* desired he might have bread in his journey: but now the case is altered; for we must have sundry dishes of contrary devices, framed for the tast of the mouth, and pleasantness of the stomach, which is used with great superfluity, and far more cost then needeth. Better now to fill the belly then the eye; although to content the common multitude, the eye is the onely thing which must be pleased. Yet when you are in the midst of all your jollity and costly fare, let the tears of the poor admonish you to relieve them, that when *Dives* hath din'd, *Lazarus* may have the crums.

The tears of men, women and children, are grievous and pitifull; and tears give cause of great compassion, especially the tears of such as therewith are constrained to beg for their relief. But if the tears of the rich for the loss of their goods, or the tears of parents for the death of their children, or the tears of kind-natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied; then much more should the tears of those breed great compassion in the hearts of Christians, whom beggery, want, and extremity of miserable hunger, constraineth to shed tears in most grievous and lamentable sort. O what shall a man say unto those pitifull faces which are made moist through the extremity of hunger, wherein are most bitter and sharp effects, a thing above all extremes?

To a hungry bodie every bitter thing is sweet, and every foul thing seems clean: hunger made the Apostles glad to eat the ears of corn, *David* glad to eat the shew-bread, *Lazarus* desirous to eat crums, and *Elias* content with meal. In the destruction of *Jerusalem*, it made the mother eat her own child; and in the Wailings of *Jeremy*, people to eat their own ordure: It made people cry to *Pharaoh* for bread; it made an Ass's head and the dung of Pigeons to be eaten in *Samaria*, and others to swoon and lie dead in the streets. The affliction of hunger causes bitter tears, and brought all these things to pass. *David* saith that God numbred all his tears in a bottle. *David's* tears were worthy to be preserved: but if ever tears were worthy to be numbred,

numbered, the tears that are shed for famine, howsoever men neglect to regard them, they are undoubtedly gathered together into God's bottle; and thence they rain as waters out of vials, in way of revenge of those that take no compassion of such a wofull spectacle.

Tears are the last thing that man, woman, or child can move by; and where tears move not, nothing will move. I therefore exhort you by the lamentable tears which the poor do daily shed through hunger and extreme misery, to be good unto them, to be charitable and mercifull unto them, and to relieve those whom you see with misery distressed.

The Scripture saith, *Give to every one that asketh*: God gave herbs Luke 6. 30. and other food unto every living thing. Every Commonwealth that letteth any member in it to perish for hunger, is an unnaturall and uncharitable Commonwealth. But men are now-a-days so full of doubts, through a covetous desire to themselves, that they cannot abide to part with any thing to the poor, notwithstanding that God hath promised he will not forget the work and love which you have shewed in his name to the poor and distressed.

Some will say for their excuse, that they are overcharged by giving to a number of persons; and therefore they cannot give to so many beggars: for by so doing they might soon become beggars themselves. *David* answered this objection very well, and saith thus, *I never saw the* Psal. 37. 25. *just man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had lived, (and the like for any man living the years of *David*) he scarcely ever saw, that upon an upright heart in giving, a man was brought to beggery.

There are a number that will deny a poor body a peny, and plead poverty to them, though they seem to stand in never so great extremes; when in a far worse sort they will not stick immediately to spend ten or twenty shillings. The rich worldling makes no conscience to have ten or twenty dishes of meat at his table; when in truth the one half might sufficiently satisfie nature, the rest run to the relief of the poor; and yet in the end he might depart better refreshed with one dish then commonly he is with twenty. Some will not stick to have twenty coats, twenty houses, twenty farms, yea twenty Lordships, and yet go by a poor person whom they see in great distresse, and never relieve him with one peny, but say, God help you, I have not for you. There are Lawyers that will not stick to undo twenty poor men, and Merchants that make no conscience to eat out twenty others, that have their hundreds out at usury, their chests crammed full of crowns, and their coffers full of golden gods, or glistering angels, that will go by twenty poor, miserable, hungry, impotent and distressed persons, and yet not bestow one peny on them: and though they do most shame-

fully ask it, yet can they most shamefully deny it, and refuse to perform it.

Prov. 19.
27.

Psal. 41. 1.

Psal. 19. 9.

Isa. 45. 23.

Isa. 55. 11.

The people of this world can very easily find a staff to beat a dog; they are never without excuses, but ready to find delays, and very pregnant to devise new shifts to keep in their alms. Now will I shew you reasons why we should give. God saith, *Whoso giveth to the poor, lendeth to the Lord, and shall be sure to find it again, and receive for the same an hundred-fold.* And again, *Blessed is he that considereth of the poor and needy; the Lord shall deliver him in the day of trouble.* Hereby appeareth that we shall receive our alms again, except we doubt whether God's word be true or no. For confirmation whereof, the Prophet David saith, *The testimonies of God are true and righteous.* And God speaks by the mouth of the Prophet *Esay*, saying, *The word is gone out of my mouth, and it shall not return.* The promise which God made to *Sara* was found true; his promise made to the children of *Israel* was found true; his promise to *Joshua* in the overthrowing of his enemies was found true. God promiseth *David* his Kingdome, to *Solomon* he promised wisdom; to *Pharaoh* he threatned destruction by waters, to *Saul* the losse of his kingdome, and to *Solomon* the dividing of his Kingdom: all which and far more proved true. Then let us not doubt of God's promises, but fear his judgements; for from time to time they have been found true and just. Let us consider that we must die, and leave our goods we know not to whom: then, while we are here, let us distribute thereof unto the poor, that we may receive our reward in the kingdome of heaven. God saith by *S. Luke*, *O fool, this night will I fetch away thy soul, and then that which thou hast got who shall possesse it?* Here is a question worth the noting, and meet for rich men to consider: especially such as hoord up wealth, and have no regard to the relief of the poor. Do they think that the wealth which they have gathered together will come to good after their decease? No, it will melt and consume away like butter in the Sun. The reason is, because they would not doe as God hath commanded them, in distributing part of that to the poor which was lent them by the Lord.

Apoc. 6. 10.

The children of God in the 6. of the *Apocalyps* cry out, *How long, O Lord, thou that art holy and true, dost thou not judge and revenge our blood upon those that dwell on the earth?* Whereby appeareth that God exerciseth good men, and those whom he loveth, in the troubles of this world, which we account long; yet is their time but short, although their trouble makes it seem long. But these I say ought to be content, and all those that do trust in God must be content to relieve one another for a time, since after a short time we shall doubtlesse find the fruits of our alms again. Short is man's life while we are in this world: *David* compareth it to a vapour, to a bubble, to wind, to grass, to a shadow, to smoke, and every fading thing that consumeth

in a moment. *Esay* compareth it to the removing of a *Tabernacle*; and *Job* to an *Eagle's wing*, or a *weaver's shuttle*. So that our life is but short; and after a few days, though you think them many, whatsoever you mercifully bestow upon the poor here on earth, you shall certainly find the same again both in heaven and on earth. *Solomon* in the 21. of the *Proverbs* saith, *He that stoppeth his ear at the cry of the poor, shall cry himself, and not be heard.* *The bread of the needy is the life of the poor*; *Prov 21. 13.* *Ecclus 34.* *be that keepeth it from them is a man of blood.* *S. Paul* saith, *No man giveth but he that hath received.* And an ancient Father of the Church doth charge the rich with wast, for which they shall surely answer. Art thou not (saith he) a robber in keeping another man's substance, and to reckon it as thine own? It is the bread of the hungry which thou dost detain, the coat due to the naked thou lockest in thy house, the shoes that appertain to the bare-foot lie drying in thy house, and the gold which should relieve the poor lies cankered in thy coffers. Which saying, as it teacheth the liberality due unto the poor; so it blameth the careless rich, that account all to be their own, and will part with nothing, keeping to themselves more than is sufficient. But to such *Saint James* saith, that at the latter day the mite in the crums, the moaths in the garments, and the rust in the gold, shall fret them like cankers. *Ambrose* saith, It is no greater sin to take from him that rightly possesseth, then, being able, not to give him that wanteth. *Jam. 5. 2, 3.*

The right rich man, that duly deserveth that name, is not known by his possession, by his costly fare, and costly building, by his sumptuous palace, by his plate, jewels and substance, but by considering the poor and needy. Whereof *Austine* saith thus, The rich are proved by the poverty of others. So that still the Scriptures and Fathers prescribe not an indifferency, but a necessity, not pleasure, but upon duty, that the poor and needy should be considered and relieved.

Where is the large liberality become that in times past was rooted in our fore-fathers? They were content to be liberall, though they applied it to evil purposes. The successors of those which in times past gave liberally to maintain Abbots, Friars, Monks, Nuns, Masses, Dirges, Trentals, and all Idolatry, seeing the abuses thereof, may now bestow it to a better use, namely, to foster and feed the poor members of *Christ*.

The world is as great as it hath been, the people now are more rich then they have been, and more covetous then they have been: yea, they have more knowledge then ever they had, yet they want the desire they have had to become liberal, and seem therein most wilfully ignorant.

The extortioner can spare nought unto the poor, for joyning house to house, and land to land, though he have the poor man's cause for it. The Prophet *Esay* saith, the extortioner doeth no

good to the poor, but daily seeketh to root them forth of doors. The pride of apparel maketh us forget the patches of the poor; our costly fare, their extreme hunger; and our soft lodging, their miserable lying.

O how liberal were people in times past to maintain superstition! and now how hard-hearted are they grown, not to keep the poor from famishing! Will ye make a scorn of the poor and needy? The poor now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruits of our profession: neither is this the mercy which we learn by the Word.

Therefore towards the relief of the poor, I say, give, and give gladly: for the bread that is given with a stony heart is called stony bread, though necessary to be taken by the poor, to stave hunger; yea, it is but four bread. Such a giver, in my opinion, is next kinsman unto Satan: for he gave *Christ* stones instead of bread; but this man giveth Christians stony bread. The Wise man saith, Lay up thy alms in the hands of the poor: and know that in the end, what thou keepest thou shalt lose; but that thou givest to the poor shall be as a purse about thy neck. For as this life waxeth old, and our days passe away, so shall this vain self pass away from us: neither shall riches help in the day of vengeance; but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh us, that shall be most against us that best we loved while we were in the world. Let every man therefore perswade himself, that his soul is better then those subtle riches; the possession whereof is variable and uncertain, for they pass from us much more swiftly then they came unto us: and albeit we have the use of them even till the last day, yet at length we must leave them to others. Then, ere you die, lay them forth for the profit of your poor brethren. Learn to forsake the covetous world, before it forsake you: and learn counsel of our Saviour *Christ*, who adviseth you to *make friends of the wicked Mammon*.

Luke 16. 9.

We see daily that every one is good to the poor, (as we commonly say) but they will give them nought but words. Then I say, great boast and small roast makes unfavoury mouths. Yet if words will doe any good, the poor shall not want them: for it doth cost nothing to say, Alas! good soul, God help thee, God comfort thee, I would I were able to help thee: and such commonly will say so that have store of wealth lying by them. Such still wish well unto themselves in wishing themselves able: but of such wishing and such wishers I say as a beggar said to a Bishop who made the like answer, that if such wishes were worth but one half-peny to the poor, I doubt they would not be so liberal. I wish you (good brethren) leave wishing, and fall to some doing. You lock up, and will not lose: you gather

gather together even the devil and all ; and why ? because you would fain hatch the Cockatrice egge ; you nurse up a canker for your selves ; you keep the pack that shall trouble your voyage unto God, as *Christ* saith, *O how hard shall it be for a rich man to be saved ! it shall be easier for a Camell to go through a needle's eye.* This he saith not, because no rich man shall be preserved ; but because the mercilesse rich man shall be damned. We are admonished to liberality by sundry natural examples. The clouds, if they be full, do yield forth their rain : much rain is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham*, *Gen. 13. 12.* that he was burthened with gold : yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Again, to eat much, to drink much, and to rest much, is a burthen to the soul, though it be pleasant to the body : and in *Luke 12. 19.* it appeareth, that abundance of riches maketh one to eat much, drink much, and rest much : then, were it not for the covetous minds of those that have much, they might impart to the poor one part of that which they daily spend in superfluity. If this be not amended, I let you to understand, that the poor must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought. I tell you troth, even in *Jesus Christ*, that the poor have cried unto the Lord, and he hath heard them. With speed therefore open your ears ; if not to man, yet to *Christ*, who continually commandeth us to give and bestow upon the poor and needy. Give, and it shall be given you, *Luke 6. 38.* saith he by *Luke* ; and setteth before our eyes the example of the poor widow's mite ; as also the example of a covetous rich man, who demanding how he might obtain eternal life, was answered thus by him, *Go sell all thou hast, and give to the poor :* not that it is necessary for every man so to doe, or that a man cannot be saved without he doe so ; but thereby teaching him particularly to loath the world, and generally seek means for the daily cherishing and the refreshing of the poor. Do not continually feed your equals, for that is offensive : but when you may spare to spend and banquet your selves, then call the poor and impotent, and refresh your poor distressed neighbours and brethren : and when *Dives* hath dined, let *Lazarus* have the crums. And still remember the saying of Saint *Matthew*, *Blessed are the mercifull, for they shall obtain mercy.* *Matt. 19. 23, 24.* *Matt. 19. 21.* *Matt. 5. 7.*

To conclude, (beloved in the Lord) let me intreat you rich men to consider it is your duty to remember the poor, and their continual want : you that eat till you blow, and feed till your eyes swell with fatnesse ; that tast first your course meats, and then fall to finer fare, that have your severall drinks for your stomack, and your sorts of wine for your appetite, impart some of your superfluity unto the poorer, who, being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and increase your store a thousand-fold ; which

if they shall forget, yet the promises of God remain inviolable towards you for the same.

If the Proud would leave their superfluity in apparel, their excess in imbroidery, their vanity in cuts, guards and pounces, their excess in spangling, their fantastical feather, and needlesse bravery; the greater part would suffice towards the relief of the poor, and yet they have sufficient to suffice nature.

Let the Glutton seek onely to suffice nature, and leave his daily surfeiting in belly-cheer: then might the poor be fed with that which he oftentimes either loathsomely vomits forth, or which worketh as an instrument to shorten his own life.

Let the Whoremonger leave off his dalliance, and his inordinate expences for maintaining of his wickednesse; and it shall be good for his body, and better for his soul, yea, his purse shall be the heavier, and he thereby better able to relieve the poor.

Let every Artificer and Tradesman live orderly, avoiding superfluous expences, not spending his money vainly at dice, tables, cards, bowling, betting, and such like, but live as becometh civil Christians in the fear of God: they may have sufficient for the maintenance of themselves and their family, and yet the poor may be by them sufficiently relieved.

Let us consider that we, who have our beginning from God, ought generally to bend our actions towards the pleasing of God; and doing as he commandeth us, we please him: for if we help the poor, we help him; and doing all charitable actions to the poor, he accounteth it as done unto himself.

Let us generally learn not to contemn or despise the poor, but according to our abilities help them, and consider of their extremes, and at any hand not disdain and upbraid them with the titles of base rogues, or such like; but in all godly Christian means cherish and comfort them with such charitable relief as we may in reason afford unto them, yea, and consider of their case as if it were our own.

Let us take example of good *Cornelius* the Captain, of whom mention is made in the *Acts* of the Apostles, to whom the Angel of God appearing in a vision, said thus, *Cornelius, thy prayer and thine alms are come up before God.* Loe here the reward, and also of whom thou shalt be rewarded.

Acts 10. 4.

Let us consider of their misery, that with hungry chaps and lank bellies would willingly feed on that which you wastfully consume; the poor, I say, would find good comfort of that which commonly you fling to your dogs and on your dunghils: and let us have regard to their coldnesse, their nakedness, their misery and grievous necessity: think of this, and comfort them. And let us be mindfull that pover-

ty and want compelleth many an honest person to take in hand the performance of much vile and slavish business: and that therefore they deserve to be succoured with mercy and pitty, rather then to be despised for their poor estate. O think, if some hard-hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yield one peny to their relief!

Lastly, let us call to mind the example of the widow of Sarepta, whose provision and store was little, and when the Prophet of the Lord came to her to ask her bread, she answered, *I have nothing but a little* 1 Kings 17: *flower in a barrel, and a little oil in a cruse*; which notwithstanding she 12. willingly bestowed upon him: for which a thing worthy memory followed; for her barrel was again filled with flower, and her pot with oil. This was the Lord's doing, for fostering the poor Prophet of the Lord. Sure the plenty that cometh by the poor is much: for the field of the poor is fruitfull, it surrendreth again the fruit to them that give out: yea, if it be but a cup of cold water, as saith our Saviour Christ. Mark 10: To whom be all honour, power and dominion, now and for ever. Amen.

AN



A N
ALARM from HEAVEN;
 Summoning all men unto the
HEARING of the TRUTH.

Matt. 28. 19.

Goe teach all Nations, baptizing them in the name, &c.

1 Tim. 2. 4.

THE Apostle *Paul* writing to *Timothens* telleth him, that God would have all men come to the knowledge of the truth and be saved. In which words the Apostle giveth him to understand, that there is none other way either for priest or people to come unto God, but by that ordinary means, which is the hearing of the word; the which the Apostle calleth his truth, because it is not onely true of it self, but also doth witness of his truth, who is truth it self. By the very same name doth our Saviour *Christ* call God's word, when, making

Job. 17. 17.

his prayer to his heavenly Father (for the elect,) he saith, *Father, sanctifie them in thy Truth*; and immediately addeth, *Thy word is thy Truth*. The next thing that the Apostle advertiseth *Timothy* of is, that this truth, being rightly known, bringeth salvation to them that so know it. And this the Apostle confirmeth by an argument taken from his own

Rom. 1. 16.

faith, when he saith, *I am not ashamed of the Gospell of Christ, for it is the power of God, able to save every believer*. And last of all, the Apostle bath

hath set down the generality of this truth, both in saying to *Timothy*, that God would have *all men* to be acquainted with it; and to the *Saints at Rome*, that it is *able to save every believer*. Hereof it cometh, that, writing to the *Colossians*, he exhorteth them not so much to the hearing of this truth taught them, as to an inward entertainment of the same, when he saies, *Let the word of Christ dwell in you plentifully in all wisdom, Coloss. 3. 16. teaching and admonishing your own selves.* Teaching themselves, because many of the *Colossians* seemed to be ignorant of that which they should know; and *admonishing* themselves, because a number of them did know much, but practised little. So that such is the entertainment that God's Word ought to find amongst us, as *David* promised thereunto, when he said, *O Lord, teach me the way of thy Statutes, and I shall keep it even unto the end. Psal. 119. 33.* And we are taught to entertain God's Word by the example of *John*, who, receiving the little book at the hand of the Angel, was *Apoc. 10. 9.* commanded to eat that book: partly to teach us, that God's Word must abide within us; and partly to signifie, that our bodily bread serveth not our soul's necessity. *Esay* said that he had carefully carried God's message; for, *I was found (saith he) of those that sought me not, Esay 65. 1. and have been made manifest to them that have not asked after me.* Howbeit he was not so carefull in speaking, but the people were as careless in hearing: for the which cause he uttereth this complaint, *Lord, who hath believed our report? or to whom is the arm of the Lord revealed? Esay 53. 1.* When *Jeremy* had faithfully delivered the message of the Lord his God, in rebuking those *Jews* which burned incense to the Idols of *Egypt*; he saith, that all the men that knew that their wives had burned incense to strange gods, and a great many women which stood by, gave him this answer, *The word which thou spakest unto us in the name of the Lord, we will not hear it of thee; but what we think good, that will we doe. Jer. 44. 14. 15.* Such was the wickednesse of the people so many years past, as appears in many places of God's Word: among the which that of those in *Babylon* was not the least; which moved *Jeremy* to send *Seraiah* unto them with the book, and with a straight charge, that when he had read it unto them, he should bind a stone unto it, and cast it into the river *Euphrates*: to teach the *Babylonians* and all men, that as the hard stone caused the good book to sink in the water; so hardnesse of our stony hearts is not onely the depriving of us of many good blessings, but also a violent sinking of our souls in sin. *Jer. 51. 63.*

The just consideration whereof moved the Apostle *Paul* to expostulate the matter with every hard-hearted sinner in this sort; *Dost thou not know that the bountifulnesse of God leadeth thee to repentance? But thou, after thy hard heart that cannot repent, dost heap up to thyself wrath against the day of wrath, and of the declaration of the just judgement of God. Rom. 2. 4, 5.* And yet to see what small preparation there is unto repentance! Every godly man wisheth, like zealous *Jeremy*, *O that* *Jer. 9. 1.*

mine head were a fountain, and that mine eyes were rivers of tears, that I might weep day and night for the slain of my people. So grievous is the way of the ungodly unto the child of God, that he cannot account it any better thing then a race wherein they run, striving who shall come first to the devil; when they lead a life as void of repentance, as if sin were seen and allowed, and hell-fire but an old wife's fable. What made *Jeremy* so weary of his people, but that he saw them weary of well doing? for, sighing and sorrowing, thus he saith, *O that I had a cottage in the wilderness of waifaring men, that I might leave my people and go from them: for they are all adulterers, and an assembly of rebels.*

Jer. 9. 2.

Act. 7.

So long as *Steven* the Martyr talked to the Jews of their pedigree, they hearkned unto him diligently: but when he rebuked their sins, saying that they were a stiff-necked people, and of a hard heart, resisting the holy Ghost, in persecuting the Prophets, and putting to death the Lord of life; then they stopt their ears, and gnashing their teeth, ran upon him, and stoned him to death. So fareth it at this day amongst men, that many are as well contented to hear pleasant things, as the Jews were to hearken to *Steven* repeating their parentage; but if a man shall hit all sorts of ill manners, as well as speak to all sorts of men, they hold it as a principle, that he forgetteth his text who remembreth their sins: notwithstanding they know, that it is the minister's duty to tell the house of *Jacob* their sins, and to let *Israel* hear of their transgressions; and the people's part, not onely to be content, but also desirous, to know their duties, and to shew their desire in the forwardness of their coming before him that ought to teach. Otherwise we might imagine that God spake in sport, when he said by his Prophet, *The Priests lips shall preserve knowledge, and the people shall seek it at his mouth.* For so thought the evil-disposed people in *Ezechiel's* time, who used to hear him preach with the like affections that many bring now-adays. Concerning whose fruitlesse hearing God informeth *Ezechiel*, by saying unto him, *Son of man, the children of my people talk of thee by the walls and in the doors of houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord. They come unto thee as the people used to come, and my people sit before thee, and hear thy words; but they will not doe them: for with their mouths they make jests, and their hearts goe after their covetousnesse. And lo, thou art unto them as a jesting song of one that hath a pleasant voice, and can sing well: for they hear thy words, but they doe them not.*

Esa. 58. 1.

Mal. 2. 7.

Ezech. 33. 30, &c.

Hosea 4. 4.

These people, and the people which were in the time of *Hosea* the Prophet, may meetly be matched with the men of our age, who were as ready to rail on the priest as he was prest to reprove their sins: For, saith *Hosea*, these people are as those that rebuke the priest. It is most true, that the want of salvation proceedeth both of the lack of teaching, and of the want of faith to believe rightly that which is taught. The first of

of these is approved by the words which the holy Ghost spake by the mouth of this Prophet last named, thus, *My people are destroyed for lack of knowledge, &c.* The other by the testimony of our Saviour Christ himself, who, sending his Eleven to preach and baptize, saith, *He that believeth and is baptized, shall be saved; he that believeth not, shall be damned.* *Mark 16. 16.* Why went the rich man to hell, but either for one of these causes aforementioned, or for them both? (that is to say) because he never frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelessly, that it took no root at all? And indeed that answer which *Abraham* made to his request seemeth to averre the truth of that which I say: for when request was made by that hell-hound, that a messenger might go from the dead to his five brethren, which were yet at his father's house, &c. *Abraham* replied thus, *They have Moses and the Prophets, let them hear them:* for, as *Abraham* saith, if that which *Moses* hath set down of God's justice cannot batter our brazen faces and hearts of Adamant, nor the unvaluable and most assured promises made by *Christ* to his elect, and recorded by his Prophets, cannot drive us from sin, and draw us to himself; then there is no more hope of us in hearing the word of God then was of *Simon* and *Judas*, though they heard the Word, and received the Sacraments: for our life is no other way reformed by a careless kind of hearing, then *Jeroboam* redressed the religion in *Israel* when he set up two golden calves, the one in *Dan*, and the other in *Beihel*, that the *Israelites* might worship them; or *Nebuchadnezzar* in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speak, the contrary without great offence, that God hath done so much for his Vine as by any means might be: infomuch that *David* the King of *Israel* never had greater cause then the Prince and people of *England* have, to say of the goodnesse of God, *He hath not dealt so lovingly with any nation as with us, in giving to us so long use of his laws:* and yet he that compareth the Pastor's painfull preaching with the people's little profiting, in most places of this land, shall find just occasion to think that the Son of God hath pronounced that same curse upon this English Vine which he uttered against that fruitless fig-tree mentioned by *Mark* in these words, *Never fruit grow on thee henceforth.* God grant that there be not some men who measure the meat by the man; like those proud citizens which said, *We will not have this man reign over us:* and loath the message, because they like not the messenger; like those scornfull Jews that told *Jeremy* to his face, *The word which thou speakest to us in the name of the Lord, we will not hear it of thee; but whatsoever we think good, that will we doe:* but that they may know those men which labour among them, and have the oversight of them in the Lord; and not barely know them, but also love them for their good work's sake.

H. sea 4. 6.

Mark 16.

16.

Act. 8. 23.

Act. 1. 18.

1 King. 12.

28.

Judith 3. 8.

Esay 5. 4.

Psal. 147. 20.

Note.

Mark 11.

14.

Luke 19. 14.

Jer. 44. 14.

15.

1 Thes. 5. 12.

13.

Thus having finished the former circumstances as compendiously as I promised, I proceed to the next words; the which contain in them the second part of a Christian Minister's duty, which is, to minister the sacraments rightly; whereof one is set down in his due order, by the instituter *Christ* himself, when he saith, *Baptizing them in the name of the Father, and the Son, and the holy Ghost.*

Now because the word *Baptism* hath divers significations in the Scripture, I will here set down as many of them as my memory can record. First, the word *Baptism*, according to the true meaning of the Greek word *Baptisma*, doth not signify only a dipping, but such a dipping in the water as doth cleanse the party dipped: and for that the Primitive Church did use to put the partie baptized quite under the water; therefore *Paul*, writing both to the *Romans* and *Colossians*, useth these words, *We are buried then with him in baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.* In which words the Apostle sheweth what resemblance their baptism hath with *Christ* his death and resurrection. Secondly, *Baptism* is used for a bare washing: in which sense our Saviour spake when he said to the Pharisees, *You lay apart the commandments of God, and observe the traditions of men, as the washing of pots and cups: and many such things ye doe.* And in the same sense we reade in the Epistle to the *Hebrews*, when the Authour saith, that the old Tabernacle consisted of many washings and ceremoniall rites, untill the day of reformation came. Thirdly, by *Baptism* we may understand affliction; as our Saviour *Christ* did, in saying to *James* and *John*, the sons of *Zebedee*, *Can you be baptiz'd with that baptism wherewith I must be baptized?* and to his disciples, *I must be baptized with a baptism: but how am I pained untill it be ended?* Fourthly, *Baptism* is a liberall distribution of the graces of God; as appeareth in these words, *John baptized with water, but you shall be baptized with the holy Ghost within these few days.* Fifthly, the word *Baptism* is taken for doctrine onely; as in that place wherein the holy Ghost, having occasion to speak of *Apollo* a Jew of *Alexandria*, saith, that he was mighty in the Scriptures, and did know but the baptism of *John* onely. And last of all, *Baptism* is taken for a reverend order of ministering that sacrament in the Church, and the whole sanctification of the parties baptized: as in the words of this present part of Scripture, *Baptizing, &c.*

But to speak of the Sacrament it self: It hath been usuall with Almighty God from time to time to confirm his Covenants with Seals set to the same. For example, we see that there is a Rainbow in the clouds: the reason whereof is, that God having in his justice destroyed the old world for sin, (onely *Noah* and his family being excepted,) the same God in his mercy made a covenant with *Noah*, that he would never destroy it so again: for confirmation thereof, he set the Rainbow in the clouds, as a seal to that covenant betwixt himself and *Noah*. So was

Circum-

Sacraments
used of God
for Seals of
his Cove-
nants.

Gen. 9. 12,
&c.

Circumcision given to *Abraham* as a seal of confirmation in that promise, that in his seed all nations of the earth should be blessed: so that as many as were circumcised were within compasse of that covenant; in stead whereof we have Baptism, the which whosoever shall refuse, we account him as cut off from God's Church. *Christ Jesus* gave invisible grace by visible laying his hands upon children and other sick people. So he gave the gift of his holy spirit unto his disciples, when, having breathed upon them, he said, Receive you the holy Ghost.

Gen. 17. 10, 11.

Mark 10. 16.
John 20. 22.

The Sacraments were ordained in the Church of God for three uses. First, that we should acknowledge all those to be our fellow-servants whom we see to have put on the same livery with our selves: and in this sense said the Apostle *Paul*, All those that are baptized into *Christ* have put on *Christ*. Secondly, the Sacraments do put a manifest difference betwixt the true Church and the false: as *Peter* hath taught us, in saying, Repent and be baptized every one of you in the name of *Jesus Christ*: for to you is the promise made, and unto your children, and all that are yet far off, even so many as God shall call. And our Saviour saith, To such belongs the kingdom of God; that is, to such as lead an innocent life. The third use of the Sacraments is, to seal up in the hearts of the Elect all those promises which God hath made unto them in *Jesus Christ* his Son, and their Saviour: in the which sense *Paul* spake, when he said, that *Abraham* received the sign of Circumcision, as a seal of that righteousness which he had by faith: and in the very same sense our Saviour saith, He that believeth and is baptized shall be saved. But it is to be considered, that the Instituter setteth down the form of administering the Sacrament; when he saith, Baptizing them in the name of the Father, and of the Son, and of the holy Ghost. He commandeth to baptize in the name of the Father and of the Son, because the holy Ghost proceedeth from the Father and the Son: and in the name of the holy Ghost; for, except a man be born of water and the Spirit, he cannot see the Kingdom of God. When our Saviour offered to wash *Peter's* feet, he imagined it to be a needlesse work, for, thou shalt never wash my feet, saith he: but when *Christ* answered, that such as are not washed by him have no part with him, that is, neither part of his Spirit, nor of his Kingdom; *Peter*, bethinking himself better, would not have his feet onely, but also his hands and his head, washed. Howbeit it is not necessary to wash any more then is unclean: as *Peter's* feet defiled with dirt and mire, so our souls spotted with sins must be cleansed by *Christ* his blood onely. And after this manner it is necessary that every one of us should be washed; whereof the outward putting of water upon the party baptized is a lively figure. *John Baptist* was sanctified in his mother's womb, as the Angel had foreshewed: but when our Saviour *Christ* came to him to be baptized, *John* put him back, and said, I have need to be baptized of thee, and comest thou to me? That kingly Prophet *David*

Three uses
of Sacra-
ments.

Gal. 3. 27.

Act. 2. 38,
39.

Mark 10. 14.

Rom. 4. 11.

Mark 16. 16.

Joh. 3. 5.

John 13. 8.

Luke 1. 15.

Matt. 3. 14.

- Psal. 51. 5.* was a man after God's own heart : yet he saith of himself, *I was born in iniquity, and in sin hath my mother conceived me.* Job was called by
- Job 1. 1.* God himself *a just and upright man, fearing God, and eschewing evil ;* whose peer was not found upon the face of the earth : notwithstanding
- Job 14. 4.* all this, he saith of himself, *who can bring a clean thing out of filthinesse?*
- Rom. 11. 16.* The which question is all one with *Paul's* affirmation, who saith, *Such as the root is, such are the branches.* As if he had said, If *Adam*, the father of us all, was undefiled, then are we his sons clean also : but if he were once dead in sin, being our root, then how could we his imps have life of our selves ? And this was spoken of originall sin : as for actuall sins, namely, those sins which we continually commit, they are as palpable as the darkness of *Egypt*, the which (as *Moses* saith) was so grosse that it might be felt. Inſomuch that *David* saith, When God looked down from heaven upon the children of men, (that is, when he considered man's conversation,) they were all so far gone out of the way, that there was none that did good ; inſomuch that the Prophet repeateth it with an Emphasis, and saith, *no not one.* And the man of God, *Moses*, saith,
- Exod. 10. 21, 22.* When God beheld the boldnesse of the old world in sinning, it repented him that he made man ; that is, he was sorry that man, whom he had made to live well, should live so ill. The continual sin of *Sodom* brought fire and brimstone from heaven to consume them in the same.
- Gen. 6. 5, 6.* *David*, feeling the burthen of his sins, began to sink under them : for
- Gen. 19. 24.* saith he, *My sins are gone over mine head, and are like a sore burthen, too heavy for me to bear.* *Paul* having by the virtue of the Law learned his
- Psal. 38. 4.* sins, (for he had not known sin, except the Law had said, *Thou shalt not sin*)
- Rom. 7. 7.* fell to lamenting of them thus, *O wretched man that I am ! who shall deliver me from this body of death ?* Where it is to be noted, that he calleth his body a body of death in respect of sin, which giveth power to death over our bodies. And to conclude, of such force is sin in us, that if the
- Rom. 7. 24.* goodnesse of God had not so preordained, that the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband, our children should be very unclean.
- 1 Cor. 7. 14.* Again, being washed or baptized in the name of the Father, Son and holy Ghost, we are advertised, that we must give godly, Christian and holy names unto our children, in token of their sacred profession ; for
- Godly names for children. *holy is he that hath called us.* And that we may be the more forward so to doe, it will be worth our labour to consider of a few examples tending to the same purpose. As of *Zachary* the father of *John Baptist*, who being dumb when that his son was born, his friends made signs unto him how he would have him called : and asking for a pair of writing-tables, he wrote, saying, *His name is John ;* which word *John* is as much as to say, *Grace :* and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentiful examples of those that have given names to their children according to such occasions as have been
- Luke 1. 62, 63.*
- Luke 1. 13.*

been offered in the time of their travail. As when *Rachel* went with her husband *Jacob* toward *Bethel*, to build an Altar unto God, she travailed in childbirth, and in travailing died : but before she departed, *she* Gen. 35. 18. called his name *Benoni*, that is, the son of her sorrow : but his father *Jacob* called him *Benjamin*, that is, the son of his right hand. So *Leah* having born to *Jacob* four sons, she said, *Now will I praise God*, &c. And that Gen. 29. 35. she might the better bear in mind her promise, she named her last son *Judah*. When the man of *Benjamin* came from the *Israelites* with his cloaths rent and dust upon his head, in token of heaviness, and certified father *Eli*, that God's Ark was taken by the *Philistines*, and that his two sons were slain ; the old father fell backward out of his seat, and broke 1 Sam. 4. 18, his neck : and his daughter in law, *Phineas* wife, being frightened with &c. fear, fell in travail, and died in childbed ; but before her death she called her son *Ishai*, that is, *Where is the glory of God ?* meaning thereby, that she accounted the glory of God to be taken from *Israel*, when God's Ark (which was a figure of his Church, wherein we glorifie his name,) was taken away by the enemy ; and secondly, to admonish all Parents so to nurture up their Children, that they may seek to maintain the glory of God better then *Eli* did, for the wickednesse of whose 1 Sam. 3. 11, Children, as also for the father's default in not correcting them, God 12, 13, 14. had threatned before, that if he once began with him, he would make an end with him. So that, as the Prophet saith, *Children*, being the fruit Psal. 127. 3. of the womb, as they come from God, are a good blessing, and an heritage that cometh from the Lord, because he it is from whom every good and perfect gift doth proceed : yet in respect of men, so may the matter be handled, that they shall find no such crosse or curse as graceless or unrulie children ; such as *Esau* and his two wives, who were a grief Gen. 26. 35. of mind and a heart-breaking unto *Isaac* their father, and *Rebecca* their mother.

It is true, that the very godliest men and women have rather desired sons then daughters at the hands of God ; but they did it for good and godly purposes. As when *Abraham* desired a son, to the end that *Eliezer*, the steward of his house, being a stranger, namely a man of *Damascus*, should not be the heir of his goods. So did *Anna* pray to God for a son, when she said, *O Lord of hosts, if thou wilt look on the trouble of* 1 Sam. 1. 11, *thy handmaid, and remember me*, &c. and give unto thy hand-maid a &c. man-child ; then will I give him unto the Lord all the days of his life, &c. And as the very name of a son is in price and preferred at this day, so hath it been heretofore : as when *Phineas* Wife being near her death in travail, the midwife with the rest thinking to comfort her, said, *Fear* 1 Sam. 4. 20. *not, for thou hast born a son*. When the Angel said to *Abraham*, *This* Gen. 18. 10, *time twelvemonth Sara thy wife shall bear a son* ; *Sara* laughed, as 12. partly doubting, and partly joying that so aged a woman as she should conceive a son by so aged a man as *Abraham* was. The same Angel that

Luke 1. 13,
14.

that certified *Zachary* that *Elizabeth* his wife should bear *John* the Baptist, said, not onely that it should be a son, but such a son as should bring joy unto him and many more. And that Angel *Gabriel* that was sent of God to *Mary*, the mother of our Saviour, according to his humanity, saith, that in stead of fear, *she had found favour with God*: and his reason is this, *for thou shalt bear a Son, and shalt call his name Jesus*. As if he had said, It is a great blessing of God to bear a child, and a greater to bear a manchild: but to be so far in God's favour as to bear such a Son as shall be the Saviour of the world, it is the greatest grace which hath been heard of: in the which God make his Church joyfull; and for the which in special, and for all the rest of his blessings in general, God make us thankfull. *Amen.*

Luke 1. 30,
31.



A
M E M E N T O
FOR
M A G I S T R A T E S.

Psal. 45. 6, 7.

The Sceptre of thy Kingdome is a right Sceptre. Thou lovest righteousness, and hatest iniquity: therefore the Lord hath anointed thee with the oil of gladnesse above thy fellows.

TH E Authour of this 45. Psalm, speaking of the government of Solomon, avoucheth that he cannot rule rightly that loveth not to judge justly, and that he usurpeth authority that dealeth partially. For we must remember that he measureth Solomon's worthinesse to reign by his well swaying of the Sceptre: the which Solomon could not have handled so commendably as he did, if he had not been carried away with an earnest desire to deal indifferently among men in causes of controversy. But most plainly appeareth his great desire of godly government in that hearty prayer which he uttered unto almighty God, when he saith, Give unto thy servant, O Lord, an understanding 1 Kings 3.9.
M m m and

and a wise heart, to judge thy people, that I may discern betwixt good and evil. In this prayer it is plain, that although he was a King, yet he calleth himself the servant of God: for promotion cometh neither from the East, nor from the West, nor yet from the South; but from God, who plucketh down one, and setteth up another. And Solomon having prayed for wisdom and understanding, he sheweth whereunto he would apply those good gifts of God, even unto the glory of him that gave them; to judge thy people, that I may discern betwixt good and evil, (saith he:) for by him Kings reign, and by him Princes decree justice.

Prov. 8. 15.

Exod. 18.

When Jethro, the father in law of Moses, came out of the land of Midian to see Moses, being at the mount of God, which was mount Sinai, and beheld how the people flocked unto Moses their Magistrate for judgement and justice, by due consideration thereof, Jethro found these three inconveniences: first, that Moses wearied himself with sitting in judgement from morning untill night; secondly, that he was too tedious unto the people which attended upon him all that time; and, thirdly, that notwithstanding his carefulness in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore Jethro, being a man very desirous that justice might proceed, that no man's matters should slightly be slipt over, counselleth Moses to make more Magistrates in Israel: and to the end that this might be performed the better, Jethro doth point at the disposition of those men which should bear rule; for, Exod. 18. 21. saith he, Thou shalt chuse out among all the people men of courage, dealing truly, fearing God, and hating covetousnesse; and them shalt thou make governours over the people.

By this you may perceive how Jethro in counselling, and Moses in praëising, did both aim at justice and true judgement. For it is not a mean matter, or light labour, for men of years to sit from morning to night in judgement: no, their years antiquity, and consequently their bodies imbecillity, cannot easily endure it; besides, the care of common causes heard at home, and that which is the biggest burthen of all, the continual good of the Commonwealth, which they meditate carefully when we sleep securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them from morning untill night, with expences great and continuall, whilest they find no end of poor mens matters, because they wish no end of spending money. Are their minds set upon righteousness, which deal thus? No, no: they are the same that the Prophet spake of, when he said, The ungodly seek occasions against the righteous, and gnasheth upon him with his teeth: for the crafty Counsellour taketh occasion to hinder his client's just cause, that he might still feed upon the poor man's purse. The Lawyer who careth not to deal unfaithful-ly

Psal. 58. 1.

37. 12.

ly is like the Crystall-glasse, which flatteringly sheweth unto every man a fair face, how evil-favoured soever he be. So can he perswade the simple swain that his cause will bear a strong action, be it never so weak.

O remember what God said unto *Israel*, *You shall not doe what see* *Deut. 12.8.* *meth good in your own eyes*, but what I command you. Then know that you doe not that which he hath commanded, because you deal not with mercy and truth. For if ever the time required, and occasion was offered, to move that question to Magistrates, which *David* did in his days, namely, *How long will they proceed to give unjust judgement, and to accept* *Psal. 82.2.* *the person of the ungodly?* now is the time and occasion present. For I do not doubt but it is too true that the Prophet hath spoken, who saith that the ungodly are more set by then the righteous: and this is the cause that wrong judgement doth proceed. How can justice sit when there is no seat appointed for her? You may be sure she will not have to doe with *the stool of wickednesse*, where mischief standeth in stead of justice. *Psal. 94.20.* It was a worthy commendation that *David* uttered in the praise of *Jerusalem*, when he said, *There is the seat for judgement;* the which appointing of that seat for judgement was an argument that they loved justice. And, first, the place wherein it was set assureth us hereof; for it was set in the gate, where-through men might have passage to and from the judgement-seat. Secondly, the manner of framing the seat in the gate; namely, that the Judges of force must sit with their faces towards the rising of the Sun, in token that their judgement should be as pure from corruption, as the Sun was clear in his chiefest brightnesse. O happy house of *David*, whose seat was set so conveniently, whose causes were heard so carefully, and matters judged so justly! The *Israelites* thought themselves well apaid when they had the government of *Deborah*, that vertuous woman; for all was laid abed untill she *came up a mother in Israel*: and as she was a good governess in her time, so she loved those that were like unto her self; for (saith she) *my heart is set upon the governours of Israel.* *Judg. 5.7.* *David* was a good King while he lived, as it did appear by the testimony of God himself, who said of him, *I have found David my Servant, with my holy oil* *Psal. 89.20.* *have I anointed him.* Secondly, by his appealing to God for judgement in this case, when he saith, *Be thou my Judge, O Lord, for I have wal-* *Psal. 26.1.* *ked innocently, &c.* And last of all, by that good counsell which he gave upon his death-bed unto *Solomon* his son, who was to succeed him in that kingdome: For (saith he) *thou shalt prosper and come to great honour, if thou keepest the Commandments which God commanded* *1 Kings 2.3.* *Moses.*

When *Philip* the King of *Macedonia* did cast off the earnest suit of a poor widow with this slender answer, *Go thy way, for I have no leisure to hear thee now;* she replied thus, *And why hast thou leisure to be a*

King? As if she should have said, God hath given thee time to reign; and power to govern, that thou mightest apply them both unto the end
Prov. 20. 28. wherefore they are given thee: for *Mercy and truth preserveth a King,* and with loving kindnesse his seat is upholden. When Solomon prayed to
1 King. 3. 9. God for an understanding heart, that he might doe justice among God's people; it is said, that his prayer pleased God passing well, *because Solomon asked wisdom rather than wealth, and knowledge rather than honour:* for thereby he gave evidence that his heart was set upon righteousness; for out of the abundance of the heart the mouth speaketh. It is a most
Psal. 72. 1. excellent prayer which the Prophet maketh when he saith, *Give thy judgement unto the King, O Lord, and thy righteousness unto the King's son, &c.* Then shall he judge the people according unto right, and defend the poor: wherein the Prophet prayed for himself, while he governed the Kingdome of *Israel*, and for his successours in the same, having relation unto that promise spoken of in the 132. *Psalme*, *The Lord hath made a faithful oath unto David, and he will not shrink from it, saying, Of the fruit of thy body shall I set upon thy seat: If thy children keep my testimonies which I shall learn them, &c.* And the Prophet proceeding to say, then shall he judge the people according unto right, and defend the poor, by this word (*then*) he insinuateth, that when God giveth grace to the Magistrate, then he cannot chuse but doe right, and defend those which do sustain wrong. But when the Prophet saith, *and defend the poor,* some man would think that he had said enough before, and therefore might have cut off this speech. But it is to be remembred, that a sick man needeth not the Physician, or the wayfaring man his weapon, at one time onely: but as often as the patient is sick, so often he must have the Physician's counsel; and as often as the traveller is assaulted, so often he useth his weapon. In like sort the poor man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword always carried before him: and this sword is always carried before rather than behind the Magistrate, that he might rather remember justice, then cast the care thereof behind his back.

Note.

The last, but not the least, thing to be marked of the Magistrate is, that Justice is set forth with a pair of Balances in the one hand, which admonisheth him to weigh those matters justly which are brought before him; and within the other hand is a two-edged sword, to the intent that
Psal. 94. 15. justice might return to judgement, that is, that things justly judged might be rightly rewarded on both sides. Whereof King Solomon hath given a good precedent, first, in finding out the true mother of the smothered child, which is a point of judgement; 2. in restoring the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrate's duty are so necessarily linked together, that so often as one of them is wanting, the Law receiveth a maim at the hand of
the

the Magistrate. As when *Pilate* judged *Christ* guiltlesse, but yet put him to death; and when *Paul's* cause was heard and approved, yet he was left in prison. Therefore it is good counsel, and worthy to be hearkned unto, which *David* gave unto all Kings and Magistrates, that they be *learned and wise*: for if the Magistrate be not wise, words may carry the matter away. As when *Daniel* was accused of despising the decree of *Nebuchadnezzar* the King of *Babylon*, *Jeremy* to be an enemy to the Commonwealth of *Israel*, *Elias* to be a troubler of the state, *Paul* to be a factious and seditious fellow, *Naboth* to have blasphemed God and King *Ahab*; and as at the importunate cry of the Jews *Christ* was put to death, and *Barabbas* the murtherer set at liberty. The special wisdom of God matched *Moses* the Magistrate with *Aaron* the Minister; thereby giving us to understand, that when the Word and the Sword go together, there can be none other but good Government. As for example, so long as the good Priest *Jehoiada* and the godly King *Joas* lived together, God was worshipped and his people guided according to his word; for the man of God counselled vertuously and the King practised carefully: whereto the saying of *Solon* doth very well agree, who being ask'd when the Commonwealth did best flourish, answered, *When the people obey the Magistrate, and the Magistrate obeyeth the Law*; for Laws are better unmade then unkept. No doubt there want not such as will say with those head-strong people in *David's* daies, *Let us break their bands in sunder, and cast away their cords from us*. And our Laws have been a long time like to Spiders webs, so that the great buzzing Bees break through, and the little feeble flies hang fast in them.

But admit that you reply and say, they are made stronger then in the days of our forefathers: yet are they like to walled cities in the time of war, at the which time, be your walls never so strong, they are beaten down, if they want men and munition; so if your Laws wisely made do want Patrons to defend them, they will soon be little worth. Therefore it was not the worst warning *Jethro* gave to *Moses*, that he should make such Magistrates as were *men of courage*. It is good therefore, not onely for those men that have the election of Magistrates, to make such choice of officers as *Jethro* enjoyneth *Moses*, and as God himself commanded *Israel*, when he said, *Thou shalt make him King whom the Lord your God shall chuse*; but also very meet for those Magistrates, being so elected, to have a care, that as they are in place above other men, so in good life they go before the people. For this was it that the *Israelites* desired God to grant unto *Joshua*, being newly made their governour, namely, a faithfull heart to go in and out before them. For, (said they) *even as we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses*. And it was a necessary prayer: for how foul a fault were it, that the man

Jerem. 5.

Act. 23.2,3.

Jer. 22.2,
&c.

Mic. 7.3.

Note.

Note.

which is appointed to punish adultery, should be more worthy of correction for the same kind of sin then the party punished? like unto the whore-hunting Judges of *Samaria*, mentioned by the Prophet *Jeremy* chap. 5. or that he which is appointed to judge according to law, should doe any thing contrary to the law? as angry *Ananias* commanded that *Paul* should be smitten contrary to law. In this point doth the Lord school the King of *Juda* by this prophet *Jeremy*, who saith, Hear the word of the Lord, thou king of *Juda*, that sittest in the kingly seat of *David*, thou, and thy servants, and thy people that go in and out at this gate. Thus the Lord commandeth, Keep equity and righteousness, deliver the oppressed from the power of the violent, do not grieve nor oppresse the stranger, the fatherless, nor the widow, and shed no innocent blood in this place. And if you keep these things faithfully, then shall there come in at this door of this house Kings to sit upon *David's* seat, &c. But if you will not be obedient unto these commandments, I swear by my own self, (saith the Lord) this house shall be waste. For example, the same Prophet speaking there of the wicked Government of *Shallum*, the son of King *Josias*, who governed *Juda*, saith, Did not thy father eat and drink, and prosper well, so long as he dealt with righteousness? from whence came this, but because he had me before his eyes, saith the Lord? Now when *Jeremy* saith that *Josias* had God before his eyes, his meaning is all one with *David's* intent, when he saith, God standeth in the Parliament of Princes, he is a Judge among Gods; to give all Magistrates a Memento, that God is present in all their assemblies, and judgeth them that judge under him: whereof they had need to be put in mind; for oftentimes *Michaias* proveth too true a Prophet in saying, that the great man will speak what his heart desires, and the hearers must allow it well. Of the which sort of men the very best is but a thistle, which a man can hardly touch unpricked; and the most just like a bramble, whereby the silly sheep, seeking to be shrowded from sharp shows, is often forced to leave his fleece behind. Whose unworthy coming to their places *Jotham* hath well described in the person of *Abimelech*, when he said (*Judg.* 9. 8, &c.) The trees of the wood went to anoint a King over them, and said unto the Olive-tree, Reign thou over us. But the Olive-tree answered, Shall I leave my fatnesse, which both God and men praise in me, and go to be promoted over the trees? Then they came to the Fig-tree, and said, Come thou and reign over us. The Fig-tree answered, Shall I leave my sweetness and good fruit, and go to be promoted over the trees? They said unto the Vine, Reign thou over us. But the Vine answered, Should I leave my wine, wherewith I chear God and men, to be promoted over the trees? Then they said unto the Bramble, Wilt thou reign over us? Then said the Bramble, If it be true indeed that you will submit your selves to my authority, then put your trust under my shadow; or let fire proceed from the Bramble, and consume you. By this parable we are taught generally, that every

every man is to be content with that estate wherein God hath placed him; and that for the most part the very best worthy do refuse profered promotion, and on their part well deserved: whereas, on the contrary, the most unfitly furnished with justice and true judgement, and the least deserving in a Commonwealth, are of all others most ambitious. Such an one was *Abisalom*, who stole away the hearts of *Israel* with this flattering speech, (*2 Sam. 15. 4.*) *O that I were made Judge in the land, that every man which hath any plea or matter in law might come to me, that I might doe him justice.* But this is the just reward of such as before convenient time and apt occasion be offered do ambitiously seek the seat of judgement, even untimely and unnatural death: for *Abisalom* was hanged by the hair of his head, and a woman with a piece of millstone dashed out *Abimelech's* brains. Though *Abisalom* be absent, and *Abimelech* brained long since, yet it is to be suspected that many men get preferment by their practices, coming in such sheepskins as are fair words and flattering speeches: but God grant that they prove not like unto those Judges whom *Zephaniah* feared not to liken unto *Lions* and *Wolves*, who finding their prey in the evening, chop up all, not leaving so much as the bones until the morning. *Solomon* saith well, that many would be accounted good doers; but where shall we find a faithfull man? Some men have said well with *Abisalom*, before they came to preferment: but they can now be content to see many men to sue seven years for their right, and yet suffer them to sustain wrong, because necessity hath no law forsooth. Go to, go to, some body will answer for that one day. A man would think that necessity should have the most law, because she hath least money and fewest friends. *Are your minds set upon righteousness, O ye congregation? and do you judge the thing that is right, O ye sons of men?* saith the Prophet, in all his troubles desiring God to stand on his side against his oppressours: he thought it as convenient to crave of God the consideration of his cause, as to ask his aid against his adversaries; and therefore prayeth thus, *Ponder my words, O Lord, consider my meditations, &c.* So Magistrates have not onely authority to make and establish good Laws, but also to determine betwixt men according to the same: unto whose censure the subject must submit himself, as the Apostle proveth to the *Romans*, when he saith, *Let every soul submit it self unto the authority of the higher powers: for all power is of God. Wherefore whosoever resisteth that power, resisteth the ordinance of God, and purchaseth unto himself damnation. For Magistrates are not to be feared of them that doe well, but of them that doe evil. Wilt thou not fear? doe well then, so shalt thou have praise: for he is the minister of God for thy weal: but if thou doest evil, then fear, for he beareth not the sword for nought, but is the minister of God to take vengeance upon them that doe evil.* Where it is to be remembred, that the civill Magistrate, who beareth the sword, is called the minister of God,

2 Sam. 18. 9.

Judg. 9. 53.

Zeph. 3. 3.

Prov. 20. 6.

Note.

Psal 58. 1.

Psal. 5. 1.

Rom. 13. 1.

God, as well as the spiritual Magistrate, that preacheth the word : and that, no doubt, to the intent he might take care as well to maintain true Religion, as to minister deserved discipline. For it standeth with all divine and humane reason, that if all masters and fathers ought to have a more then ordinary care to instruct and help forward their families in Christian Religion, so much as in them lieth ; much more ought the Magistrate to meditate by all means possible to perform his duty therein, who is a father over all families. I cannot set this forth in any plainer speech then *David* hath done in this short saying, *Kiss the Son, lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other means then by that which *Christ* his Son hath taught, who saith himself in the fifth of *John*, *He that honoureth the Son, honoureth the Father ; he that dishonoureth the Son, dishonoureth the Father.* So that he meaneth in this place, that if you worship not the Son as he hath commanded, then you dishonour him ; if you dishonour him, then you anger him ; if you anger him, he casteth you off ; if he casteth you off, then you erre from the right way ; and if you erre from the right way, then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the Law of the Lord : such were *Moses, Joshua, David, Solomon, Asa, Josaphat, Ezechias, &c.* Of whose good example God grant all godly Magistrates to make good use. *Amen.*



JACOB'S LADDER;
OR, THE
Way to Heaven.

1 Cor. 9. 24.

So run, that ye may obtain.

BEcause I have but one hour to teach you all that you must learn of me, I have chosen a Text which is like *Jacob's Ladder*, that shews you the way to heaven. This is all that you would know : and it may please God to open your eyes, that you may know it before ye depart. Hear to practise ; hinder not the Spirit, but let it work without resistance : record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this Book, if ye digest it well. *So run, that ye may obtain.* Then we must see first how we should run ; secondly, what we shall obtain ; thirdly, what will hinder us : that is, we must see the way, the letts, and the end. Four things mark in the way : first, Begin betime ; secondly, Make hast ; thirdly, Keep the way ; fourthly, Continue to the end ; and thou shalt obtain heaven, whither *Christ* by these steps is gone before thee. When I have set you in the way, I will point at all the letts, stops, rubs and blocks which are before you, behind you, beside you ;

Three things
in this text.

N n n

you ; the temptations of prosperity, the temptations of adversity, the temptations of heresie, which stand in the streets, like the fiery sword to stop the way to Paradise. Then I will lead you to the Mount, as God did *Mose*, and shew you afar off the Blessed Land, the country above, that you may see where heaven is, what is the way to it, and what glory and happiness is there. When I have shewed you the way, the lets, and the end, I will commit you to the race, and end as I began. *So run, that ye may obtain.*

So often as I have read or considered these words which you hear, they seem (methinks) to put us in mind that we are out of the way, and that there is another way, (if we seek it) nearer yet to the Kingdome of heaven then that which we take : therefore the holy Apostle doth warn every man to ponder his steps, that (running) we may obtain that which we run for ; which is the worthiest prize that ever was given ; and never was given, but to him which kept this way that I will shew you. The Apostle saith, that you must *run*. It is not an easie nor a short journey, which a droan, a dreamer, a snail, or any carelesse man may perform, and take his ease, set forth when he will, stay at his pleasure, go again at his leisure ; but he must alwaies run, from the first day he setteth forth, till he come to his journey's end : for the glorious Heaven is far from the dark earth ; and much ado to aspire to the top of Mount *Sion*, but much more ado to aspire to the top of Mount Heaven. The violent take it from the sloathfull, and the wicked run to hell : much more are the pains which they take to doe evill, then the righteous need to take for heaven. The Apostle putteth the word *so* before *run*, to teach us to look to our way before we run too far ; *So run, &c.* As if he should say, Moe run then come home, as moe shoot then hit the mark. The heathen Philosophers, *Plato, Socrates, Aristides, Phocion, Pericles, Solon*, in their way did run faster then we ; constancy, temperance, patience, justice, humility, simplicity, integrity, contempt of death, contempt of the world, seem to be buried with them, and hid in the grave, before this iron age was born : yet because they ran without *Christ*, they did not obtain, but lost their labour : like a man which, making haste out of his way, takes more pains then if he kept the way, and yet never comes whither he would. The blind Generations which know not God, in their way run faster then we. Ask the Merchants which have seen their life and our lives, or look into histories, and they will tell you that our religion is not like their superstition, our knowledge not like their ignorance, our faith not like their fear, our worship not like their service, our Christianity not like their Idolatry : yet because they run to the creature for the Creatour, and follow uncertain dreams before the Word which came from heaven, they run in vain : for their religion, devotion and service, is to them that cannot requite it. Many of our adversaries, Papists, Anabaptists, Donatists, and the grossest Hereticks, in their way run faster then we ; they watch, they

they pray, they fast and distribute more then we: yet because they run to traditions, to Angels, to Saints, to Crosses, to Images, to Relicks, in stead of *Christ*, and challenge merit of all that they doe, and would be canoniz'd beside, that all posterity might honour them as they do Saints; therefore, as the Pharisees had their reward when men praised them, so have they when one doth worship another. If many run and do not obtain, how easy is it to run in vain? and how happy is he which obtaineth that that all men wish, when so many miss it for nothing but for this, because they run out of the way? You have heard, read and done much, and more would doe, to obtain eternal life with the Angels in heaven; for this you pray, and fast, and watch, and obey the laws of God, and come together every Sabbath to hear, to pray, to praise and serve him which giveth it. How many prayers, how many fasts, how many watches, how many works, how many hours in reading the word, in hearing the word, in receiving the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should run in vain? as *Esau* hunted for a blessing, and went without it. Therefore the holy Ghost doth say nothing but it is like a mark in our way, to shew us when we are in, and when we are out: for God would not have us lose our labour like *Laban*, which could find in his heart, after *Jacob* had served him 20 years, to send him away empty; but he would have you to seek and find, to ask and receive, to run and obtain; therefore he saith, *So run, that ye may obtain.* As there is a heaven, so there is a way to heaven: one way *Adam* came from Paradise, and by another he must return to Paradise. The passage is not so stopt, but there is a way, though a *streight way*; and a door, though it be a *narrow door*; and therefore few do find it: onely they which are like *Jacob* do see a ladder before them, as *Jacob* did. He had many dreams before, and did not see it: at last he dreamed, and behold, a *Ladder which reached from earth to heaven, and all the Angels descended and ascended by it*; to shew that no man ascended to heaven, but by that Ladder. This Ladder is *Christ*, which saith, *I am the way*; and therefore he bids us to follow him. If we must follow *Christ* his steps, let us see how he went to heaven. He begun betime; for at twelve years of age he said, *I must go about my father's businesse*: He made speed; for *John* saith, that *He spake and did* Luk.2.49. Joh.21.25. *so good things in three and thirty years then could be written*: He kept the right way; for when he said, *Who can accuse me of sin?* none could accuse him of any, though they watched him for that purpose: He continued well; for he died like a Lamb, and prayed to his Father, and forgave his enemies. Therefore we will call the steps of this Ladder, *Mature, propere, recte, constanter*; that is, *Begin betime, make hast, keep the way, and hold to the end*, and thou shalt go after thy Master.

Touching the first, *Begin betime*: God requiring the first-born for his offering, and the first-fruits for his service, requireth the first time; the labours first step.

labours of his servants, and (as I may say) the maidenhead of every man, because the best season to seek God is to seek him early. And therefore Wisedome saith, *They which seek me early, shall find me*: but to them which defer she saith, *Ye shall seek me, but ye shall not find me*. We have long purposed to serve God, and every man thinks that he should be served; but we cannot accord of the time when to begin. One saies, When I am rich; another saies, When I am free; another saith, When I am settled; another saith, When I am old, then I shall be fit to fast and pray. Thus because we are given to set the best last, that we may have a longer time of our sins and pleasure, like the Jews in *Hagg. 1. 2.* which said alway, *The time was not yet come when they should build the Temple*; therefore the holy Ghost crieth so often, *This is the acceptable time, This is the day of salvation, To day hear his voice*; like *Rebecca*, which taught her son the nearest way to get the blessing. So soon as man was created, a law was given him; to shew that he should live under obedience from the day that he is born: so soon as he is born, he is baptized in the name of God; to shew that, when we cannot run to *Christ*, we should creep unto him, and serve him as we can in youth and age: so soon as he beginneth to pray, he saith, *Thy name be hallowed, Thy kingdom come, Thy will be done*, before he asks his *daily bread*; to shew that we should seek the will of God before the food that we live by, much more before the sins and pleasures which

Matt. 25. 15. we perish by. So soon as the Lord distributed the talents, he enjoined
Luk. 19. 13. his servants to use them. Who is so young that has not received some talent or other? Therefore youth cannot excuse him, because the talent requires to be used of every one that hath it. So soon as God created the man and the woman, he commanded them to *increase and multiply*. Shall we increase and multiply in the flesh, before we increase and multiply in the Spirit? The first thing that God did after he created heaven and earth, *he did separate light from darkness*; shewing us how we should separate our good from evil, before our good become evil. The first lesson that *John* taught was, *Repent, for the Kingdom of heaven is at hand*; the first lesson that the Disciples taught was, *Repent too, for the Kingdom of heaven is at hand*; and the first lesson that *Christ* taught
Matth. 4. 17. was, *Repent, for the Kingdom of heaven is at hand*: to teach what we should do first. *Repent* was the first lesson to young and old. Therefore *David* prayed, *Teach me, O Lord, to number my daies*: not my years, nor my moneths, nor my weeks, but *my daies*: shewing, that we shall answer for daies as well as for years, for to day as well as for to morrow, and for our youth as straightly as for our age; even as the little children were devoured with Bears for mocking the Prophet. This made *David* to cry, *Remember not the sins of my youth*: which he would not have spoken, if God did not mark the sins of youth as well as age. Therefore the Fathers were charged to teach their children

children the same law which they had themselves. Therefore *Christ* rebuked the disciples which forbade the little children to be brought to him. For, should children honour their father, and not honour God? It was a sweet comfort when the children went before *Christ* to the Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the *Messias* when he came, when their little children knew him. It is written, when *Christ* heard a young man answer that he had kept the commandments from his youth, *Christ* began to love him: which shews how *Christ* loves these timely beginnings, when we make him our nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men: in the Creed the old man saith not, *I did* believe in God, and the young man saith not, *I will* believe in God: but both say, *I do* believe in God. For he which is called *I am*, loveth *I am*; and careth not for *I was*, nor *I will be*. When *Christ* askt *Peter*, *Lovest thou me?* he lookt that he should answer him *Yea, Lord, I love thee*; and not drive off as *Felix* did *Paul*, *I will hear thee, I will love thee, when I have time convenient*: nay, when thou hast not convenient time; for if this be the convenient time, after this the convenient time is past. Manna was gathered in the morning; because when the Sun arose it did melt away: so vertue must be gathered betime; for if we stay till business and pleasures come upon us, they will melt it faster then we can gather it. Therefore in *Prov. 4. 7.* Wisedome is called *the beginning*, to teach us to seek wisdome in the beginning, as a man taketh the best first. If *Elijah* would be served before the widow, when she had not enough to serve her self, will God be served after thee? nay, after the flesh, and after the devil? what canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require morning-sacrifice as well as evening-sacrifice? It is an old saying, *Repentance is never too late*: but it is a true saying, *Repentance is never too soon*: for so soon as ever we sin, we had need to ask forgiveness. Besides, Repentance is a gift, and therefore it must be taken when it is offered. For if *Judas* could have repented when he listed, he would never have hanged himself. The time past is gone, and thou canst not call that to repent in: the time to come is uncertain, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anone that will be gone too. Therefore when *Christ* wept over *Jerusalem*, he said, *O if thou hadst known in this thy day*; calling none *their day* but *this day*. If none can be called *thy day* but *this day*, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the pool in Jewrie, where the sick and leprous lay; for at one time of the day an Angell came and stirred the water, and then he which stept in first was healed of his disease: he which stept in first was healed, none but he

Math. 19. 14.

Mark 10. 10, 21.

Exod. 3. 14.

John 21. 15.

Act. 24. 25.

John 5. 4.

which stept in first. So he which taketh time is sure, but he which forefloweth time oftner faileth then speedeth: for when golden opportunity is past, no time will fit for it. Yet as when *Christ* went about *Math. 8.29.* to cast out Devils, they said that *he tormented them before the time*: so whensoever thou goest about to dismiss thy sins and pleasures, though thou stay till thou be sick and old and ready to die, yet they will say still that thou dismissedst them before the time. But then is the time when the devill saith the time is not yet: for the devil is a liar, and knoweth that what liquour our vessels be seasoned with at the first, they will tast of the same ever after. Therefore linger not with *Lot*; for if the Angell had not snatched him away, he had perished with *Sodom* for his delay. They were not wise Virgins, but foolish Virgins, which *1 Sam. 2.18.* sought not for oil before the Bridegroom came. *Samuel* began to serve *2 Tim. 3.15.* God in his minority; *Timothy* read the Scripture in his childhood; *Luke 1.80.* *John* grew in spirit as he ripened in years: so whether thou be old or young, thy repentance cannot be too soon, because thy sin is gone before. If thou lackest a spur to make thee run, see how every day runneth away with thy life: youth cometh upon childhood, age cometh upon youth, death cometh upon age, with such a swift sail, that if our minutes were spent in mortifying our selves, yet our glasse would be run out before we had purged half our corruptions. Thus much of the first step.

Keep the
way; the
second step.

Matth. 2.

The second step in your journey is, to *keep the way*. As God taught the *Israelites* a way to *Canaan*, sending a fiery pillar before them, which they did follow wheresoever it went: so when he ordained a heaven for men, he appointed a way to come unto it, which way he that misleth shall never come to the end. As *Herod* sought *Christ* over all *Jewrie*, but none found him but those which followed the star: so there is something still that leadeth men to *Christ*, which we must follow, or else we cannot come where he is. There be many wrong ways, as there be many errours: there is but one right way, as there is but one truth. And therefore *Jacob* did not see many, but one Ladder, which reacht to heaven; and *John Baptist* is said, not to prepare the ways of the Lord, but the way: shewing that there is but one right way in this life; which *Solomon* understandeth for the mean, and therefore he said, *Turn not to the right hand, nor to the left*; implying that we may erre as well of the right hand as of the left. As if he should say, Some are too hot, as others are too cold; some are too superstitious, as others are too careless; some are too fearfull, as others are too confident: there is a zeal without knowledge, a love without singleness, a prayer without faith, and a faith without fruits. Therefore the *2 Cor. 13. 5.* Apostle doth warn us to examine whether we be in the faith; not, whether we have a kind of faith, but whether we be in the faith, i. e. the true faith. Therefore *Paul* saith, *Run so*. It is not enough to run, but we must

must know how we run: it is not enough to hear, but we must care how we hear: it is not enough to believe, but we must care how we believe: it is not enough to pray, but we must care how we pray: it is not enough to work, but we must care how we work: For we cannot doe good, unlesse we doe it well, as we may see in this example. *Cain* offered, and God abhorred: because he cared not for the manner, God cared not for his offering. *Simon Magus* believed, *Herod* listned, *Felix* feared, *Saul* obeyed, *Fezelel* fasted, the Pharisees prayed: but because they did not believe so, hear so, fear so, obey so, fast so, and pray so, as he which saith, *Learn of me*; when they say that they have fasted, and prayed, and obeyed *Christ*, he will answer them as he doth in *Matthew*, *I know you not*. Therefore if ye ask, like the Scribe, how ye shall come to heaven; the right way to heaven is the word, which came from heaven. But here some will say, The word indeed doth contain the right way, but many cannot find that way without a guide. Therefore I have picked out of the word that way which God calleth the right way. The way by which the word doth set thee into Heaven, is, to doe to others as thou wouldst have others to doe to thee; to exercise good works, and yet believe that *Christ's* works shall save thee; to pray without doubting, and yet be content that thy prayer be not granted; to keep within thy calling, and doe nothing by contention; to bring thy will unto God's will, and suffer for *Christ*, because he hath suffered for thee; to repent not onely for thine open and gross faults, but to count every sin great; to apply all things to the glory of God, and of every thing to make some use.

Matth. 11.

Matth. 7. 23.

Thus the word goeth before us like the fiery pillar, and shews us when we are in, and when we are out; or else the broad way would seem the best way: and therefore all which care not for the word go, like blind men, to hell for heaven. Look but to the Papists, which have the word in an unknown tongue, some clamber to heaven by merits, some by Angels, some by penance, and some by pardons; and every man hath a way by himself, and all out of the way. As *Naaman* answered *Elisha*, when he was commanded to wash himself in *Jordan*, *Are not Abanah and Pharpar, rivers of Damascus, better then Jordan? may I not wash there, and be healed?* so they say, Are not pardons as good as works? are not pilgrimages as good as prayers? is not sacrifice as good as obedience? is not reading as good as preaching? may I not go to heaven this way and that way, as well as by the word? No, as no water but *Jordan* could cleanse *Naaman's* leprosie, so no way but the word can bring to heaven. For which cause the laws of God are called *the ways of God*, and the Word of God is called *the word of life*; to shew that there is no way to life, but the word which is called *the way* and *the life*. Therefore now ye see the way, I conclude with *Esay*, *This is the way, walk in it*. Thus much of your second step to heaven, which is, Keep the way.

2 Kings 5.

12.

Now

Make hast ;
the third
step.

Matt. 11.12.

Note.

Rev. 3.15,
16.

Be zealous
of Religion.

Jam. 1.19.

Jer. 48. 10.
Luk. 9.61.

Note.

Now when you are in the way, its good to make speed : therefore the next step in your journey is, *Make haste*. For this cause *Paul* saith, *Run*, which is the swiftest pace of man ; as though he should go faster to heaven then to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour, to be rich quickly ; so he should hear, and pray, and study, and use all means, to be wise quickly. This the *Apostle* understandeth when he biddeth us to *adde* : as if he should say, When thou art in the way, and knowest good from evill, every day kill some vice, and every week sow some vertue, and make thy two talents five talents, thy five talents ten talents, and ever be doing ; and at last it shall be opened to thee, because thou hast knocked. *Christ* saith, *The kingdom of heaven is got by violence* : therefore a man must be earnest and zealous in the religion that he professes, or else it makes no matter of what religion he is : for if he be but lukewarm, God threatneth to spue him out of his mouth. Every man hath a kind of religion, and the religion of most is to be like one another, as mercifull as others, as humble as others, as devout as others ; but God saith, *Be holy as I am*, not, as others are : for *Christ* saith, *Except your righteousness exceed the righteousness of the Pharisees*, although they were holier then others, *ye shall not enter into heaven*. That is, Except ye be more then *Statute-Protestants*, which go to the Church, and hear an Homily, and receive once a year, but will not offend any person, nor leave any custom, nor bear any charge, nor suffer any trouble for the glory of God, ye shall come to heaven when the *Pharisees* come out of hell. As love delighteth men, so zeal pleaseth God ; for zeal is the love of God. Therefore every sacrifice was offered with fire, to shew with what zeal they should burn which come to offer prayer or praise or thanks unto the Lord. Therefore the holy Ghost descends in fire, to shew the fervency of them upon whom the holy Ghost resteth. Therefore the Cherubins were pourtrayed with wings before the people, to shew that they should be as earnest and quick about the Lord's business as the Cherubins. Therefore God would not take a lame nor halting sacrifice, to shew how he abhorreth slackness in all our duties. Therefore Saint *James* saies, *Be swift to hear*. We must be swift to pray, swift to obey, swift to doe good : for he is not cursed onely which doeth not the Lord's business, but he which doeth it negligently, i. e. he which doeth any thing before it ; like him that would bid his friends farewell, and follow *Christ* after. The Hound, which runs but for the Hare, runs as fast as possibly he can : the Hawk, which flieth but for the Partridge, flieth as fast as possibly she can : and shall he which runs for heaven creep more slowly then the diall ? Who hath so much faith as the *Apostles* ? yet how oft doth *Christ* say, *O ye of little faith* ? complaining that their faith was too little. And therefore when *Peter* answered him that he loved him ; as though he loved him not enough, *Christ* asked him

him again whether he loved him; and as though he loved him not enough yet, he asked him again, *Lovest thou me?* For he would have us love him as he loved us, when his heart-bloud was shed for us: therefore when he demanded his love, he measured it by the heart, saying, *Thou shalt love God with all thy heart, with all thy strength, with all thy mind.* Thrice he repeated *all*, lest we should keep any thing from him. Our Saviour saith not, that *his Father is glorified* in that we bring forth fruit, but in that we bring forth much fruit. Is it not better to be vessels of gold then vessels of brass? Do ye not see how Christ rejected him which said he kept many Commandments, because he would not doe one Commandment? For one work which he would not doe, our Saviour made no reconing of all that he did. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach us with what speed we should follow Christ, watching the star so soon as it riseth, and the pillar so soon as it removeth. In this strive and go one before another; as Peter and John strove who should come first to the sepulchre. For if Agrippa could be saved when he was almost a Christian, Paul would not have laboured to make him altogether a Christian. Therefore though purity be counted Heresy, yet remember that Christ saith, *None can see God but the pure in heart;* and know, that there is no dealing with those mockers, but to answer them as David answered Michael. When she scorned him for his humbleness, he said, *I will be more humble yet:* so when they mock thee for thy zeal, spight them with more zeal; for evil is not overcome but with good. Thus we have passed the third step to heaven.

John 15. 8.

Note.

Matt. 5. 8.

The fourth step in this happy journey is, *Persevere to the end.* For if you begin betimes, and go aright, and make haste, and continue not to the end, your reward is with them of whom Peter saith, *Their end is worse then their beginning.* There is nothing in our life which suffers so many eclipses and changes as our devotion; hot and cold, in and out, off and on, not in one mood so long as the sparrow sits on the ground, but looking, like the Chameleon, of the colour of that which we see: if we see good, it puts us in a good thought; if we see or hear evil, it turns us from good to evil again. Thus man is roll'd upon a wheel, that never stands still, but turns continually about, as though he were giddy and treading the maze. He is upon the side of a hill, where its easie to slide, and hard to get up the flesh. Therefore the Apostle moved with pity, seeing man stand on such a slippery ground, as it were in a ship ready to sink, or a house bending to fall, he cries to them that stand surest, *Take heed lest you fall: i. e.* When thou hast put on thy armour of light, and art in the spirituall field to fight the Lord's battels against the world, the flesh and the devil, turn not back like Demas, but remember the comfort of Elisha, that there be more with thee then

Hold on to the end; the fourth step.
2 Pet. 2. 20.

Note.

against thee, and that the Tempter can overcome none but them which yield. Other servants change their masters for better masters : but all that serve God are like the servant which received a print in his ear, after the manner of the *Jews*, in token that he would serve his master for ever ; like the vestures which bare their own mark. Therefore the holy Ghost cries so often, *Be faithful even unto the death : Be not weary of well doing : Take heed lest you fall.* For when thou art weary of thy godliness, God doth not count thee good, but weary of goodness ; and when thou declineest from righteousness, God doth not count thee righteous, but revolted from righteousness. Therefore *Paul* saith, *Pray continually ;* as though prayer were nothing without continuance. *Jacob* did not overcome God so soon as he began to wrestle with him, but when he had wrestled with him all night. And it's said that *Christ* took pittie of them that staid with him. *I will not leave thee,* saith *Elisha* to *Eliab* : so we should not leave God. Some came into the vineyard in the morning, and some at noon ; but none received any reward but they which staid till night. As God's *mercy endureth for ever*, so our righteousness should endure for ever. Every thought and word and deed of a faithfull man is a step towards heaven : in every place he meeteth *Christ*, every thing puts him in mind of God : he seeks him to find him, and when he hath found him, he seeks him still ; he is not satisfied, because at every touch there comes some virtue from him. *Jacob* served seven years for *Rachel*, and after them he served seven more, and yet he was content to serve six more ; and when he had served so many years, *they seemed unto him as nothing, because he loved her.* He which served so long for *Rachel*, served all his life for heaven : and if he had lived till this day, he would have served God still, and thought it nothing, because he loved him. To have the Ark but a while, doeth more hurt to the *Philistines* then benefit them : so to serve God but a while, doth more dammage us then help us : for happier is the child which never began, then *Judas* whose end was worse then his beginning. What a lamentable thing 'tis to hear this plaint of him which was once the strongest in the world, *Sampson* hath lost his strength for *Dalilah*, for the love of *Dalilah*, that doth not love him ? To shew what a shame it is to end worse then we begin. *Christ* shews what a reproach it was to him which began to build, and could not set up the roof ; the passengers pointed with their fingers, and said, This man began a foundation, but he could not cover it : so they will say, This man thought to be holy, but he could not keep promise. What shall I say (saith *Josua*) when *Israel* turns the back ? When *Israel* turns the back, this astonished him : and this makes the whole Temple shake, when the pillars tremble. What an offence is it to the Church to see *Peter* to deny *Christ*, which said even now, that he would never forsake him ? to see *Lot* commit incest with his daughters in the Mount, which

Jos. 7. 8.

strived

strived so to preserve them chaste in *Sodom*? to see *Solomon* worship Idols, which erected the Temple for the worship of God? to see *Noah* mockt of his Son for drunkenness, for whose righteousness his son escaped? as if the stars should fall from heaven, and light go from the Sun. Wisedome is angry with him which leaveth his righteousness to become worse. The Vine would not forsake her grapes, the Olive would not forsake her fatness, the Fig-tree would not leave her sweetness; but the Bramble did: he is not the Vine, nor the Olive, nor the Fig-tree, but he is a Bramble made for the fire, which leaveth the joys. Let the dog turn to the vomit, and the swine to the wallow: but thou, like *Abraham*, hold on thy sacrifice unto the evening, even the evening of thy life, and a full measure shall be measured unto thee. This is a long step, and man is like a horse which loveth short journies; therefore how can he hold out so far? When one told *Socrates*, that he would very faine go to *Olympus*, but he feared that he should not be able to endure the pains; *Socrates* answered him, I know that thou usest to walk every day between thy meals, which walk continue forward in thy way to *Olympus*, and within 5 or 6 daies thou shalt come thither. How easy was this? and yet he saw it not. So is the way to heaven. If men did bend themselves as much to doe good, as they beat their brains to doe evil, they might go to heaven with less trouble then they go to hell. Our idle hours are enough to get wisdome, and knowledge, and faith, till we are like Saints among men. If thou look onely to the stops, and tell all the thorns which lie in the way, thou shalt go fearfully, wearily, and unwillingly, every thing shall turn thee aside, and every snail shall step before thee, and take thy crown from thee: but then lift up thine eyes from the earth, and look to *Christ* calling, the Spirit assisting, the Father blessing, the Angels comforting, the Word directing, the Crown inviting, and thy fetters shall fall from thee, and thou shalt rise like the Sun, and marvell how the thing could seem so hard, and be so easy. When ye doe well, remember that ye change not for the worse; and doe as ye doe then, and ye shall continue to the end.

Now I have encouraged you like souldiers, and taken away your fear, I will bring you to the sight of your enemies, and will set them before your face: not to weaken you, for that were want of charity; but to make you wary, which is true love indeed. To number them surely I cannot, they are so many; and exactly to describe them, it is beyond my skill, they are so subtil: howbeit to give you a little taste, I may say as *Elisha* said to his servant, (and you shall see it, if you have your eyes open) *Fear not, for they that be with us are more then they that be with them*; and he that is on our side is stronger then all. But if you will hear what the holy Apostle saith touching them, I can tell you: he affirmeth, and that by the very Spirit of God, *We wrestle not against* Eph. 6. 12.

flesh and blond onely, but against principalities, powers, worldly governours, the Princes of the darknesse of this world, even spirituall wickedness in the
 3 Job. 2. 16. *high places. And S. John saith, they are the lusts of the flesh, the lusts of the eyes, and the pride of life. Let other men think of them what they list; they that hear them thus described, and have felt the force of them in their own souls, could not chuse but confess that they have been many in number, mighty in power, subtil in practice, and what not? Who knoweth not this, that the more enemies we have, the more need we have both of force outwardly, and of care inwardly? as again, the more powerfull they are, and the more weak we are, the more we should seek for help elsewhere. In outward and bodily foes and forces we confesse the truth of this, and doe all that we can to shew our selves wise, circumspect, and courageous: how much more had we need here to expresse all these things, where the conflict is more hard, though the conquest obtained be more glorious; and where again our foes and their forces be more mighty and many, though their overthrow once performed gives them the fool's foil? But whom shall we look to herein? Other men are as weak as our selves, if not worse; for*
 Psal. 62. 9. *all men, lay them upon a balance, they are altogether lighter then vanity it self. And if we fear and distrust our selves, how dare we, or*
 Jerem. 17. 5. *how can we, put confidence in others? specially sith God saith, Cursed is every one that maketh flesh and blond his arm. To look up to the holy and elect Angels will doe us little good; because they go not but being sent, and always wait for a word and warrant from the Lord's own mouth for all their actions: besides that, their own oil and force is little enough for their own supportation. To God therefore, that is the God of our strength, we must needs come, yea and to him alone, or else we are utterly overthrown and cast away. And if we cannot say and doe too as David did, Lord, whom have I in heaven but thee? and I have desired none on earth with thee; we are in a wofull taking, and utterly lost. For fear without and fire within, Satan's malice also, mens mischief, and our corruption, will carry and hurry us as it were a violent tempest or whirlwind. Amongst the heathen they had many odd conceits to chase away bodily and spirituall enemies, as those that have written their histories and actions have plainly set forth; sometimes fire, sometimes water, sometimes blond, and sometimes one thing, and sometimes another; as man's brain is a bountifull shop to forge such devices in. The Papists differ not much from them, who think that whippings and scourgings will tame and subdue the corrupt affections of the heart; and that the casting of a little holy-water, (as they call it) or the making of a cross in the face, forehead, breast, or any other place, will chase away Satan and all his hellish powers. Of all which actions and ceremonies, either heathenish or popish, were they better then they be, (but indeed they are*
 Stark

Note.

stark naught as they use them) we may say as the Apostle saith, *Bodily exercise profiteth little, but godlinesse is profitable to all things.* And had Satan's malice and man's presumption staid here, and gone no farther in grosse imaginations concerning this and other matters, it had been the less evil: but in our light and liberty of the Gospell, some suppose that the very saying of *Lord, have mercy upon us*, and that without faith or feeling many times, is all in all; and the pronouncing of this petition, *Lead us not into temptation*, and that without sense or understanding of it, is sufficient to sunder Satan and our own corruption as far from us as the East is from the West. Upon them their spiritual enemies prevailed by gross ignorance and superstitious conceits; upon us by careless presumption and presumptuous carelessness: neither the one of us nor the other understanding rightly, as we should, either our foes forces, or our own weakness. And that is the cause why they and we, in former times and of late, joyn'd with them and sundered from them, have received very fearfull falls and overthrows: for all is one with Satan, so he catch and snatch men, and have them in possession, he cares not by what means. But wilt thou not escape danger onely, but overcome also? I will shew thee, O man, what thou shalt doe. At any hand go out of thy self and other creatures whatsoever: for if thou stick to them, though never so little, thou dost disadvantage thy self at the least, if not overthrow thy self. The wicked spirits are as strong to effect evil as the elect are to doe good; and so much the more powerfull that way, by how much they attempt it with commission from God, and find fit matter in men to work upon. And what then? fix the eye of thy faith fast upon God in *Christ*, and thou shalt never miscarry. For he that cannot lie hath said it, *I will not fail thee nor forsake thee for ever*: and in the New Testament *Christ* hath told us, which is also a word of as sure a promise, *The gates of hell shall not prevail against this faith.* Nay, I will say more; in the strength and power of this perswasion thou shalt be made *more then a conquerour through him that hath loved thee*, and washed thee in his own heart-bloud. I know and confesse there are many lets and hindrances to the perswasion and practice of this truth: but hear and believe onely, and I will shew you yet a more perfect and assured way, by which you shall be made to walk safe, either in the day of death, or in the time of temptation, or in any other course or crosse that may betide you in this life. See that you have not onely the two side-posts and the upper door-posts of your houses stricken over with the bloud of the Lamb, but your *hearts purged* through faith in his bloud from the power of *dead works*; and then the destroyer, that overthroweth others, shall pass over thee, and bring thee in good time to the full fruition of the heavenly *Canaan*. But thou wilt say as the slothfull person doth in the Proverbs, *There is a Lion, yea, many Lions, in the way.* I answer; Recon them up and bring them forth, they shall all by

Deut. 31.8.

Heb. 13.5.

Matt. 16.18.

Rom. 8.37.

Heb. 9.14.

Heb. 12. 11.

Job. 5. 24.

Rom. 8. 1.

1 Cor. 15.
55, &c.Rom. 8. 38,
39.

God's grace be easily removed. All sorts of afflictions are bitter, I confesse it, and so are many things in meat, drink and phyfick ; and yet we refuse them not, but use them rather, because of the good we know or hope they will effect in us. And why say we not, as the Apostle by the Spirit doth, *No chastisement for the present seemeth to be joyous, but grievous : howbeit afterward it bringeth forth the quiet fruit of righteousness unto them which are thereby exercised ?* Death also is dreadfull; what then ? but to whom, I pray thee ? even to the man that hath his trust in his riches, or hath no hope of a better life : but to him that believeth in Christ it is become, through the power of the death and obedience of Christ, a speedy passage to eternal life. We endure many dreadfull and dangerous things, and run through fire and water, and all for a corruptible crown : and why should we not with patience and prayer passe through this, which is the very high-way to heaven ? Besides, hell is horrible. Neither will I deny that ; but still I demand to whom is it so ? surely to the devil and his angels, and all manner of wicked ones, for whom it hath been prepared of old : but as for the godly and elect, it cannot come nigh him. For Christ, the very way, truth, and life it self, hath told us, and therefore we ought to credit it, *He that heareth my words, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Lastly, is not sin a shrewd and sore enemy to incounter with ? I confesse it ; but to whom ? tell me, I beseech you : even to them in whose mortal bodies it reigneth, to fulfill the concupiscences thereof. To others, in whom the root of it is dead, it is not so, whether we respect this life or that which is to come. For here the relicks of sin are but as pricks in our sides, to provoke us to better things, and to stir us up to hunger and thirst after righteousness : and for the life to come, we shall be utterly freed from the same, and have all tears wiped from our eyes. To bring all into a summe ; I say, let all objected be as true as any thing may be, yet all these, and a thousand more such like, are nothing to him that is in Christ. For the Apostle saith, *There is no condemnation to them that are in Christ Jesus :* and it is he alone that hath destroyed death, and became sin for us, that we in him might be made the righteousness of God. And surely such a one may in some good measure of comfort joyfully say to the defiance even of death it self, and all other ghostly enemies whatsoever, *O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ.* Yea, he may say as the Saints and Martyrs have said in the midst of fiery flames, *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.* Oh, but

but death is terrible still. I answer: In such a cloud of witnesses and evidence of truth, may I not in some sort and sense say, *O faithless generation! how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any but to a natural man, and to him that hath his felicity here, and in the things of this life? Surely it is nothing terrible to him that is made a comfortable partaker of the fruits of the death of *Christ*, who died and rose again, to the end he might destroy death, and him that hath the power of death, even the devil himself. But hell is horrible. True, but yet to them for whom it is prepared: but thou art in *Christ* exempted from it. For why did he himself suffer hellish torments both in body and soul? to leave thee therein? and make it terrible or horrible to thee? no, but to free thee, and all his, from the fear of hell, and the feeling of everlasting condemnation. Oh, but what shall I say touching my sin, that is great and grievous, and the peculiar wages of it being death eternall? That is true in the nature of sin, and the justice of God: but with the Lord there is mercy, that he may be feared. Stand still a while, *Psal. 130. 4.* and you shall behold the great works of God: and be not faithless, but faithfull, and believe the truth of the Word. What is more clear then this? Where sin hath abounded, there grace hath abounded much more. *Rom. 5. 20.* And though it be in a Prophet, yet where have we a more plain, plentiful or evangelicall promise then this, *Though your sins were as crimson, they shall be made white as snow; though they were red as scarlet, they shall be as wooll?* *Esay 1. 18.* If we have the hand or writing of an honest man, we think our selves bound to give credit thereto: how much more should we believe the most true and unchangeable Word of the Eternal? To which, not for any want in himself, but by reason of the weaknesse of our faith, he hath been willing, the more abundantly to shew unto the heirs of promise the stablenesse of his counsels, to adjoyn, (and bind himself with an oath, saying) *As I live, I will not the death of a sinner; yea, I will be merciful to their unrighteousness, and I will remember their sins and iniquities no more: that is by two immutable things, that is, his inviolable oath and assured promise, (wherein it is impossible that God should lie) we might have strong consolation.* *Ezek. 18. 23, 32.* And as for these objections, or any the like, what are they else but in truth and substance the very evill reports that the spies brought upon the promised Land? And yet there was a very true testimony given by *Joshua* and *Caleb*: yea, the palpable proofs they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesses. Will you believe them because they are many? that is flat Popery: and besides, God forbiddeth us to cleave to a multitude to doe evill. *Exod. 23. 2.* Will you fear them because they are mighty? that is to distrust God, who is greater then all; and to make them omnipotent, which is blasphemy. Will you doubt because they double their assaults? that is no end of temptation, but this rather, to adde an edge unto our prayers; that so through them we may hear in our hearts

- 2 Cor. 12. 9. hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be perfected through weakness.* And when we shall have all our senses satisfied in the contrary truth, yea, so far forth as that our eyes may see, our ears may hear, our hands may handle the good things of God, (over and besides the faith we have in him concerning them) it is not gross onely, but impious, not to believe. But here in this life are many pleasures and certain delights lawfull ; as houses, friends, wives, children, goods, honour, and almost infinite such like. That is very true : but with this honey God intermingleth some gall, lest the souls of his servants might run riot to sin. And who is he that can be ignorant of the uncertain estate of all and every one of them ? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are overthrown, and are like the ruines of a defaced hold, not one stone of them left upon another. Our wives may be leud in their lips, loose in their lives, and wicked as was *Job's*, and wish us to *curse God and die.* Our children not riotous onely and disobedient, but unnatural also, and rising up against us, as *Asalom.* The goods we possess are not unfidly by *Solomon* resembled to the Eagle, that taketh her to her wings, and flieth aloft into the air. As for our honour, which we make as it were some Deity upon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had never been ; and we, that in our own imaginations are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is there then, that these or any such like should hinder us in our race towards Heaven ? He that hath an inheritance or land in the world, will not be hindered from taking the possession or enjoying of it, when it falleth unto him, by the tears of his wife, the intreaty of his children, the heap of his riches, or any such like things : and why should we suffer these simple conceits to steal away our hearts from the hope and having of Heaven ? Besides, who knoweth not that, in respect of the life to come, all these, heaped up in the greatest measure that possibly can be in this world, are not so much as a shadow of the good things that shall be revealed ? Hath the Spirit said in vain, *That which the eye hath not seen, neither the ear heard, neither ever yet entred into man's heart, hath God prepared for them that love him ?* or shall we think it a lie ? or that God meant to dissemble and dally with us ? Oh, be it far from us to think or speak so. Is that glorious description of that holy and heavenly *Jerusalem*, mentioned in the *Revelation*, but a fiction or forgery ? It were blasphemy for any man's heart to imagine so. We are rather to think that God, by that which is known and can be comprehended, expresseth that which yet is hidden from us, and shall in good measure be
- 1 Cor. 13. 12. comprehended of us also, *we knowing then even as we are known now.*
- 1 Job. 4. 18. Wherefore let us not fear all or any of our adversaries or pull-backs, for *true love expelleth fear :* neither let us be faint-hearted in our selves, but labour

labour rather to *lift up our hands which hang down, and to strengthen our weak knees*; for *faithfull is he that hath promised, who will also perform it.* Heb. 12. 12. Heb. 10. 23. *Be faithfull unto death, and I will give thee the Crown of life.* He that so *runneth*, shall be sure to obtain, and have his portion with the Saints in the heavenly inheritance, of a Crown that never fadeth nor falleth away. But he that careth not for this course, must have his portion with hypocrites in the lake of fire and brimstone, that burneth for evermore, and be shut out of the Kingdome with the *fearfull, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, and all such like.* Wherefore as you love life, and loath death, run well, I beseech you: yea, even as our Text was at the beginning, so say I at the ending, *So run, that ye may obtain.* Which I do not onely propound unto you by exhortation, but commend and commit, with supplication to God for my self and you, that every one of us, and I my self especially, may in feeling and faith say, *I am now ready to be offered, and the time of my departing is at hand: I have fought a good fight, and have finished my course, I have kept the faith: From hence is laid up for me the Crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but unto all them that love his appearing.* 2 Tim. 4. 6, 7, 8.

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T H E



THE
LAWYER'S
QUESTION.

Luk. 10. 25.

And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherit eternall life ?

IT is a weighty question, and hath been long discoursed, by what means a man may come to Heaven : and who is not desirous to be resolved in it ? Here the question is propounded by a Lawyer, and answered by the Law-giver, whose judgement in this case is worth the hearing. He propounds the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Michaiah* in the 1. book of *Kings* and 22. chapter, if he *should go up to fight against Ramoth in Gilead*, meant not to follow the prophet's direction, but onely desired to hear his opinion : so the Lawyer propounds this question not with a mind to learn of *Christ*, but with a mind to tempt *Christ*, and to try his learning. As the devil came to tempt *Christ* in the wilderness, so the Lawyer comes to tempt *Christ* in the City : and therefore whereas the Evangelist saith, *Behold, a certain Law-*

yer stood up, he might have said, Behold, a certain devil stood up, because for the time he took upon him the devil's office, to be a Tempter. When the Devil tempted Christ, *Matt. 4. 10.* he bad him, *Avoid, Satan;* and when Peter tempted Christ, *Matt. 16. 23.* he said unto him, *Depart, Satan:* so when this Lawyer tempted Christ, he might have said, *Avant, Satan,* because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate; yet was this question worth the answering, because it was of such importance.

We see then with what mind the Lawyer came to Christ: now let us see how he saluteth Christ. Though he came with a bad mind, yet doth he use good words, that he might deceive with less suspicion: he salutes him by the name of *Master*, as if he did profess himself to be his Disciple. So did Judas salute him, when he meant to betray him, *Matt. 26. 49.* and so did the Pharisees salute him, when they meant to bring him within the compass of treason, *Matt. 22. 15, 16.* And this hath been always the guise of the wicked, to use the smoothest speech when they intend most mischief, and under colour of friendship to practise their treachery. When Absalom meant to be revenged of his brother Amnon for defiling his sister Thamar, he made a great feast, and caused him to be murdered in the midst of the banquet, *2 Sam. 13.* When Joab meant to murder Amasa, he saluted him courteously, saying, *Art thou in health, my brother?* *2 Sam. 20. 9.* and with his right hand took him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaks of, *Psal. 28. 3.* which have glosing tongues, and bloody minds; which speak friendly to their neighbours, and imagine mischief in their hearts. As the Scorpion hath an amiable face, and a poisoned tail: so these men have fair looks, and murdering hands. Their words are as soft as butter, and as smooth as oil; *Psal. 55. 21.* but their deeds are cruell as the deeds of war, and deadly as the dint of swords. The Prophet David was sore troubled with such dissemblers, as he complaineth every-where in his Book of Psalms. *Psal. 41. 9.* that even his own familiar friend whom he trusted, and which did eat at his table, had laid great wait for him. And *Psal. 55. 12, 13, 14.* that it was not an open enemy which had done him dishonour, for then he could have born it; nor was it his adversary which had lift up himself against him, for then peradventure he would have hid himself from him: But it was even his companion, his guide, and his own familiar friend, which took sweet counsell with him, and walked with him in the house of God as his friend. At this day the world is full of such feigned friends, which will flatter thee to thy face, and bite thee behind thy back. They will give out hard speeches of some man that is absent in thy hearing, to see if thou wilt speak as hardly of him; which if thou dost, thy words shall

presently be told unto him. *Woe unto him (saith the Wise man, Eccles 2. 13.) that hath a double heart, wicked lips, and mischievous hands, and to the sinner that goeth two manner of waies.* The Lord hath given but one heart, and one tongue, and one face, to one man: therefore we should not carry a double heart in our breast, nor two tongues in our head, nor two faces under a hood. It was not lawfull for the *Israelites* to wear any garments made of *linen and woollen, Deut. 22. 11.* to signifie, that it should not be lawfull for Christians to be dissemblers; to carry fire in one hand, and water in the other; to carry honey in their mouth, and gall in their heart; or (as *David* speaks, *Psa'm 12. 2.*) to *flatter with their lips, and to dissemble with their double heart.*

Of all kind of cattel these are the worst, because they doe most hurt where they are least mistrusted. Therefore they are compared in Scripture to the wily Fox, for their crafty fetches. And *Herod* is termed a Fox, for his dissembling, *Luk. 13. 32.* For as the Fox feigneth himself dead, that he may catch the birds to devour them: so the flatterer feigneth himself to be harmlesse, and honest, and conscionable, and religious, and holy, that he may *deceive the hearts of the simple, Rom. 16. 18.* He is like your shadow, which doth imitate the action and gesture of your body, which stands when you stand, and walks when you walk, and sits when you sit, and riseth when you rise: so the flatterer doth praise when you praise, and finds fault when you find fault, and smiles when you smile, and frowns when you frown, and applauds you in your doings, and sooths you in your sayings, and in all things seeks to please your humour, till he hath sounded the depth of your devices, that he may betray you to your greatest enemies. As the Sirens sing most sweetly when they intend your destruction: so flatterers speak most fair when they practise most treachery. Therefore every fair look is not to be liked, every smooth tale is not to be believed, and every glosing tongue is not to be trusted: but as we must *try the spirits, whether they be of God or no, 1 John 4. 1.* so we must try the words, whether they come from the heart or no; and we must try the deeds, whether they be answerable to the words or no.

Now we are come to the question; which is, *By what means may a man inherit eternal life?* A weighty question, worthy to be known, not onely of Lawyers and learned men, but also of all, both men and women, which be perswaded in their hearts, as with their mouth they do confess, that after death their bodies shall rise again. Therefore, though this Lawyer were to be blamed, because he came with so bad a mind; yet is he to be commended, because he moved so good a question. Many now-a-daies are very curious in idle and unprofitable questions: as, What God did before he made the world; How long *Adam* stood in the state of innocency; Whether *Solomon* were saved or no; with many such vain and unnecessary questions. But few there are which will

will ask (as this Lawyer did) what they must doe to inherit eternal life. You shall see many very carefull and inquisitive how they may get riches, where they may purchase Lands and Lordships, how they may come to advancement and honour, and by what means they may procure the Prince's favour: But we shall see few or none inquisitive concerning the means of their salvation; you shall seldome hear any ask their Pastour what they must doe to be saved, or which way they may come to heaven. It is not now as it was in *John Baptist's* time, when the Publicans, the souldiers, and all sorts of people came unto him, with, *Master, what shall we doe?* *Luke 3. 10, &c.* Nor is it now as it was in the time of *Christ*, when the people came and asked him, *What shall we doe that we may work the works of God?* *John 6. 28.* Nor is it now as it was in *Peter's* time, when, upon the hearing of *Peter's* Sermon, the people came to *Peter* and to the other Apostles, crying and saying, *Men and brethren, what shall we doe?* *Acts 2. 37.* But now every man's mind is on his worldly profit, or pleasure, or preferment. This is the drift of all their devices, the end of all their practices, how they may live here in delight and ease, and leave behind them a rich posterity. As for that heavenly Country whereunto they were born, that new *Jerusalem* wherein they should dwell, it is the farthest end of their thoughts, and the least part of their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternal life*: wherein he seems to confesse that there is an eternal life, for thereof he makes no doubt; onely the question is, how he may attain to it. Here therefore it appeared, that this Lawyer was not a Sadducee, which denied the resurrection of the dead; nor was he an Epicure, which is of this opinion, that after death there is nor joy to be looked for, nor pains to be feared, and therefore is wont to say, *Ede, bibe, lude, &c.* or, as it is said, *Let us eat and drink, for to morrow we shall die*: But this man was a Pharisee, such a one as *Paul* was before his conversion, one that expounded the Law of God to the people, and lived *after the straightest law of their religion*: in a word, he was such a one as both for his life and learning was admired and honoured of the *Jews*. Though this Lawyer was learned, yet it was boldly done of him to tempt the Lord. But what is it that Learning dare not attempt, if it be not tempered with the fear of God? *Christ Jesus* found no greater adversaries then the High priests, the Scribes and Pharisees, which were all learned men: and the Church of *Christ* at this day is by none so much afflicted as by those that carry the opinion of singular learning. For look how many Heresies are extant in the Church, or how many controversies in Religion, they have been devised and are maintained by learned men. Let learned men therefore learn to fear the Lord: let them learn to *know nothing so much as Christ Jesus and him crucified*; without which knowledge all knowledge is ignorance, all

Matt. 22. 23.

1 Cor. 15. 32.

Acts 26. 5.

1 Cor. 2. 2.

1 Cor. 1. 26,
27, 28.

wisedome is foolishness, all learning is madness, and all religion is error, or hypocrisie, or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and vile things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.* 1 Corin. 1. 26, 27, 28. Our Saviour Christ, in the choice of his Apostles, called not one that was learned: yet hath he not rejected all that are learned; for from heaven he called his Apostle *Paul*, a learned Lawyer, *Acts* 22. 3. to be the Apostle and the Preacher of the Gentiles, *Rom.* 11. 13. And there is no doubt but that in all Ages, and even at this day, he calleth some in every place, and endueth them with excellent learning, that they may serve to the gathering together of the Saints, and to the exercising of the Ministry, and to the edifying of the Church of God, *Ephesians* 4. 12. The Lord Jesus so moderate our learning with his holy fear, that we may direct all our studies to the enlarging of his glory and Kingdome here on earth, that when the chief shepherd shall appear, *1 Pet.* 5. v. 4. we (that have instructed others, and turned many to righteousness) may shine as the brightness of the firmament, and as the stars of heaven for ever, *Dan.* 12. 3.

Good Master, what shall I doe to inherit eternall life? Mark here the discretion of the Lawyer in asking this question. As the man was a Lawyer, so there is no doubt but that he had read the Law and the Prophets. If you look into the Law, you shall not finde, *Cursed is he that continueth not in all things that are written in the Book of the Law, to know them: if you peruse the Prophets, you shall not finde, Cease from doing evill, and learn to speak well.* But the Law saith, *Cursed is he which continueth not in all things that are written in the Book of the Law, to doe them, Dent.* 27. 26. *Gal.* 3. 10. and the Prophets say, *Cease from doing evill, and learn to doe well, Esay* 1. 16. *Psalms.* 34. 14. And therefore the Lawyer saith not, How much must I know, nor, What shall I believe; but, *What shall I doe to inherit eternall life?* We have been taught too long, that we are saved by faith, without the works of the Law: which doctrine, though it be most true, and most soundly proved, and flatly concluded, *Rom.* 3. 28. yet being understood amisse, as *Paul's* writings sometimes are, *2 Pet.* 3. 16. it hath been the decay of all good deeds, and brought in Epicurism and all ungodliness. It's true indeed, that eternall life is the gift of God through Jesus Christ, *Rom.* 6. 23. But yet this gift is bestowed onely upon those for whom it is prepared, *Matth.* 20. 23. which have exercised themselves in the works of mercy, *Matth.* 25. 35. In respect of God, our election standeth certain from all eternity: for it hath this seal, *The Lord knoweth them that are his, 2 Tim.* 2. 19. and, *I know whom I have chosen, John* 13. 18. But in respect of

of our selves it is uncertain, and therefore we must *strive to make the same sure* by good works, *2 Pet. 1. 10.* These are the Ways to come to heaven, though they be not the Cause why we should come to heaven: therefore we must keep the way, if ever we mean to come to heaven. For as we are ordained to the end; so are we ordained to the means which bring us to that end. If God have predestinate any to eternal life, he hath also predestinated them to the means whereby they must attain eternal life; that is, *faith and a good conscience, 1 Tim. 3. 9.* Therefore it is certain that whosoever is to be saved, shall at one time or other before they depart out of this life be called truly to believe, and shall endeavour by all means, as *Paul did, to keep a good conscience both toward God and toward men, Acts 24. 16.* For that which is spoken of *Christ* in speciall, *Psal. 45. 7. (Thou hast loved righteousness, and hated iniquity,)* must be verified and in some measure accomplished in all the members of *Christ*; they must love righteousness, and hate iniquity. And this is the difference that the Apostle putteth between the children of God and the children of the devill: that the children of God both love and *doe righteousness*; and the children of the devil love *sin*, and *doe* it, *1 John 3. 7, 8.* Let no man therefore think that he is predestinate to salvation, unlesse he find and feel in himself the effects and fruits of predestination. For *those whom God hath predestinate, them also in his good time he calleth, Rom. 8. 30. (not to uncleanness, but unto holiness, 1 Tesse. 4. 7.) and whom he calleth, them also he justifieth, (and endueth with the grace of sanctification, Rom. 6. 2, &c.) and whom he justifieth, them also he glorifieth.* If any be ingrafted into *Christ* by a lively faith, he cannot but bring forth the fruit of good life, *John 15. 2, 5.* and whosoever doth not bring forth such fruit, it is certain that he is not yet ingrafted into *Jesus Christ*. Let us not therefore, I say, flatter nor deceive our selves, as though we had true faith, when we have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heat; no more can a saving faith be without good works, which are the fruits and effects thereof. The penitent thief had but a short time of repentance: yet in that short time he wanted not good works to declare his faith. *Luk. 23. 40, 41, 42.* For no sooner was it given him to believe in *Christ*, but that presently he maketh answer on the behalf of *Christ*, and cleareth him of all amisse; he rebuketh his fellow for his incredulity; he confesseth the greatnesse of their sin, and their just punishment for the same; he acknowledgeth *Christ* to be the Lord, and calleth upon him. Therefore it is not enough for to say, *We have faith*; for the devils have a kind of faith, *Jam. 2. 19.* Nor is it enough for us to come to Church to call upon the Lord; for to say, *Lord, Lord*, will not serve the turn, *Matt. 7. 21.* Nor is it enough for us to preach unto you; for unto some that have preached in the name of *Christ* it shall be said at the last day,

Depart,

Carnal Protestants doe so.

Depart, I know you not, *Matt. 7. 22, 23.* Nor is it enough for you to be onely hearers of the word; for then you deceive your selves, *James 1. 22.* But you that say you have faith, must shew it by your deeds, *James 2. 17.* and you that come to call upon the Lord, must depart from iniquity, *2 Timoth. 2. 19.* and we that preach unto you, must practise that our selves which we preach unto you, and be an example of holy life for you to follow, *1 Pet. 5. 3.* and you that are hearers of the word, must be doers of the word, and then you shall be justified, *Rom. 2. 13.* What shall I doe? The Papists will have other men doe good works for them. For some of the holier sort (forsooth) have works of supererogation, that is, more good works then they need themselves, which they can spare and bestow upon those that pay best for them. And we that are Protestants, because we will not disable Christ, nor derogate from his merits, will have Christ doe all for us, and we will doe nothing for our selves.

But this Lawyer was of another mind: He asketh what he shall doe to gain eternal life, because he knew that another man could not deserve it for him. The soul that sinneth, that same shall die; and the soul that doeth righteousness shall surely live, saith the Lord, *Ezech. 18. 4. 5.* And though Moses and Samuel stood before the Lord, to make intercession for the wicked, it shall not help them, *Jer. 15. 1.* Yea, though Noah, Daniel and Job were in the land, when the Lord bringeth his plagues upon it for sin, they shall save neither sons nor daughters, but onely deliver their own souls by their righteousness, *Ezech. 14. 20.* Therefore it becometh every man to know what we must doe to inherit eternal life: and not onely to know it, (for he that knoweth his master's will, and doeth it not, shall be beaten with many stripes, *Luk. 12. 47.*) but he must doe it, and so shall he have cause of rejoycing in himself, and not in another, *Gal. 6. 4.* For as another man's sin shall not be laid to my charge; so another man's righteousness shall not be reckoned to mine: but every man shall bear his own burthen, *Gal. 6. 5.*

What shall I doe to inherit eternal life? There is a life which is short and temporal, which Job compareth to a wind, that soon bloweth over, *Job 7. 7.* James to a vapour, that soon vanisheth away, *Jam. 4. 14.* This Lawyer asks not after his temporal life, for this is common to beasts with men: but here he enquireth concerning that life which is eternal, and shall never have an end. It is strange to see how every man almost desireth to be eternal, and yet how few do use the means to be eternal. As the fowls by a natural inclination delight to fly, the fish to swim, and the beasts to go: so men are naturally carried with an earnest desire to live for ever.

And albeit men know themselves to be mortal, yet every man, according to his severall disposition, devises some means to be immortal. Some, like *Lycurgus*, do publish wholesome laws; some, *Plato*-like, pen

pen learned books; and some, like *Solomon*, build goodly houses, and call the Lands after their own names, thinking by this means that their names at least shall continue for ever, *Psal.* 49. 11.

Thus every man almost, either for some valiant enterprise, like *David's* Worthies that killed the Giants, *2 Sam.* 21. or for some desperate attempt, like *Saul* that killed himself, *1 Sam.* 31. or for their famous and stately buildings, as the builders of both the *Babels*, in the 11. Chap. of *Genesis*, and 4. Chap. of *Daniel*, v. 11. will be eternized. But howsoever men by such means may be remembred after death, yet this is not the way to get eternall life. For *this is life eternal, to know the onely true God, John 17. 3.* and *to believe in the Son of God, John 3. 16.* Bu. Note. these knowers must be doers: for *he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John 2. 4.* And these believers must be good liveres: for *this is a true saying, and these things I will thou shouldest affirm, that they that have believed God, should be carefull to shew forth good works, Titus 3. v. 8.* Therefore to the obtaining of eternal life two things are necessary. The first is, to believe well: the second is, to live well. By the first we are justified in the sight of God, for he respects our faith: by the second we are justified in the sight of men, for they regard our works. And thus are the Apostles *Paul* and *James* reconciled. For when *Paul* maketh faith the cause of justification, *Rom. 3. 28.* he meaneth such a faith as *worketh by love, Gal. 5. 6.* whereby we are justified in the sight of God. And when *James* maketh works the cause of justification, *James 2. 24.* he meaneth such works as proceed from faith, *James 2. 18.* whereby we are declared to be righteous before men.

The Scripture describeth this eternall life by divers excellent names, to shew the worthiness and excellency thereof. It is called a *Kingdome, Luk. 12. 32.* but yet such a kingdome as *cannot be shaken*, not like the kingdomes of this world, *Heb. 12. 28.* for it is *an heavenly kingdome, Matt. 8. 11.* It's called *Paradise, Luk. 23. 43.* for it is more pleasant then the garden of *Eden*. And *Abraham's bosome, Luk. 16. 22.* for it is a place of rest and comfort. It is called the *house of the Father, wherein there be many Mansions, John 14. 2.* The joy of the Lord, whereinto every faithfull servant must enter, *Matth. 25. 21.* And all to expresse and declare unto us the beauty, excellency and glory of that life which is eternall. And yet as glorious and excellent as it is, such is the love and favour of God unto us, that he hath appointed it to be our inheritance, as here the Lawyer termeth it. *Inheritance* is a kind of tenure, whereby a man in his own right holdeth or possesseth any thing as his own; as when a lawfull heir doth inherit his father's lands: even so the Kingdome of God belongeth unto us, as our lawfull inheritance, because we are the sons of God.

It is a great prerogative to be the son of God, *John 1. 12.* But to be heirs,

heirs, and heirs with Christ, Rom. 8. 17. of that heavenly inheritance, is a wonderfull priviledge. How are we bound unto Almighty God, that whereas he might have made us stones, or trees, or beasts, or such insensible and unreasonable creatures, it pleased his Divine Majesty to make us men, the undoubted heirs of eternal happines? Behold (dear brother) and consider, that Heaven is thine inheritance, eternall glory is thy patrimony: thou art born to a Kingdome, thou hast a title to it, and when thou dost depart this life thou shalt be sure to find it; if before thou depart this life thou do not lose thy right and title by thy sinfull life.

Let every one therefore, as he tendereth the salvation of his own soul, forsake his wicked waies, and now begin to walk in the waies of the Lord. If heretofore thou hast prophaned the Lord's Sabbath, remember that henceforth thou sanctifie it: if thou hast been a blasphemour of the name of God, see that henceforth thou use it with all reverence: if thou hast been malicious, from henceforth be charitable: if thou hast been contentious, now learn to be peaceable: if thou hast been incontinent, now begin to be chaste: if thou hast been a drunkard, from henceforth be sober: and, in a word, if thou hast been inclined to any sin, be sorry for it, and forsake it; if thou hast neglected any good work, now begin to doe it: that in so doing thou maiest inherit that eternal life which is promised and prepared *for them that know the will of God and doe it, Luke 8. 21.*

The Lord in mercy grant that ye be not forgetfull hearers, but doers of the word.



THE
LAW-GIVER'S
ANSWER
TO THE
LAWYER'S
QUESTION.

Luke 10. 26.

And he said unto him, What is written in the Law? how readeſt thou? &c.

NOW you have heard the question propounded, you ſhall hear the queſtion answered: *And he ſaid unto him, What is written in the Law? how readeſt thou?* As if he ſhould have ſaid, I marvell that thou, being a Doctor of the Law, which ſhould be able to inſtruct others in matters of Religion, art ignorant of that which it becometh every man to know, *by what means he may inherit eternall life.* Wherein haſt thou beſtowed thy ſtudy? wherein haſt thou employed thy wit? and how haſt thou ſpent thy time? Thou ſeemeſt to be a Lawyer: tell me, what doth the Law require of thee?

Thou seemest to have read the Scriptures : let me see how thou hast profited by thy reading. Thus doth our Saviour send this Lawyer to the Law to learn his duty, and setteth him to school, that thought himself too good to learn. He came to tempt *Christ* by asking the question ; but now himself must make the answer, unlesse he will bewray his own ignorance. If he be a Lawyer, let him look what the Law saith concerning this question ; because the Law is able to resolve every doubt, *2 Tim. 3. 16, 17.* Therefore the Prophet *Esa*y sendeth us to the law and to the testimony, *Esa*y 8. 20. And our Saviour *Christ* biddeth us search the Scripture, *Joh. 5. 39.* and telleth us that the ignorance of them is the cause of all error, *Matt. 22. 29.* If then thou wouldest know the will of God, study the Scriptures ; there he hath revealed his will unto thee. If thou desire to please the Lord, look in his word ; there he hath shewed thee what his pleasure is. Finally, if thou wouldest have thy works to prosper, consider what is written in the Law, ask counsell at the mouth of the Lord, examine all thine actions by the touchstone of the word, and be sure to doe nothing for the which thou hast not the word for thy warrant. If harlots entice thee to lewdness, as *Potiphar's* wife enticed *Joseph*, *Gen. 39.* flie from them as *Joseph* did from her, and remember what the Law saith, *Thou shalt not commit adultery.* If sinners, such as have no fear of God before their eyes, entice thee, saying, *Come with us, we will lay wait for bloud, and watch to slay the simple man ; consent thou not,* *Prov. 1. 10, 11.* but consider what is written in the Law, *Thou shalt doe no murder.* If they say, *Cast in thy lot among us, we will have all one purse ; we shall get great riches, and fill our houses with spoil ;* *Prov. 1. 13, 14.* walk not thou in the way with them, refrain thy foot from their path, and look what the Law requires of thee, *Thou shalt not steal.* If Papists would perswade thee to change thy religion, because thy fathers were of another religion ; look in the Scriptures, examine thy religion by the word of God : and then, as *Elias* said unto the people, *If the Lord be God, then follow him ; but if Baal be he, then go after him,* *1 King. 18. 21.* so answer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my fore-fathers have been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thy own self, or thy child which is the fruit of thy body, (*Deut. 13. 6.*) shall require thee to doe any thing which the Lord hath forbidden in his Law, or shall forbid thee to doe any thing which the Lord hath commanded in his word ; then thou mayest answer them as *Job* answered his wife, *Thou speakest like a foolish woman,* *Job 2. 10.* or as *Christ* answered his mother, *Woman, what have I to doe with thee ?* *Joh. 2. 4.* or as he answered his friend *Peter*, *Go after me, Satan, for thou savourest not the things that be of God, &c.* *Matt. 16. 23.* Yea, if it come to this, that thy Prince,

Prince, which hath power over thy life, command one thing, and the Lord command thee contrary, thou must answer as *Peter and John* answered the Rulers, *Acts 4. 19. Whether it be right in the sight of God, to obey you rather than God, judge you.* Yea, thou must be content with *Sidrach, Mesach and Abednego, Daniel 3.* to undergo any punishment, even unto the death, rather then thou wouldest dishonour him, or disobey his word, *that hath power to cast both body and soul into hell together, Matt. 10. 28.*

It followeth vers. 27. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought; and thy neighbour as thy self.* Before the Lawyer moved the question: now it is the Lawyer's turn to answer; and in his answer he sheweth himself a learned Lawyer: for whereas the Law of God consisteth of ten Precepts, he reduceth the same unto two. The one taken (as it seemeth) out of *Deut. 6. 5.* containing our duty towards God: the other taken out of *Levit. 19. 13, &c.* containing our duty to our neighbour. Here is the abridgement of *Moses's* Law, which as it was delivered in two Tables, so it is reduced to two duties; and both these require but one thing, and that is love, *Deut. 10. 12.* So doth our Saviour *Christ* divide the Law, *Matt. 22.* where being asked which *Matt. 22. is the great commandment*, he answered as here this Lawyer doth, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: This is the first Commandment. And the second is like unto this; Thou shalt love thy neighbour as thy self.* Here is nothing but love, (my brethren) and yet here is the fulfilling of the Law, *Rom. 13. 8.* For all the benefits that God had bestowed upon the *Israelites* his people, he requirereth nothing but Love: and for all favours which he hath done unto us, he asketh no more but Love again.

If we were not too unkind, God needs not to crave our love, having so well deserved our love, in loving us before we loved him, *1 Job. 4. 10, 19.* But now he is fain to become a suitour for our love, which he hath dearly bought: for he sheweth his love to us before he craves our love to him. By his almighty power he created us of nothing, and made us the most excellent of all his creatures. If that be little worth, because it cost him little, for he spake the word, and we were made, *Psal. 33. 9.* yet this is such a love as cannot be expressed, that when we were fallen from that excellent estate wherein we were created, and became heirs of hell and condemnation, so did he love this sinfull world, that he gave his only-begotten Son to die for the sins thereof. That he might bring us to heaven, he came down from heaven: that he might deliver us from hell, he came down to hell for us. Not gold nor silver, but his dearest blood was the price of our redemption, *1 Pet. 1. 18, 19.* What can a man doe more then to give his life for his friend? *Rom. 5. 7.* And what can God doe more then to die for sinfull men? And for all this what doth

this loving Lord require of thee, but that *thou love the Lord thy God*? Blessed be such a Lord, that requireth nothing of his servants but *love*. If any Prince were so gracious unto his subjects, that he would require no other subsidies, nor tribute, nor custome of them, but Love; how were the subjects bound to love and honour such a Prince? And such an one is our most gracious Lord and King, who, for all the blessings and benefits that we enjoy under his most happy government, craveth no more but love at our hands for recompence. Once he required burnt-offerings; that was a dear kind of service: but now he asketh Love; a kind of service which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh Love; a thing that the simplest, the weakest, the poorest, the basest may perform, as well as he that is most learned, most strong, most rich, or most nobly born. If God had required this of thee, that thou shouldst be able to dissolve doubts, like *Daniel*, and to dispute subtil questions; what should then become of thee that art unlearned? If the Lord should accept of none but such as were strong and valiant; what should then become of women, old men and children, which are weak and feeble? If God should regard none but the rich and wealthy; what should then become of the poor and needy? To conclude, if God should make choice of none but such as were of noble parentage; what should we doe that are the common people? But now he requireth such a thing of us, as the poorest and simplest may perform as well as the wealthiest or wisest man in all the world: for if we cannot love, we can doe nothing; especially if we cannot love God that hath so loved us: we go not so far as the wicked do, for *sinners also love their lovers*, *Luke 6. 32*. And therefore blessed be God, that for the performance of so small a work, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie task. *The eye hath not seen, the ear hath not heard, neither can the heart conceive, what God hath prepared for them that love him*, *Esa. 64. 4.* and *1 Cor. 2. 9*. And for all these unspeakable joys which God hath prepared, he requires no more of us but Love. How is God enamoured of our love? and how unkind shall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his love; and not content therewith, he sues to have the Love of men. God hath no need of our love, no more then *Elisba* had need of *Naaman's* cleansing: but as *Elisba* bad *Naaman wash*, that he might become clean, *2 Kings 5. 10*. so God bids us *love*, that we might be saved. It is for our good altogether that God requires our love in earth, because he means to set his love on us in heaven. If the man of God had willed *Naaman* to doe some great thing, ought he not to have done it? So if God had willed us to doe some great thing, ought we not to have done it? How much more when he saith unto us, *Love*, and you shall live for ever?

Now

Now if you would know whether you have this love of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari* ; In love there is no dislike. It is like the waters of *Jordan* wherein *Naaman* washed : for as his flesh, which before was leproous, became fair and tender after his washing ; so all our actions, and labours, and afflictions, which before were tedious and irksome, become joyous, and pleasant, and comfortable, after we are once bathed in the love of God. It is like the salt that *Elisha* cast into the noisome waters, to make them wholesome, *2 Kings* 2. 21. or like the meal that *Elisha* put into the bitter pottage to make them sweet, as in *2 Kings* 4. 41. So the love of God being shed in our hearts by the holy Ghost, doth make all anguish, and sicknesse, and poverty, and labours, and watchings, and losses, and injuries, and famishment, and banishment, and persecutions, and imprisonment, yea and death it self, to be welcome unto us. Such was the love of that chosen vessel, who, for the love that he bare unto God, waded through all these afflictions, *2 Cor.* 11. 23, &c. and 12. 10. and could not for all these, and many more, be separated from the love of God, as he protesteth, *Rom.* 8. 38, 39.

Wherefore (beloved) seeing God, that hath done so much for us, requires no more but love of us, which every one may easily afford ; let him be our love, our joy, and whole delight, and then our life will seem delightfull. As *Jacob* served seven years for *Rachel*, *Genes.* 29. 20. and they seemed to him but a few days, for the love that he bare unto her : so when we have once set our love upon God, our pain will be pleasure, our sorrow will be joy, our mourning will be mirth, our service will be freedome, and all our crosses will be counted so many comforts, for his sake whom we love a great deal more then *Jacob* loved *Rachel*, because his love to us is like *Jonathan's* love to *David*, passing the love of women, *2 Sam.* 1. 26.

Thus we have heard what it is that the Lord requires of us, namely Love. Now let us see what manner of love he requireth. Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy thought. Here the Lord setteth down the measure of that love which he requireth of us : that, first, it must be true and unfeigned, as proceeding from the heart and mind ; secondly, that it must be sound and perfect, with all the heart, with all the mind, &c.

The Lord, which is a spirit and truth, *Joh.* 4. 24. will be served in spirit and in truth. He cannot away with Hypocrites, which draw near unto him with their lips, but their hearts are far from him, *Matt.* 15. 8. He cannot abide dissemblers, which flatter with their lips, and dissemble with their double heart, *Psal.* 12. 2. and therefore though he required all the heart, yet he requires not a double heart ; to signify, that a single heart is pleasing unto him, and that he detesteth a double heart. As there is a

gloving

glossing tongue, a wanton eye, an idle ear, a wicked hand, and a wandering foot : so there is a false and dissembling heart, which marrs all the rest. As is *the eye*, such is *the light* : if *the eye be single*, the body is full of light; if *the eye be wicked*, the body is full of darkness, *Matt. 6. 22, 23*. So as is the heart, such are the actions of the body which proceed from the heart. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of the heart bringeth forth evil things, *Matt. 12. 35*. Therefore as Christ saith, *Make clean within, and all will be clean*, *Luke 11. 40*. so I say to you, Look that your heart be sincere and single, and then your tongue, your eye, your ear, your hand, your foot, that is, all your actions, will be holy to the Lord.

The heart of man is the store-house wherein his treasure lies : and therefore God, seeking to have the treasure, requires the heart : *For where the treasure is, there will the heart be also*, *Matt. 6. 21*. But he will have it freely, not by constraint : and therefore he requires the heart, because whatsoever is done with the heart, is done willingly ; and that which is done against the heart, is done (as it were) against the hair. Therefore in requiring the heart, God sheweth that he delighteth in voluntary service. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will-offerings of their hand. Princes require help of their subjects, because they stand in need of help, not regarding whether they doe it willingly, or against their wills : but God requireth the heart, because he needeth not our help. As God gives to all men indifferently, and casteth no man in the teeth, *Jam. 1. 5*. so he would have us to give that which we give unto him willingly, without grudging. If we give him love, we must give it lovingly : if we give him our heart, we must doe it heartily : if we give him our alms, we must doe it chearfully. For as he loveth a chearfull giver, *2 Cor. 9. 7*. so he loves a chearfull lover : but he that loves not with the heart, loves not chearfully ; for out of the abundance of the heart the mouth speaketh, *Matt. 12. 34*. The head deviseth, the eye seeth, the ear heareth, the hand worketh, the foot walketh. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer, *Psal. 45. 1*. But if the heart be unwilling, every thing will be irksome : like the gift of *Ananias*, that was loath to part from the price of his Land, because *Satan had filled his heart with covetousnesse*, *Acts 5. 3*. Such are the gifts of many now-adays, which either give not so much as their abilities might afford ; or if they do, then presently they begin to repent that they gave so much : and as *Judas* murmured that the oil was not sold, and given to the poor, *John 12. 5*. so they grieve that their alms was not spared, and put to some other use. Thus though they give sometimes, as *Ananias* did, for fashion sake, because they see others give ; yet is their gift nothing worth, because it comes not with a willing mind. God more regarded the Shepherd's sacrifice
of

of the first fruits of his sheep, *Genes. 4. 4.* then the husbandman's oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite, for an outward shew. The widow's mite, *Luke 21. 3.* was more esteemed than the rich men's much: because she offered of her penury, with a willing mind; they of their superfluity, for ostentation. A cup of cold water or a morsel of bread that is given with chearfulness, is better than a fat Oxe with hatred and ill will. *When we give to the poor, we lend unto the Lord:* and the Lord, to whom we lend, measures the gift by the mind of the giver, and not by the worth of the gift. *A small thing* (saith David, *Psal. 37. 16.*) *that the righteous give is better than riches of the ungodly:* so a small thing that the righteous give is better than great riches of the ungodly. Because they give for the love of God, with all their heart: but the ungodly give for other respects; either for the love of the man to whom they give; or (like the Pharisees, *Matt. 6. 2.*) for the praise of men before whom they give.

Some will not give at all: wherein they declare that they have no love at all. When a poor man comes to their door, or to their pew, then (as *Nabal* answered *David*, when he desired relief for himself and his company, *1 Sam. 25. 10.* *Who is David? or who is the Son of Jesse? There be many servants now-a-days that break every man away from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they are?* so) they answer the poor man; Who art thou, and whence comest thou? There are too many such as you are in every place. We have poor enough of our own to help: I must bestow mine alms on them, and have not for you. Thus do they excuse their niggardize and unmercifulness, by the poor that dwell among them; upon whom God knows they bestow no more than that which law compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? *If you say you love God, and shew not your love to your brethren, you lie: for if you love not your brother, whom you see, you cannot love God, whom you have not seen, 1 John 4. 20.*

As we must love God with the heart, that is, sincerely; so we must love him with *all the heart*, that is, with a perfect love. God is like a jealous husband, loth to have a partner in his love, *Exod. 20. 5.* He will not have half the heart, nor a piece of the heart, but *all the heart*. When the heart is divided, it dieth: therefore God will not have the heart divided, lest it die; because he desireth a living, and not a dying, heart. He is not like the unkind mother, that would have the child divided, *1 Kings 3. 26.* but like the natural mother, who, rather than it should be divided, would forgoe the childe. So God will have all or none: if he may not have *all the heart, and all the soul, and all the strength, and all the thought*, he will have none at all. The devil, or the world,

or the flesh, will play small game, as we use to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to have some part of our love, as it were a little room in our hearts; a wicked thought, or else a consent to sin. Like *Pharaoh* the King of *Egypt*, who, when he could not keep the *Israelites* still in bondage, would keep their wives and children back: and when this would not be granted, then he was content to let them go and doe sacrifice; but their sheep and their cattel must stay behind: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod. 12. 32.* But God is of another mind: he that made all the hearts of men, and trieth them, and knoweth them, and reneweth and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will have all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharaoh*, *There shall not a hoof be left behind us*; so, whensoever the world, the devil or the flesh are suiters unto us for any part of our heart, (as commonly they are, when we have any sacrifice or service to perform unto the Lord our God) then we must answer them as *Moses* answered *Pharaoh*, thou shalt have neither hand nor hoof in this action, *Exod. 10. 26.* or, as *Peter* answered *Simon Magnus*, when he offered mony for the holy Ghost, *Thou hast neither part nor fellowship in this business*, *Acts 8. 20, 21.* I must not yield one jot to your suggestions; for I must love the Lord my God with all my heart, with all my soul, &c. That God may be our God, he will have the greatest love; because whatsoever we love best, we make our God. We love our parents, or our wives, or our children, or our friends, or our neighbours, as well as we love our selves, with a true and unfeigned love: but we must love God better then our parents, or our wives, or our children, or our friends, or our neighbours, or our selves, with all our hearts, and with all our soul; that is, with a sound and perfect love. As we love a ring or a jewell for his sake that gave it: so we must love all things of this life for his sake that gave them, and him for his own sake above all the rest. This perfect love we can bestow but once, and but one can have it, and who so hath it, must be our God. If we set our heart upon riches, we make riches our God: therefore *David* saith, *Psal. 62. 10. If riches increase, set not your heart upon them.* If our whole delight be in eating and drinking, then we make a God of our belly: and the Apostle tells us, *Philip. 3. 19. that our end is damnation.* If we be given to wantonnesse and fleshly pleasure, then *Venus* is our Goddesse: and *Solomon* tells us, *Prov. 6. 26. that our end will be beggery.* But if we have set our love on God, the eye hath not seen, the ear hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that love him, *1 Cor. 2. 9.* Now if you would know how you must love God with all your heart, thus you must doe it. When the devil, or the world, or the flesh, shall set any thing before

before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgo the same, be it never so precious, be it never so lovely. He loveth God above all, which cannot for the love of any thing that is created be brought to sin against his Creatour. So *Joseph* loved God above all, who, though he might have had the love of his Lady and Mistresse without suspicion of man, yet he would not consent, and so lose the love of God: *Gen. 39.* Such was *David's* love to God, *1 Sam. 24.* who, when he had gotten *Saul* (his greatest enemy, that sought his life) into a Cave, where he might at once have been revenged on him for all his injuries, was content onely to cut off the lap of his garment, and so let him go unhurt, rather then he would sin against the Lord, in *laying his hands upon the Lord's anointed.* Such also was the love of chaste *Susanna*, who, when she might have gained the love and favour of the Elders without any note of infamy, chose rather to undergo the danger of her life, then to sin in the sight of the Lord. Therefore thou mayest love the things of this life, thy parents, thy wife, thy children, and the rest; the Lord gives thee good leave to love them, so long as thou mayest love them without offence to God. But if once they be unto thee an occasion to sin, thou must leave to love them, and rather chuse to sustain any losse, though it be to the cutting off of thy hand, or thy foot, or to the plucking out of thine eye, *Matt. 5. 29.* or to the hazard of thy life, then thou wouldest offend so Divine a Majesty.

Now thou seest (if thou art not wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou hast not always preferred God before all thy worldly profit; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten opportunity to be revenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy love to God hath not restrained thee: where God required all thy heart, thou hast given him no part of thy heart. Sometime all thy heart runneth after thy covetousnesse, *Ezech. 33. 31.* sometime thy soul is wholly set upon delight and ease; sometime thy minde is all upon thy corn, *Luke 12. 16,* &c. or thy cattell, or thy pasture; and sometime thy thoughts are all upon thy merchandize: seldome thou thinkest upon God; but when thou comest into the Church of God, then thy mind is so distracted with divers thoughts, and cares, and affairs of this life, that thou canst not think upon God one hour together. Therefore what remaineth in this case for thee to doe, but confesse thine own imperfection, and flie to *Christ* to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vain, thy wandring heart, which hath loved other things more then God; and, in stead thereof, to give thee a new heart, and create a right spirit within thee, *Psal. 51. 10.* wherewith thou maist love God above all things in this life, that so in the life to come thou maist find

the reward of thy love, such joys and comforts as cannot be expressed.

Thus we have heard what duty we owe unto God himself: now we shall hear what duty we owe unto our neighbour. That which we owe unto them both is *love*; but yet the love which we owe unto them is not alike. For albeit the second Commandment be like unto the first, *Matt. 22. 39.* for the necessity thereof, and in respect of the subject or quality which is required, namely, *love*; yet in respect of the object, which is God, and the measure of our love, which must be perfect, there is great odds between them. In that they both require but love, they are both alike: but in that the first requires Love to God, the second love to men; the first requirerh a greater love then the second; there is the difference. But here a doubt arises: seeing God requires the love of all the heart, soul, &c. what love remaineth for our neighbour? If God must have all our love, what love is left for any other? Whereunto I answer, that the love of our neighbour doth not derogate nor detract from the love of God. As the light of a candle doth not dazle, but rather commend, the light of the Sun: so our love to our neighbour doth not diminish, but rather accomplish, our love to God. He that loves the fruit, will love the tree whereon it grows; and he that loveth the stream, will love the fountain from whence it floweth: even so he that loveth man, which is a creature, will much more love God, that hath created him. But let us examine the words: *Thou shalt love thy neighbour as thy self.* Here are four things to be observed. First, what is required, namely, *love*. Secondly, who must love, *thou*; that is, every man. Thirdly, whom we must love, namely, our *neighbour*. And, lastly, how and in what manner we must love him, *as we love our selves*. Concerning the first, as in the former precept, so in this also, the Lord requirerh *love*: wherein he dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may know whose they are. Therefore our loving Father, desirous to have us like himself, requirerh us to be kind and loving one to another, as he is kind to the unkind; to the evill, to the just and to the unjust, *Matt. 5. 45.* He will have us perfect, as he is perfect; he will have us holy, as he is holy; he will have us mercifull, as he is mercifull; he will have us loving, as he is Love it self. Again, it is the nature of a loving father, by all means to procure the welfare of his children: so our heavenly Father, desirous of our continuall happinesse, commandeth us *love*, that so we may lead our lives with delight and pleasure. If he had hated us, he would have commanded us to live in hatred and envy and malice with our neighbours: for among all the miseries that are under the Sun, there is not a more miserable and irksome life then the life of the envious. *Solomon* calls it a rotting of the bones, *Proverb. 14. 30.* and as it were a consumption of the body; because the envious man

man always repineth, and pineth away at other mens prosperity. As all things work to the best to them that love God, Rom. 8. 28. so all things work to the worst to them that are envious. Therefore one wisheth that the envious man had eyes in every City, that he might be vexed with all mens prosperity. As Christ said, John 13. 35. *By this shall all men know that ye are my disciples, if ye have love one towards another*: so the Devil saith, *By this shall all men know that ye are my disciples, if you have envy and hatred and malice one towards another*. Therefore, leaving that hatefull and loathsome kind of life to the reprobate and damned, (who are always malecontent, like Cain, Gen. 4. 5. and their countenance cast down; they cannot look on their brother with a chearfull countenance, nor afford him a merry word;) God hath prescribed love to those that are his, to shew how desirous he is of their welfare and happinesse. But here some churl may say unto me, If this be all, I shall doe well enough: if God require no more but love, I should be well content to love, so that I be not bound to give. Alas! this is a silly shift; for it is the nature of godly love, to relieve and help him that is beloved: therefore whom thou lovest, if thou love him truly, thou canst not see him lack, if it be in thy power to supply his want. If thou lovest thy horse, thou wilt give him provender: if thou lovest thy dog, thou wilt give him thy crumbs: and if thou love thy brother, thou wilt give him food. Therefore, though nothing be expressed which thou shouldst give unto thy brother; yet in that thou must love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to doe him good. *This is my commandment, saith our Saviour Christ, John 15. 12. that ye love one another as I have loved you*. But he so loved us, that he gave his life for us, Rom. 5. 8. therefore we also ought to give our lives for our brethren, 1 Job. 3. 16. For as much then as thy life, which, as Christ speaketh, is more worth then food or raiment, Matt. 6. 25. should not be spared for thy brother's good; from henceforth grudge not to give thy goods to thy needy neighbours, defraud not him of food and raiment to whom thou owest even thy life itself.

But let us come to the second thing, which sheweth who is bound to love; *Thou shalt love*. Under this word *Thou* God comprehends every particular man and woman; as if he should say, *Thou* thy self, and not any other: for, *Thou shalt love thy neighbour*. The poor man is not exempted from this precept, because he may love as well as the rich. If he say, I have no wealth, and therefore I cannot shew my love to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind, he has an affection; let him have a loving heart, a loving mind, and a loving affection: if he cannot doe well, let him with well unto his neighbour; if he cannot gratifie him with any thing that he hath, let him not envy at any thing that the rich man hath. For as the

rich man shews that he loves his neighbour if he relieves his necessity; so the poor man sheweth that he loves his neighbour if he grieves not at his prosperity. This therefore, as a generall precept, bindeth the poor as well as the rich; it is a common yoke laid upon the neck, and a common burthen laid upon the back of every Christian: but yet it is *an easie yoke, and a light burthen*, *Matt. 11. 30.* because it is *love*, which maketh all things to seem delightfome. As there are some that would be content to love, if they might not give; so there are some would be content to give, if they were sure they should not want: therefore when it comes to giving, they pass it over to their heirs, or to their executors, or to their successours, when they are dead; they are never liberal untill they die, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heirs; but they are bound to be liberall for themselves: therefore they must not lay the burthen upon them, because *every man must bear his own burthen*, *Galat. 6. 5.* If they say, I know not what need I may have before I die: let them remember, that *what they give unto the poor they lend unto the Lord*, and he is a sure pay-master, he gives great usury. And as *David* said, *I never saw the righteous forsaken, nor his seed beg their bread*; so they must needs confesse, if they will confesse the truth, that they never saw the godly man that was liberall to the poor, by that means to come to misery. By other means many men fall into extream poverty; *Alca, Vina, Venns*, Dice, Wine and Women, have brought many to beggery: but by beneficence and liberality to the poor I never heard that any came to penury. Such a foison hath your alms, that by the blessing of God which makes men rich, it increases like the widow's meal and oil which she bestowed upon the Prophet, *1 King. 17.* Therefore let no man distrust.

Now we are come to the third thing, which sheweth whom we are bound to love; *Thou shalt love thy neighbour*. He saith not, Thou shalt love the rich man, or thy kinsman, or thy friend, or thy companion; but, *thy neighbour*: under which word is comprehended every man that is any way capable of thy love: yea, even thy enemy is concluded in this precept, *Matt. 5. 44. Rom. 12. 20.* As the Jews thought none to be their neighbours but their own nation: so some think none to be their neighbours but their equals. The rich man despises the poor man, and he again envieth the rich man: and every man, as the Proverb is, delighteth in those that are like himself. But here this law requireth, that whosoever is our neighbour by any means, he is to be loved.

As our Saviour *Christ* had two kind of kinsfolk, *Matt. 12. 46, 49.* one by the flesh, and another by the spirit: so we have two kinds of neighbours, one by nature, another by grace. And as *Christ* preferred his spirituall kindred before his carnall kindred: so we must prefer our spiritual neighbours before our carnall neighbours. Therefore although

by

by this law we are bound to love all men indifferently; yet because there are degrees of neighbours, therefore there must be degrees of love. We must love our parents and our kinsfolk more then strangers, because they are bound unto us by a streighter bond of nature; according to that of the Apostle, *1 Tim. 5. 8. He that hath not a care of his own, specially of them of his household, is worse then an Infidel.* So we must love the faithful more then the unfaithfull, because they are bound unto us by a streighter bond of faith and religion; as the same Apostle willeth us, *Gal. 6. 10. While ye have time, doe good unto all, especially to them of the household of faith:* signifying, that though we are bound to love all men with a general love, because they are all of the off-spring of Adam; yet must we love some with a more speciall love, because they are the children of God.

Now follows the measure of that love which we owe unto our neighbour, expressed in the last words, *As thy self.* Here is the rule whereby our love must be squared, and a most exquisite example of singular love found in our selves for us to imitate. He saith not, *as he loveth thee;* or, *as he is beloved of others;* but, *as thy self.*

Who knows not how well he loves himself? and therefore who can excuse himself, and say, I know not how well I should love my neighbour? But how do we love our selves? Feignedly, or coldly, or for an hour? I trow not, but truly, and zealously, and every hour. So we must love our neighbour with a true, zealous, and a constant love. We must not passe by, as the Priest and the Levite; but pour our oyl into their wounds, with the Samaritan, to help, to relieve them and comfort them. We must love our neighbour, though he be envious: as David loved Saul, requiting good for evil; and as Joseph loved Potiphar, not intised to sin against him. *Love is the fulfilling of the Law.* It beginneth young, with Moses, to resist the oppressour; and endeth not in old age, but desires to perish for the beloved's preservation: it calleth infants in the street, with Wisedome, to learn; comforts the imprisoned, with Abacuck; burieth the dead, with Tobie; visiteth the sick and possessed, with our Saviour; covereth the multitude of offences; and shall find this last comfort, *Come, ye blessed.* To which joy he bring us that with his Love from everlasting death hath bought us.



THE
C E N S U R E
OF
C H R I S T
UPON THE
L A W Y E R ' S
A N S W E R.

Luk. 10. 28.

*And he said unto him, Thou hast answered right : this doe,
and thou shalt live.*

NOW we are come to the answer of *Christ* unto the Lawyer's question. The question was, *What must be done to inherit eternal life ?* The answer is, Doe that which thou hast said, that is, *Love God above all, and thy neighbour as thy self ;* and thou shalt live, thou shalt inherit eternall life. Where first it is to be observed, that though this Lawyer came with a mind to tempt *Christ*, yet because he had truly alleaged what was written in the Law, *Deut. 6. 5.*
Levit.

Levit. 19. our Saviour *Christ* approveth his answer, and commendeth him for it: whereby we are taught, to like and allow of those good things that we see in any, though they be our enemies.

Many there are that, if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor give him his due commendation; but rather seek by all means to disable him, and disgrace him, and dispraise him behind his back. If he be temperate and sober, then they say, as it was said of *John Baptist*, *He hath a devill*: if he be sociable and familiar, then they say, as it was said of *Christ*, *He is a glutton and a wine-bibber*, *Luke 7. 34.* if he be learned, they say as *Festus* said of *Paul*, *Acts 26. 24.* *He is mad*: if he be a good house-keeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if he be a Prophet, yet, if he tell the truth, they account him their enemy, *Gal. 4. 16.* as *Ahab* termed *Elias*, *1 King. 21. 20.* And as the same *Ahab* cared not to hear *Micheas*, because he hated him, *1 King. 22. 8.* so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kind of people are like their father the Devil, who both by his name and nature is *an accuser of the brethren*, *Rev. 12. 10.* He could not give *Job* a good word, though he were *a just man that feared God*, *Job 1. 1.* and no marvell, for he could not speak well of God himself, *Genes. 3.* But *Christ* is of another mind; for though this Lawyer were his tempter, yet doth he allow his answer. So though a man be thine enemy, yet let him have his due: if he be learned, report no less of him: if he be an honest man, defame him not: if he be humble, say not he is proud: if he be liberall, say not he is miserable: if he deal justly, say not he is unconscionable: and if he hath any thing in him that is praise-worthy, (as there is no man but hath some good thing in him) acknowledge it, report it, and commend him for it, though he be thine enemy. But here again we see, that though *Christ* commend this Lawyer for his answer, yet doth he not commend him for any thing else: to teach us, that as we must give every man his due, so we must give no man more then his due. The Lawyer had answered directly to *Christ's* demand; therefore *Christ* commends his saying: but the Lawyer had not done so well as he had spoken; therefore *Christ* doth not commend his doing. So the words of many are commendable, but their works are most detestable. If you come to their Sermons, you shall hear them speak marvellous well: but if you look into their lives, you shall find them far differing from their profession. They are like our bells, which can call the people together to the service of God, but cannot perform any service to God: so these men can give good counsell to others, but cannot follow it; they can teach the people to know the will and pleasure of God, but they go not about to doe the will of God, that the people might be moved by their example to

doe the same. And if you seem to mislike their doings, then, as *Christ* said of the Scribes and Pharisees, *Matt. 23. 2. they sit in Moses chair, &c.* so they answer for themselves, Doe as we say, and not as we doe. A bad excuse, fit for so bad a cause. As if they should say, We would have you to be godly, but we will not be godly: we would have you to be saved, but we our selves will not be saved. How can their doctrine doe any good that live not according to their doctrine? or how can the people think that the doctrine is true, when they that preach it live not thereafter? Will not the people reason thus, If his doctrine were good, surely he would follow it; if his life be good, surely he would teach us to live as he doth: therefore whatsoever he saith, we will not believe him; but as he doeth, so will we doe, and we hope to escape as well as he.

Thus with the one hand they build up the Church of God, and with the other hand they pull it down; because they doe more hurt by their bad example, then they can doe good with all their preaching. These are the ungodly that the Lord by his Prophet reproveth, *Psal. 50. 16. Why dost thou preach my laws, and take my words in thy mouth?* So long as *Esay* was a man of polluted lips, the office of preaching was not committed unto him: but when his lips were cleansed, *Esay 6. 7.* then was he fit for that office and function. Even so, as long as we delight in sin as much as any, we are not meet to reprove the sins of others: but when we behave our selves as it becometh the Ministers of the Gospel, then have we commission to preach the Gospel, and to reprove the sins of the people.

Teach well,
and live
well.

Matt. 5. 13.

Matt. 5. 16.

Therefore to a good Church-man (as you use to call us) two things are necessary: the first is, to teach well; the second is, to live well. For as we are resembled to *Salt*, because we must season the people with sound and wholesome doctrine: so are we resembled to the *Sun*, because we must shine as lights in the world by our holy life. As *John Baptist* was the voice of a Crier, so he was a burning lamp: as the Apostles were willed to teach and baptize, so their lights were commanded to shine, that men, seeing their good works, might glorifie God.

Thirdly, we here may see that truth is truth, and to be commended from whomsoever it cometh. For though this Lawyer came to tempt *Christ*; yet, because he told the truth, *Christ* admitteth his answer, and commendeth him for it. Whereby we have to learn, to imbrace and receive the truth by whomsoever it is brought. For as a jewel is to be esteemed, though it be found on a stinking dunghill; so the truth is to be regarded, though it be found in a wicked man.

And last of all, we here may see that to be verified which was spoken of *Christ*, *Esay 42. 3. Matt. 12. 20. A bruised reed shall he not break, &c.* that is, he shall not discourage any in the way of godliness. Though this Lawyer were *Christ's*emie; yet when he answered discreetly and

and directly out of the word of God, *Christ* approveth his answer, and exhorteth him to the practice of the same : whereby we have to learn, to commend and incourage every man in his well-doing, and by all means to further them in their good beginnings. Praise and honour are spurs to vertue : therefore if a man have done well, commend him, and he will doe better. But, alas ! with us it is far otherwise : for if a man have done amisse, it shall be often cast in his teeth ; but if he have done well, he shall never hear of it.

But let us go forward in the answer of *Christ*. It followeth, *Doethis*. Having approved his saying, now he exhorteth him unto doing : for it is not enough to say well, or to know much, or to believe aright ; but we must *doe this*, that is, we must *love God and our neighbour*, if we desire to live. Heaven is not gotten with fair words, nor amorous looks, nor gold, nor silver, nor gorgeous array ; but with the fruit of a lively faith, or (that I may use the words of the Apostle, *Gal. 5. 6.*) *by faith working through love*. God will not come to judge us at the last day, whether we were learned, or wise, or eloquent, or wealthy, or honourable ; but whether we have done those deeds of mercy to his needy members. What shall it profit a man in the last hour of his death to have been eloquent and excellent in all kind of learning, that he hath preached many notable and worthy Sermons, if he have lived a lewd and wicked life, and carried a corrupt conscience to his grave ? In that terrible day, when the books of all mens consciences shall be opened, *Apo. 20. 12.* and every man's life shall be strictly examined, it shall go better with us if we have served God with a good conscience, then if we have been able to dispute subtil questions : for at that day it shall be said to some that have preached in the name of *Christ*, *Depart from me, I know you not, Matt. 7. 23.*

Now, as we shall not be saved for our preaching, no more shall you be saved for your hearing : for God will have you to *doe* as you hear, as well as he will have us to *doe* as we teach. If you look into all the Scriptures, you shall find no promise made to hearers, nor to speakers, nor to readers ; but to believers, or to doers. If ye ask God who shall dwell in his holy Mountain, he saith, *Psal. 15. 2.* *The man that walketh uprightly*. If you ask *Christ* who shall enter into the Kingdome of Heaven, he saith, *Matt. 7. 21.* *Not they that cry, Lord, Lord ; but they that doe the will of my Father*. If you ask him how you may come to heaven, he saith, *Matt. 19. 17.* *Keep the Commandments*. If you ask him who are blessed, he saith, *Luke 11. 28.* *Blessed are they that hear the word of God, and doe it*. If you ask an Angel who is blessed, he saith, *Rev. 22. 7.* *Blessed are they which keep the words of this Book*. If you ask David, he saith, *Psal. 106. 3.* *The man is blessed which keepeth judgement, and doeth righteousness*. If you ask Solomon, he saith, *Prov. 29. 18.* *The man is blessed which keepeth the law*. If you ask *Esay*, he saith, *Esay 56. 2.*

The Censure of Christ upon the Answer.

He which doeth this is blessed. If you ask *James*, he saith, *James* 1. 25. *The doer of the Word shall be blessed in his deed.* And here, *Do this, and thou shalt live.* Here is nothing but *Doing*, to make us blessed: for as the works that *Christ* did bare witness that he was *Christ*, *John* 10. 25. so the works that we doe must bear witness that we are Christians.

But here some man may object and say, Is any man able to doe this that God requireth? and if he be not, why then doth God command us that which we cannot perform? Herein Almighty God deals with us as a Father dealeth with his children. If a man have a son of seven years of age, he will furnish him with bow and arrows, and lead him into the fields; set him to shoot at a mark that is twelve score off, promising to give him some goodly thing if he hits the mark: and though the father know the child cannot shoot so far, yet will he have him aim at a mark beyond his reach, thereby to try the strength and forwardness of his child; and though he shoot short, yet the father will encourage him. Even so Almighty God hath furnished us with judgment and reason, as it were with certain artillery, whereby we are able to distinguish between good and evil, and sent us into the World, as it were into the open fields, and set his Law before us as a mark, as *David* speaks, promising to give us the Kingdome of heaven if we hit the same: and albeit he knoweth that we cannot hit this mark, that is, keep the Law which he hath set before us, yet, for the exercise of our faith, and for the testifying of our duty and obedience towards him, he will alwaies have us be aiming at it; and though we come short of that duty and obedience which he requireth at our hands, yet doth he accept and reward our good endeavour: but if we stubbornly refuse to frame ourselves after his will, then may he justly be angry and displeased with us. Therefore though thou canst not perfectly keep the law of God; yet if thou endeavour thy self to the utmost of thy power to observe the same, the Lord, that *worketh in us both the will and the work*, will accept the will for the work; and that which is wanting in us, he will supply with his own righteousness.

It followeth, *And thou shalt live.* Here is the promise, even life eternal. Among all earthly things, we count none so dear and precious as our life, insomuch as we can be content to forgo any thing before our life: our blood and our limbs we lose sometime for the saving of this temporal life, which is no life indeed, but rather a shadow and the image of death. Now if we make so much of, and suffer so many things for, the life of the body, which is so short and momentary; how far greater things should we suffer for the salvation of our soul, and for the gaining of that glorious and happy life which shall never end? Here *Christ* speaketh not of any common life, but of life eternal, which is the inheritance and seat of the blessed.

For seeing *Christ* must answer the Lawyer's question, and his question was, how he might inherit eternal life; when the Lawyer had said what was written in the Law, *Christ* answers, *Hoc fac & viues*: as if he should say, *Love God and thy neighbour*, and so thou shalt inherit eternall life: this is the assailing of thy question. Go to then, dear brethren, and consider at how small a rate or price of *love* eternall life is to be purchased. If we take so great pains and undergo so many difficulties to pursue this mortal life, what pains should we undertake to enjoy that immortal life? If God should bid us go into a hot fiery furnace, and cast our selves into the burning flames, we ought to doe it, that we might reign with *Christ*. But our gracious loving Lord commandeth us no such thing; but commendeth unto us *love*, that we may live. Our God is not as the gods of the Gentiles, which will have the parents slay their children, and offer them up in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that he convert and live*, *Ezek. 18. 23.* O how gracious is the Lord unto us, who requireth no more of us but *love*, and yet requiteth us with no lesse then life, and that a glorious and eternall life!

Thus have I at length explained *The Lawyer's Question, and the Answer of Christ unto the Question*: wherein I have shewed you one way to come to Heaven, which is, to keep the Law of God: and this way we find most hard and difficult. Another way there is by the death of *Christ*; and this every man thinks most easie to finde. But this I assure you, that whosoever doth not endeavour to walk in that old way, that is, to walk in the ways of the Lord, shall never come to heaven by the new and living way, *Christ Jesus*: because, as *John* saith, *1 John 3. 3. Whosoever hath this hope in him, purgeth himself*; that is, whosoever hopeth to be saved by the death of *Christ* hath a care to keep himself from sin, and to walk in the Commandments of the Lord.

THREE
P R A Y E R S:
ONE
FOR THE MORNING,
ANOTHER
FOR THE EVENING,
THE THIRD
FOR A SICK MAN.

*Whereunto is annexed a godly Letter to a sick Friend;
and a comfortable Speech of a Preacher upon
his Death-bed.*

A Morning Prayer.

O Lord, prepare our hearts to Prayer.

ETernall God, giver to them which want, comforter to them which suffer, and forgiver to them which repent; we have nothing to render thee but thine own. If we could give thee our bodies and souls, they should be saved by it, but thou wert never the richer for them. All is our duty, and all of us cannot perform it: therefore thy Son died, and thy Spirit descended, and thy Angels guide, and thy Ministers teach, to help the weaknesse of men. All things call upon us to call upon thee; and we are prostrate before thee, before we know how to worship thee: even since we rose we have
tasted

tasted many of thy blessings; and thou hast begun to serve us before we begin to serve thee. Why shouldest thou bestow thy health, wealth, rest and liberty upon us more then others? We can give no reason for it, but that thou art merciful. And if thou shouldest draw all back again, we have nothing to say, but that thou art just. Our sins are so grievous and infinite, that we are faine to say with *Judas, I have sinned*, and there stop, because we cannot reckon them. All things else serve thee as they did at first: onely men are the sinners in this world.

Our heart is a root of corruption, our eyes are the eyes of vanity, our ears are the ears of folly, our mouths are the mouths of deceit, our hands are the hands of iniquity, and every part doth dishonour thee, which would be glorified of thee. The Understanding, which was given us to learn vertue, is apt now to apprehend nothing but sin: the Will, which was given us to affect righteousness, is apt now to love nothing but wickednesse. The Memory, which was given us to remember good things, is apt now to keep nothing but evil things. There is no difference between us and the wicked. We have done more against thee this week then we have done for thee since we were born; and yet we have not resolved to amend: but this is the course of our whole life; first we sin, and then we pray thee to forgive it, and then to our sins again, as though we came to thee for leave to offend thee.

And that which should get pardon at thy hands for all the rest (that is, our prayer) is so full of toys and fantasies, for want of faith and reverence, that when we have prayed, we had need to pray again, that thou wouldest forgive our prayers, because we think least of thee when we pray unto thee. What father but thou could suffer this contempt, and be contemned still? Yet when we think upon thy Son, all our fear is turned into joy, because his righteousness for us is more then our wickednesse against our selves. Settle our faith in thy beloved, and it sufficeth for all our iniquities, necessities and infirmities. Now, Lord, we go forth to fight against the world, the flesh, and the devil; and the weakest of our enemies is stronger then we. Therefore we come unto thee, for thy holy Spirit to take our part: that is, to change our minds and wills and affections, which we have corrupted; to remove all the hinderances which lett us to serve thee; and to direct all our thoughts, speeches and actions to thy glory, as thou hast directed thy glory unto our salvation. Although we be sinners, O Lord, yet we are thine: and therefore we beseech thee to separate our sins from us, which would separate us from thee, that we may be ready to every good, as we are to evil. Teach us to remember our sins, that thou mayest forget them; and let our sorrow here prevent the sorrow to come. We were made like thee; let not flesh and blood turn the
image

image of God to the image of Satan : our foes are thy foes ; let not thine enemies prevail against thee, to take us from thee. But make thy Word unto us like the Star which led unto *Christ* ; make thy benefits like the pillar which brought to the land of promise ; make thy cross like the messenger which compelled guests to the banquet : that we may walk before like examples, and alway look upon thy Son how he would speak and doe, before we speak or doe any thing.

Keep us in that fear of thy Majesty, that we may make conscience of all that we doe, and that we may count no sin small, but leave our lying, and swearing, and surfeiting, and coveting, and boasting, and flaunting, and inordinate gaming, and wanton sporting, because they draw us to other sins, and are forbidden as streightly as others. Let not our hearts at any time be so dazzled, but that in all temptations we may discern between good and evil, between right and wrong, between truth and error ; and that we may judge of all things as they are, and not as they seem to be. Let our minds be always so occupied, that we may learn something of every thing, and use all those creatures as means and helps prepared for us to serve thee. Let our affections grow so toward one another, that we may love thee as well for the prosperity of others as if it were our own. Let our faith and love and prayer be alway so ready to go unto thee for our help, that in sicknesse we may find patience, in prison we may find joy, in poverty we may find contentment, and in all troubles we may find hope. Turn all our joys to the joy of the holy Ghost, and all our peace to the peace of conscience, and all our fears to the fear of sin ; that we may love righteousness with as great good will as ever we loved wickednesse, and go before others in thankfulness towards thee as far as thou goest in mercy towards us before them, taking all that thou sendest as a gift, and leaving our pleasures before they leave us ; that our time to come may be a repentance of the time past, thinking alway of the joys of heaven, the pains of hell, our own death, and the death of thy Son for us. Yet, Lord, let us speak once again ; like *Abraham*, one thing more we will beg at thy hands : our resolutions are variable, and we cannot perform our promises to thee ; therefore settle us in a constant form of obedience, that we may serve thee from this hour with those duties which the world, the devil and the flesh would have us defer untill the point of death. Lord, we are unworthy to ask any thing for ourselves : yet thy favour hath preferred us to be petitioners for others. Therefore we beseech thee to hear us for them, and them for us, and thy Son for all. Bless the universall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see thy spirit of comfort coming towards them, as the Angels came to thy Son when he was hungry.

Be mercifull unto all those which lie in anguish of conscience for remorse

morse of their sins : as thou hast made them examples, so teach us to take example by them ; that we may look upon thy Gospel to keep us from despair, and upon thy Law to keep us from presumption. Prosper the armies which fight thy battels, and shew a difference between thy servants and thy enemies, as thou didst between the *Israelites* and the *Egyptians* ; that they which serve thee not may come to thy service, seeing that no God doth blesse besides thee. Make us thankfull for our peace, whom thou hast set at liberty ; while thou hast laid our dangers upon others, which mightest have laid their dangers upon us. And teach us to build thy Church in our rest, as *Solomon* built thy Temple in his peace. Have mercy upon this sinfull Land, which is sick of long prosperity : let not thy blessings rise up against us ; but indue us with grace as thou hast with riches, that we may go before other Nations in Religion, as we go before them in plenty. Give us such hearts as thy servants should have, that thy will may be our will, that thy law may be our law, and that we may seek our Kingdome in thy Kingdome. Give unto our Prince a princely heart, unto our Counsellours the spirit of counsell, unto our Judges the spirit of judgement, unto our Ministers the spirit of doctrine, unto our people the spirit of obedience ; that we may all retain that communion here, that we may enjoy the communion of Saints hereafter.

Blesse this family with thy grace and peace, that the Rulers thereof may govern according to thy Word, that the servants may obey like the servants of God, and that we may all be loved of thee. Now, Lord, we have commenced our suit, our understanding is weak, and our memory short, and we unworthy to pray to thee, more unworthy to receive the things which we pray for ; therefore we commend our prayers and our selves unto thy mercy, in the name of thy beloved Son, our loving Saviour, whose righteousness pleads for our unrighteousnesse.

Our Father which art in Heaven, &c.

A Prayer for Evening.

O Lord God, what shall we render unto thee for all thy benefits, which hast given thy Son for a ransom, thy holy Spirit for a pledge, thy Word for a guide, and reservest a Kingdom for our perpetuall inheritance ; of whose goodnesse we are created, of whose justice we are corrected, of whose mercy we are saved ?

T t t

Our

Our sins strive with thy benefits, which are more: let us count all creatures, and there be not so many of any kinde as thy gifts, except our offences which we return unto thee for them. Thou mightest have said before we were formed, Let them be monsters, or let them be Infidels, or let them be beggars, or cripples, or bondslaves, so long as they live. But thou hast made us to the best likenesse, and nursed us in the best Religion, and placed us in the best Land; that thousands would think themselves happy, if they had but a piece of our happinesse. Therefore why should any serve thee more then we, which want nothing but thankfulness? Thou hast given us so many things, that we have scarce any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already: yet we covet as though we had nothing, and live as though we knew nothing. When we were children, we deferred till we were men: now we are men, we defer untill we be old men: and when we be old men, we will defer untill death. Thus we steal thy gifts, and doe nothing for them: yet we look for as much at thy hands as they which serve thee all their lives. The least of thy blessings is greater then all the curtesies of men: and yet we are not so thankfull to thee for all that we have, as we are to a friend for one good turn. We are ashamed of many sins in others, and yet we are not ashamed to commit the same sins our selves, and worse then they. Yea, we have sinned so long almost, that we can doe nothing else but sin, and occasion others to sin too, which would not sin but for us. If we doe any evil, we doe it chearfully, and quickly, and easily: but if we doe any good, we doe it faintly, and rudely, and slackly. When did we talk without vanity? when did we give without hypocrisie? when did we bargain without deceit? when did we reprove without envy? when did we hear without wearinesse? when did we pray without tediousnesse? Such is our corruption, as though we were made to sin, indeed, or in word, or in thought. We have broken all thy Commandments, that we might see what good is in evil; which have felt nothing but guilt, and shame, and expectation of judgement, while we might have had peace of conscience, joy of heart, and all the graces which come with thy holy Spirit. Some have been wone by the word, but we would not suffer it to change us: some have been reformed by the Crosse, but we would not suffer it to purge us: some have been moved by thy benefits, but we would not suffer them to perswade us: nay, we have given consent to the devill, that we will abuse all thy gifts so fast as they come. And therefore thy blessings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy secure; and all thy benefits are weapons to rebell against thee: that if thou look unto our hearts, thou mayest say our

Religion

Religion is hypocrisy, our zeal envy, our wisdom policy, our peace security, our life rebellion; our devotion ends with our prayers, and we live as though we had no souls to save.

What shall we answer for that which our conscience condemns? We are one day nearer to death since we rose, when we shall give account how every day hath been spent, and how we have got those things which others shall consume when we be gone. And if thou shouldst ask us now what lust asswaged, what affection qualified, what passion expelled, what sin repented, what good performed, since we began to receive thy benefits this day; we must confesse against our selves, that all our works, words and thoughts have been the service of the world, the flesh and the devill. We have offended thee, and contemned thee all the day, and at night we pray unto thee. Father, forgive us all our sins, which have dishonoured thee, while thou didst serve us; run from thee, while thou didst call us; and forgotten thee, whilest thou didst feed us: so thou sparest us, so we sleep, and to morrow we sin again. This is the course of all our pilgrimage, to leave that which thou commandest, and to doe that which thou forbiddest. Therefore thou mightest justly forsake us, as we forsake thee; and condemn us, whose conscience condemns our selves: but who can measure thy goodness, which givest all, and forgivest all? Though we are sinfull, yet thou lovest us: though we knock not, yet thou openest: though we ask not, yet thou givest. What should we have if we did serve thee, which hast done all these things for thine enemies? Therefore thou which hast given us all things for our service, O Lord, give us a heart to serve thee, and let this be the hour of our conversion. Let not evil overcome good, let not thine enemy have his will: but give us strength to resist, patience to endure, and constancy to persevere unto the end.

Instruct us by thy word, guide us by thy spirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make profit of every thing; that we may see thee in all things, and all things in thee. And because (O most merciful Father) we walk between thy mercie and justice, through many temptations, govern our steps with such discretion, that the hope of mercy may prevent despair, and the fear of justice may keep us from presumption; that in mirth we be not vain, in knowledge we be not proud, in zeal we be not bitter: but as the tree brings forth first leaves, then blossoms, and then fruit; so first we may bring forth good thoughts, then good speeches, and after a good life, to the honour of thy name, the good of thy children, and the salvation of our souls; remembering the time when we shall sleep in the grave, and the day when we shall awake to judgement. Now the time is come (O Lord) which thou hast appointed for rest, and without thee we can neither wake nor sleep, which hast made the day and night, and rulest both. Therefore into

thy hands we commend our souls and bodies that thou hast bought, that they may serve thee : restore them (O Lord) to their first image, and keep them to thy service ; and resign us not to our selves again, but finish thy work : that we may every day come nearer and nearer to thy Kingdome, till we hate the way to hell as much as hell it self ; and let every cogitation, and speech, and action, be so many steps to heaven. For thy name's sake, for thy promise sake, for thy Son's sake, O Lord, we lift up our hearts, hands and voices unto thee in his name, which suffered for sin, and sinned not.

Our Father which art in Heaven, &c.

A Prayer for a Sick man.

A Lmighty God and all-mercifull Father, which art the Physician of our bodies and souls, in thy hands are life and death, thou bringest to the grave, and pullest back again : we came into this world, upon condition to forsake it whensoever thou wouldest call us ; and now the Summers are come, thy fetters hold me, and none can loose me but he which bound me. I am sick in body and soul : but he hath stricken me which in judgement sheweth mercy. I deserved to die so soon as I came to life : but thou hast preserved me till now ; and shall this mercy be in vain, as though we were preserved for nothing ? Who can praise thee in the grave ? I have done thee no service since I was born, but my goodness is to come : and shall I die before I begin to live ? But, Lord, thou knowest what is best of all ; and if thou convert me, I shall be converted in an hour : and as thou acceptest the will of *David*, as well as the act of *Solomon* ; so thou wilt accept my desire to serve thee, as well as if I did live to glorify thee. The Spirit is willing, but the flesh is frail : and as I did live sinfully, whensoever thy spirit was from me ; so I shall die unwillingly, unlesse thy spirit prepare me. Therefore, dear Father, give me that mind which a sick man should have, and increase my patience with my pain, and call unto my remembrance all which I have heard, or read, or felt, or meditated, to strengthen me in this hour of my triall ; that I, which never taught any good while I lived, may now teach others how to die, and to bear their sickness patiently. Apply unto me all the mercies and merits of thy beloved Son, as if he had died for me alone. Be not from me when the enemy comes ; but when the Tempter is busiest, let thy spirit be busiest too. And if it please thee to loose me out of this prison, when I shall leave

leave my earth to earth, let thine Angels carry up my soul to heaven, as they did *Lazarus*, and place me in one of those mansions which thy Son is gone to prepare for me. This is my Mediatour which hath reconciled me and thee, when thou didst abhor me for my sins; and thou didst send him from heaven to us, to shew that thou art bound to hear him for us. Therefore in him I come unto thee, in him I call upon thee. O my Redeemer, my Preserver, and my Saviour, to thee be all praise, with thy Father and the holy Spirit, for ever, Amen.

What shall stay me from my Father, my Brother, and my Comforter?

*A comfortable Speech taken from a godly
Preacher lying upon his Death-bed;
written for the Sick.*

I Owe to God a death, as his Son died for me. Ever since I was born I have been sailing to this haven, and gathering patience to comfort this hour: therefore shall I be one of those guests now that would not come to the banquet when they were invited? What hurt is in going to Paradise? I shall lose nothing but the sense of evil, and anon I shall have greater joys then I feel pains: for my head is in heaven already, to assure me that my soul and body shall follow after. O death, where is thy sting? why should I fear that which I would not escape, because my chiefest happinesse is behind, and I cannot have it unless I go unto it? I would go through hell to heaven; and therefore if I march but through death, I suffer less then I would suffer for God. My pains do not dismay me, because I travail to bring forth eternal life: my sins do not fright me, because I have *Christ* my Redeemer: the Judge doth not astonish me, because the Judge's Son is my Advocate: the Devil amazes me not, because the Angels pitch about me: the grave grieves me not, because 'twas my Lord's bed. Oh that God's mercie to me might move others to love him! for the less I can expresse it, the more it is. The Prophets and Apostles are my fore-runners: every man is gone before me, or else he will follow after me. If it please God to receive me into heaven before them which have served him better, I owe more thankfulness to him. And because I have deferred my repentance till this hour, whereby my salvation is cut off, if I should die suddenly; loe how my God in his mercifull providence, to prevent my destruction, calls me by a lingering sickness, which staies till I be ready, and prepares me to my end, like a Preacher, and makes me, by wholesome

pains, weary of this beloved world, lest I should depart unwillingly, like them whose death is their damnation. So he loves me while he beats me, that his stripes are plasters to save me: therefore who shall love him, if I despise him? This is my whole office now, to strengthen my body with my heart, and to be contented as God hath appointed, untill I can glorify him, or untill he glorify me. If I live, I live to sacrifice; and if I die, I die a sacrifice: for his mercy is above mine iniquity. Therefore if I should fear death, it were a sign that I had not faith nor hope, as I professed; but that I doubted of God's truth in his promise, whether he will forgive his penitent sinner or no. It's my Father, let him doe what seemeth good in his sight. Come, Lord Jesus, for thy servant cometh: I am willing, help my unwillingnesse.

Thus the Faithfull depart in another sort, with such Peace and Joy round about them, that all which see them wish that their Souls may follow theirs.

A Letter written to one's Friend in his Sickness.

BEloved, I marvel not that you have pain, for you are sick: but I marvel that you cover it not for offence, because the wisdom of man is to bite in his grief, and alwaies to shew more comfort in God then pain in suffering. Now God calleth to repetitions, to see whether you have learned more constancy then others. If sickness be sharp, make it not sharper with frowardness: but know this is a great favour to us, when we die by sickness, which makes us ready for him that calleth us. Now you have nothing to think upon but God, and you cannot think upon him without joy: your grief passeth, but your joy will never passe. Tell me (patient) how many stripes is heaven worth? Is my friend onely sick in the world, or his faith weaker then others? You have alwaies prayed, *Thy will be done*: and are you now offended that God's will is done? How hath the faithfull man forgotten that all things (even death) turn to the best to them that love God? Teach the happy (O Lord) to see his happiness through troubles. Every pain is a prevention of the pains of hell; and every ease in pain is a fore-taste of the ease and peace and joys in heaven. Therefore remember your own comforts to others before; and be not impatient when there is most need of patience: but as you have ever taught us to live, so now give us an example to die, and deceive Satan, as Job did.

FINIS.

EIGHT
S E R M O N S

P R E A C H E D

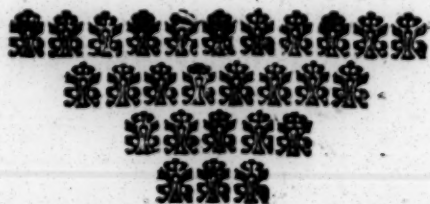
By Mr. HENRY SMITH.

(Viz.)

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|------------------------------------|---|--------------------------------------|
| 1. <i>The Sinner's Conversion.</i> | { | 5. <i>The Calling of Jonah.</i> |
| 2. <i>The Sinner's Confession.</i> | | 6. <i>The Rebellion of Jonah.</i> |
| 3. 4. <i>Two Sermons of the</i> | | 7. 8. <i>Of Jonah's Punishments.</i> |
| <i>Song of Simeon.</i> | | |

Prov. 28. 13.

He that hideth his sins shall not prosper: but he that confesseth and forsaketh them shall have mercy.



L O N D O N,

Printed in the Year 1674.

RIGHTS
F R M O N S

By Mr. Henry Smith

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THE S I N N E R ' S C O N V E R S I O N !

Luke 19. 1, 2, 3, 4, 5.

Now when Jesus entred and passed through Jericho, Behold, there was a man named Zacchæus, which was the chief receiver of the Tribute, and was rich. And he sought to see Jesus, who he should be, and could not for the presse, because he was of a low stature. Wherefore he ran before, and climbed up into a wild Fig-tree that he might see him; for he should come that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, come down at once; for to day I must abide at thine house.

IN the end of the Chapter before going we may see how *Christ* healed a man blind in his bodily sight, namely, *Bartimeus*, whereby he sheweth himself to be the Physician of the body: here we shall see how he cured one blind in mind, namely, *Zacchæus*, whereby he sheweth himself to be the Physician of the Soul; and therefore the Saviour of the whole Man. Ephes. 5. 23.

In speaking of *Zacchæus* and his Conversion, we will observe four Circumstances: first, the place where he was called, which was *Jericho*;

cho; secondly, the person that was called, *Zacchæus* the Publican; thirdly, by whom and how he was called, by the voice of *Christ*; and lastly, the effect and fruit of his calling, his good Confession.

Jos. 6.
1 Kings 16.
34.

First therefore, for the place where he was converted, it appeareth to be *Fericho*, a City not far distant from *Jerusalem*. It was sometimes a notable City, till it was subverted and ruinated by the Lord's Champion *Josua*. It was builded again in the days of *Abah*, by *Hiel* the *Bethelite*, and remaineth at this day, with the rest of that Holy Land, under the Turkish Empire. Unto this *Fericho* the Lord of Heaven and Earth vouchsafeth to come in the likeness of a Servant. And as *Josua* compassed *Fericho* seven times, minding to destroy it; so *Christ*, the true *Josua*, resorted oftentimes to *Fericho*, minding to save it. But as in the destruction of *Fericho* *Josua* spared none but *Rahab* the Harlot: so *Jesus*, in his journey to *Fericho*, converted none but *Zacchæus* the Publican. When *Josua* had conquered and razed *Fericho*, he sowed Salt in it, to make it barren, and cursed him that should attempt to build it up: yet in this barren soil *Christ* hath his spiritual Harvest; and in this cursed City he hath an holy Temple, a blessed building. *Samaria*, that wicked City, affordeth many that believe in *Christ*, *John 4. 39*. And out of *Galilee*, from whence they thought no good thing might come, *John 1. 46*. *Christ* called divers of his Apostles. And even in *Fericho*, this cursed City, *Christ* hath a rich man that is to be saved. In every place *Christ* hath his chosen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but *Christ* is in all to all that call upon him, *Rom. 10. 12*.

John 7. 52.

Now followeth the description of *Zacchæus*, which is most plainly and fully set forth unto us. The holy Ghost speaking of *Zacchæus* and his Conversion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacchæus* should be converted. *Zacchæus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Conversion of *Zacchæus* these three should be converted at once.

Rom. 2. 28.

Zacchæus was a Gentile: a marvel to see a Gentile become a Jew, that is, to believe in *Christ*. He was a principall Publican: a strange thing to see a chief Customer to give over his Office. And he was rich also: a rare matter to see a rich man to enter into the Kingdome of God. And therefore behold a Miracle; as if at this day the Turk, Pope, and the King of *Spain*, were at once perswaded to forsake their Idolatry and Superstition. *Christ* going to *Jerusalem* converteth a Gentile, to signifie the calling of the Gentiles: he converteth a Publican, to shew that notorious Sinners may hope to be saved, if they repent and amend, as *Zacchæus* did: he converteth a rich man, to shew that all rich men are not excluded from the Kingdome of Heaven.

Matt. 19. 23.

He was called *Zacchæus* before his Conversion, but he was never truly called *Zacchæus*, till *Christ* called him so. His name signified, simple,

simple, pure, honest: but his life was subtle, impure, and most detestable. Thus many are called by honest names whose deeds bewray their dishonest natures, and vices oftentimes are throwed in the habits of vertue: like *Asop's* Ass masking in the Lion's skin, till his long ears detect his folly; or like the Crow that is deckt in others Plumes, till every Bird do pluck his feather.

Zacchæus by his Profession was a Publican; and therefore much detested of the *Jews*: For the Publicans were Roman Officers, appointed to gather and receive publick Custome or Tribute of the *Jews*, who were at that time in subjection to the *Romans*. And amongst these Officers *Zacchæus* was the chief, and (as it seemeth) Overseer of the rest that were in *Jericho*; and therefore in chief hatred among the *Jews*, as one that chiefly favoured the *Romans* tyranny, and served to abridge their Countrey's liberty, which ought not to be subject to any Nation.

Besides, he contemned the Ceremonies of the *Jews*, and regarded not their Religion, nor lived after their Law; and therefore, with the rest of the Heathen Publicans, was excommunicate out of their Synagogues, *Matt. 18. 17.*

Thus was he hated for his Profession, because he was a Publican; and for his Religion, because he was a Heathen. Yet was he beloved for his wealth; for rich men have many friends, *Proverb. 14. 20.* And though they doe never so wickedly, yet have they some to take their parts. If they speak never so proudly, yet are there some to praise their saying, *Eccles. 13. 23.*

Zacchæus was a Publican, and therefore rich: for Publicans must needs be rich, and Usurers will be wealthy. But rich Publicans make poor Princes, and wealthy Usurers make many Beggars. In every Province there were many Publicans, and therefore much poor people in every place: for where there be many Caterpillars, the fruit is soon consumed; and where there be many Extortioners, Beggars must needs abound.

By the Law of God there might be no Beggars in *Israel*: but when *Dent. 15.* so many Publicans were suffered to receive Tribute of the *Jews*, contrary to God's Law, no marvel though so many sate and begged, contrary to God's Law, *Luke 18. 35. John 9. 8. Acts 3. 2.* By the Law of God there ought to be no Beggars among Christians, *Psal. 37. 25.* But when so many Usurers are tolerated in a Christian Commonwealth, contrary to the Law of Christ, *Luke 6. 35.* no marvel though we have so many Beggars, contrary to the mind of Christ. The poor (saith Christ) ye shall have always with you, and when you will you may doe them good. *Levit. 25. 35, 37. Mark 14. 7.* And we shall be sure to have the poor amongst us always: but we must make such good provision for them, that they be not faine to beg *Psal. 37. 25.* their bread.

Thus was *Zacchæus* rich to himself, for he was a Publican; but he

- Luk. 2. 27.* was rich towards God also, for he had a desire to see *Christ*. Almighty God, who was rich in mercy, *Ephes. 2. 4.* hath so inspired his heart with the desire of heavenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seek for heavenly treasure. He now forgetteth what his Profession is, and begins to be of a new Profession: and he whose heart was wholly set upon earthly profit, is now like old *Simeon*, most desirous to see his Saviour. The Tetrarch *Herod* desired to see *Christ*, and despised him when he saw him, *Luke 23. 8, 11.* but *Zacchæus* the Publican desired to see *Christ*, and rejoiced when he saw him; like *Abraham*, that desired to see the day of *Christ*, *John 8. 56.* And therefore of the servant of Satan, *Zacchæus* is now become the child of *Abraham*, which rejoiced to see the day of *Christ*. Happy were his eyes that saw so blessed a sight:
- Luke 10. 24.* for many Prophets and righteous men have desired to see and to hear those things that *Zacchæus* both saw and heard, and could not see nor
- Gen. 45. 28.* hear the same. If *Jacob* thought himself happy, if that he might see his son *Joseph* before his death; then surely thrice happy *Zacchæus*, whose hap it was, not onely to see, (as *Jacob* did) but to rejoice (as *Mary* did) in *Christ* his Saviour.

As *Zacchæus* was desirous to see *Christ* in earth, so I would have the rich men of our time desirous to see *Christ* in Heaven. For although with the eyes of our body we cannot see *Christ*, as *Zacchæus* did; yet with the eyes of our Faith we may behold him, as *Stephen* did, *Acts 7. 56.* But if our Faith be so weak-sighted that we cannot see *Christ*, yet let us have a desire to hear *Christ* in his Word, whereby our Faith may be encreased: for faith comes by hearing the Word of God. And as the Queen of the South desired to hear the wisdom of *Solomon*, so let us be desirous to hear the wisdom of *Christ* our Saviour.

- 1 King. 4. 32, 33.* King *Solomon* left some books in writing, wherein is seen some part of his wisdom: and *Christ* our King hath left unto us his most Sacred Word, as it were a tast of his wisdom, sufficient matter for our Salvation. This is that heavenly food, *Matt. 4. 4.* whereby our souls are fed unto eternal life: let us therefore labour for that heavenly food; and as the *Israelites* were careful to gather *Manna* to sustain their bodies, so let us be as careful to hear the Word to feed our souls. The people in the time of *Christ*, *John 6. 24.* took great pains to follow *Christ* both by land and sea; and many now-adays (I confesse) are very forward to follow his faithful Ministers: But as they followed *Christ* so fast to fill their bellies, so these frequent Sermons for fashion to serve the time.
- John 6. 26.*

Zacchæus is desirous to see *Christ*; a godly care: but yet he could not obtain this purpose; a thing common. For every one that hath any good motion, hath always some hinderance to crosse the same: and

and *Zacchæus* hath a double impediment to hinder his honest enterprize; the presse of the people, and his little stature. Whereof the former, that is, the multitude, is always wont to be an enemy to those that would come to *Christ*. This hindered the blind man from receiving his sight, *Luke* 18. 39. for the people rebuked him that he should hold his peace, till *Christ* called him, and opened his eyes. This hindered them that brought the man sick of the palsey, *Mar.* 2. 4. for they could not come at *Christ* for the presse, till they uncovered the roof of the house, and let down the bed wherein the sick of the palsey lay. This hindered the healing of the deaf and dumb, *Mar.* 7. 33. till *Christ* took him aside out of the multitude, and cured him. This hindered the raising of the Ruler's daughter, *Matth.* 9. 25. till *Christ* had thrust out the minstrels and the multitude, and then restored the maid to life. Finally, this hindered *Zacchæus* here from coming unto *Christ*, till *Christ* vouchsafed to call him to himself. Thus always a multitude that is prone to evil doth withdraw and hinder us from approaching unto *Christ*; and therefore we must not follow a multitude to doe evil, nor decline after many to overthrow the truth, *Exod.* 23. 2.

The second impediment that hindereth *Zacchæus* from seeing *Christ* is his little stature. He was so low of stature, that he could not see *Christ* above the multitude: but *Christ* was above the multitude, and therefore could see *Zacchæus* though he were so low of stature. For God looketh not on the countenance, nor on the height of man's stature, but the Lord beholdeth the heart; and preferreth little *David* before *Eliab* his eldest brother, because he findeth in him a better heart to serve the Lord. And *Zacchæus* in his little body hath a heart and mind prepared to seek and see the Lord. *Zacchæus* was so low that he could not see *Christ*: but many amongst us are so high that they will not see *Christ*. The common people in the time of *Christ* were so desirous to follow *Christ*, that neither lamenesse, nor blindnesse, nor sicknesse, could stay them from coming to him: but the common people in our time are more ready to follow their sport and pastime, then to come to the Church to hear of *Christ*. And as for our rich men, who seeth not that they will make great hast to see a commodity, but will scarce come out of doors to hear a Sermon?

They come to *Christ* as *Nicodemus* came to *Christ*, by night, as if they were ashamed to come to Church: but they run after profit, to get riches, as *Gebezi* ran after *Naaman* the Syrian to get a bribe.

Thus hath *Zacchæus* two letts that he could not see *Christ*, the one in the people, the other in himself. And we have many letts to withdraw us from *Christ*: some are external and without us, as the inticements of the world; and some are internal and within us, as the lusts of our own flesh. The presse of the people hindereth *Zacchæus* from

Esa. 59. 2. seeing *Christ* in his humility: and the multitude of our sins do presse us down, that we cannot see *Christ* in glory. *Zacchæus* was a man of little stature; and that hindered him from seeing *Christ* in earth: and we are men of little faith, and that is the cause we cannot behold *Christ* in heaven.

Though *Zacchæus* was a man of little stature, yet it appeareth that he was not a man of little wit. For when he could not come to the sight of *Christ* for the multitude; he had the wit to run before, and to climbe up into a Tree, to obtain his purpose. And for the most part it falleth out, that men of low stature are men of high conceit, and the shortest bodies have the sharpest wits; God so providing, that the defects of their bodies might be supplied with the gifts of their minde. Now *Zacchæus*, that before was loth to move his foot from the Custom-house, for losing his profit, begins to run after *Christ*, for fear of a greater losse; like *Elisha*, that left his plowing, and ran after *Elias*, to follow his new vocation. But *Zacchæus* doth not onely run, but also climbe up into a Tree, to see *Christ*. A strange thing, that *Zacchæus*, a rich man, and a chief Customer, should behave himself so childishly in the sight of so great a multitude: But the desire he had to see *Christ* made him forget himself, and to commit such things as were not fitting for his state and credit. So they that will follow *Christ* must make account to doe many things contrary to the fashion of the World, and their own liking. If *Christ* himself were content to leave the glory which he had with his Father, to come down to us; shall not we be content to leave the reputation which we have with men, to goe up to him?

1 Kings 19. 20.

Rom. 12. 2.

But, alas! where is there any almost that preferreth not the fruition of this earthly Prison before the possession of that heavenly Mansion; and had not rather hazzard the hope which they have of eternall glory, then lose the present enjoying of their fading pleasure?

The ambitious man hunteth after honour, and will not lose an inch of his estimation. The covetous man seeks after profit, and counts (like *Judas*) all lost that comes not to his bags. And the voluptuous man bestows his time in pleasure, and thinketh that his chief felicity. Thus every man makes his Heaven of that wherein he most delighteth, and is content to take great pains to accomplish his fond desires. But here *Zacchæus* is of another mind: for, being a publick Officer, he climbs into a tree, which stood not with his gravity; and, being a rich man, he runs to see *Christ*, which was not for his worldly profit; yea, he takes great pains to see *Christ*, not respecting his ease or pleasure.

John 12. 6.

Thus must we be affected, if we desire to come to *Christ*, that neither honours, nor preferment, nor profit, nor pleasure, nor kindred, nor friends, be able to hold us back. We must be ready not onely to run, but

but also to climbe, (if need require) as *Zacchæus* did; that is, to take some pain and travail to have a sight of *Christ*.

The Queen of the South undertook a great and tedious journey to hear the wisdom of *Solomon*: but we are loth to take any pain to hear one that is greater then *Solomon*. *Matt. 12. 42.*
Luke 11. 31.
1 Kings 10.

The people in *David's* time brought so much treasure and so many gifts to the building of God's Temple, that the Priests were fain to bid them cease: but a great part of the people in our time are so sparing of their pain and cost, that they think that time very much mis-spent which is imployed in the service of God; and that money ill bestowed which is given to the maintenance of his Ministers. *1, 2.*
1 Chron. 29.

When *Zacchæus* could not see *Christ* for the multitude, he climbs into a tree that groweth in the way where he was to passe, that from a tree he might behold him which was to suffer on a tree for man's salvation: So when we cannot draw near to *Christ* by reason of our sins that presse us down, we will climbe up by a lively faith, which is the Tree of life, that groweth in the way to eternal Life, that so with the eyes of our faith we may behold him that died for our sins upon a tree.

It was a wilde Fig-tree that *Zacchæus* climbed: but not like that unfruitfull one which our Saviour cursed: for this bare most precious fruit, even such as *Christ* himself vouchsafed to pluck. A happy tree, that bare such precious fruit as *Zacchæus* was; but thrice happy *Zacchæus*, that so happily climbed on that happy tree. *Matt. 21. 19.*

This tree grew in the way that *Christ* was to passe, for else *Zacchæus* might have climbed to no purpose: So if we desire to find *Christ*, we must seek him in the way where he hath promised to shew himself unto us, that is, in his holy Temple, where his word is duly preached, and his Sacraments reverently administred: for where two or three be gathered together, he hath promised to be present amongst them. *Matt. 19. 20.*

When Christ came to the place, he looked up, and saw Zacchæus.

As *Zacchæus* ran before *Christ*, so *Christ* followed after to see *Zacchæus*. Satan for his part went about like a roaring Lion, seeking to devour him: but *Christ* for his part goeth about like a good Shepherd, minding to save him. And although Satan, a strong armed man, had taken some possession in the heart of *Zacchæus*; yet *Christ*, a stronger then he, cometh unarmed, and taketh from him his harnesse wherein he trusted, and rescueth his spoil. *1 Pet. 5. 8.*
John 10. 11.
Luke 11. 21.

Christ cometh to the place where *Zacchæus* was, because otherwise it had been impossible for *Zacchæus* to come to his presence: For unlesse the Lord vouchsafe to come unto us, we cannot attain to the presence of God. As no man might have any access to King *Affuerus*, except he stretched out his golden Scepter: so no man may come to *Christ*, unlesse he be called by the golden Scepter of his sacred Word.

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Christ looked up, and saw Zacchæus, before Zacchæus could look down to behold him. Thus doth the Lord prevent us with his mercy, whom he might cast off in his justice : and if he perceive in us a willing mind to come unto him, he is content to come first unto us ; and, like that good Father, Luke 15. 20. to behold us while we are yet a great way off, and to have compassion on us.

Job. 2. 12.

When *Job's* three friends, that came to visit him in his great calamity, lift up their eyes afar off, they knew not *Job*, because he was so sore afflicted. But *Christ*, who is the mirrour of true friendship, cannot so soon forget his friends, howsoever they be disguised. He knoweth his own sheep wheresoever he seeth them, *John 10. 14.* whether they be under the Fig-tree, as *Nathanael* was, or upon the Fig-tree, as *Zacchæus* was, he hath respect unto them. And if they have a desire to seek, they shall be sure to find, *Matt. 7. 7.* And if they labour and are heavy laden, he will refresh them, *Matt. 11. 28.* *Christ* is now come to the place where *Zacchæus* is to be called : and as *Abraham*, *Gen. 22. 13.* lift up his eyes, and saw in the Bush a Ram that was to be sacrificed ; so *Christ*, lifting up his eyes, saw in the tree *Zacchæus* the Sinner that was to be converted. And now begins the conversion of *Zacchæus*, for now *Christ* begins to speak unto him.

Luke 5. 20.
1 King. 3.
12, 13.
Gen. 28. 20.

Zacchæus desired onely to see *Christ* ; but now *Christ* calleth him by name, and offereth his own self unto him. This was more then *Zacchæus* expected, and yet no more then *Christ* vouchsafeth ; namely, to give more then is desired. The sick of the Palsie, that asked health, obtained also forgiveness of sins. *Solomon* desired wisdom, and the Lord gave him wisdom, and abundance of wealth beside. *Jacob* asked but meat and cloathing, and God made him a great rich man. And *Zacchæus* desired onely to have a sight of *Christ*, and was so happy as to entertain him into his house.

Rom. 10. 12.
Ephes. 2. 4.
Jer. 29. 13.
Rom. 10. 20.
Esay. 55. 6.

Thus the Lord, that is rich in mercy to all that call upon him, useth oftentimes to give more then we ask : And he that is alwaies found of them that seek him with their whole heart, is found also sometime of Gentiles that knew not God, *Isa. 65. 1.* Let us therefore, that were sometimes sinners of the Gentiles, seek the Lord, as *Zacchæus* did, while he may be found, and call upon him while he is nigh. He will be found of them that seek him heartily, and is nigh to all them that call upon him faithfully, *Psal. 145. 18.*

Zacchæus, come down at once. Now *Christ* begins to call *Zacchæus* from the tree to be converted, as God called *Adam* from among the trees of the Garden to be cursed, *Gen. 3. 8, 9.* Before, *Zacchæus* was too low, and therefore was faine to climbe ; but now he is too high, and therefore he must come down. And we (for the most part) are either too high, or too low ; too hot, or too cold ; too quick, or too sloathfull in the Lord's businesse. Sometime we flock together to hear a Sermon, like the people, *Luke 5. 1.* that pressed upon *Christ* to hear the Word :
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and anon we run to see some pleasant pastime, like the *Athenians*, *Act. 17. 21.* whose ears always itched to hear some news.

Who make more shew of Conscience and Religion then they that shew themselves most irreligious and unconscionable? Who seemed more confident and valourous in *Christ* his cause then *Peter*? and not long after, who more traitourous and faint-hearted? *Matt. 26.*

Many can say with *Peter*, that they will not stick to die before they will deny *Christ*: but when it comes to the triall, they are ready to abjure *Christ* and his Religion, before they will hazard either life or living.

He that will come to *Christ*, must come at once, without delay; for delays (specially in the matter of our Salvation) are most dangerous, and repentance may not be deferred. We must *make no tarrying to turn unto the Lord, nor put off from day to day; lest the wrath of the Lord break forth suddenly, and we be destroyed in our security, and perish in the time of vengeance.* When the Lord is minded to doe us good, he will have us come quickly, like *Joseph*, *Gen. 45. 9.* that in the time of famine would have his Father *Jacob* to come down quickly unto him, to sojourn in *Egypt*, where there was some plenty of food.

As the children of this world are very nimble to work wickednesse; so the children of light should be as nimble to follow goodnesse. *Judas* was nimble to betray *Christ*, *John 13. 27.* and the bad debtours, *Luk. 16. 6, 7.* could sit down quickly to mis-recon their creditour: so let us come quickly to hear of *Christ*, that *Christ* may accept of us quickly; let us be nimble to make our account before, that we do not (like the foolish builder) come short of our reconing.

Luke 14. 28.

But why must *Zacchæus* come down so hastily? Even to entertain *Christ* into his house: for to day (saith *Christ*) *I must abide with thee.* This was joyfull news to little *Zacchæus*. Not long before he wanted means to see *Christ*, but now he hath an opportunity to entertain him in his house.

There was more humanity in *Christ* then in *Zacchæus*: for if *Christ* had not bidden himself to dinner, he had not been bidden for *Zacchæus*. So if *Christ* do not offer himself unto us in his afflicted members, he may goe long enough before we will offer him any entertainment. As often as the poor craveth any relief at our hands, let us imagine that *Christ* asketh something of us. But as *Zacchæus* must entertain him presently without delay; so let us be ready to help them presently, because they stand in need of present help: and as he must receive *Christ* into his house; so we must make account to receive his needy members into our houses. And as the unjust steward procureth himself friends with his master's goods: so let us make the poor to be our friends, by our beneficence and bounty towards them; that so receiving them (when they have need) into our earthly houses,

Luke 16.

houses, they may receive us, when we stand in greatest need, into everlasting Habitations.

They that were invited to the marriage, *Math. 22. 3.* refused to come: but *Christ* is content to come to *Zacchaeus* house before he was invited. Wherein also he sheweth his great humility, in coming before he was requested; as they bewrayed their great arrogancy, in refusing to come being solemnly bidden. It was a part of great humility, that he that was most free from sin would vouchsafe to come into a sinner's house: but it was a sign of greater humility, that he would bewray his great necessity, and seek for succour at a sinner's hand.

Alas, poor humble Saviour! who though thou be Lord of Heaven and Earth, as thou art the Son of God, yet, as thou art the Son of man, hast not whereon to lay thy head, *Matt. 8. 20.*

Jer. 14. 8.

How justly did thy Prophet *Jeremy* wonder at thy humble poverty, saying, *O thou the hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, and that unrequested, to a sinfull man's house; a speciall favour: but he disdaineth not to make his necessity known unto him; O strange humility! Here therefore appears the singular humanity and great humility of *Christ* to sinfull men: he offereth himself to be their Guest, if he find them willing to entertain him for their Guest. And *Zacchaeus*, no doubt, was willing to entertain him: for although *Christ* heard not the voice, yet he heard the affection of *Zacchaeus* inviting him to dinner.

As therefore *Zacchaeus* was willing to receive *Christ* into his house; so let us be ready to receive him into our hearts. For as *Christ* said to *Zacchaeus*, *This day I must abide at thy house*: so he saith to every one of us, *This day I must abide in your hearts*. Wherefore as the Prophet *David* saith, *Open your gates, that the King of glory may come in*: so I say unto you, *Open your hearts, that the Word of God may enter in*. This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knows whether he shall live to hear it the next Sabbath? To day therefore, if you will hear his voice, harden not your hearts, as did the *Israelites*; lest if you harden your hearts, his voice be heard no more amongst you.

Exod. 16. 4.
5.

This day you may gather this heavenly Manna, as the *Israelites* might gather their Manna six days together: but to morrow (perhaps) and six days after you may not gather it; as the seventh day Manna might not be found.

The Lord grant that you may gather sufficient food for the sustentation of your souls: that as *Elias* the Prophet journeyed in the strength of the meat that the Angell brought him, even unto *Horeb* the Mount of God; so you, in the strength of this spirituall meat which here I bring you, may be able to passe through the dangerous ways of this troublesome

some World, unto God's holy Mountain, the Haven of all happinesse.
Whither he bring us that hath dearly bought us with his precious bloud,
even *Christ Jesus* the righteous : to whom with the Father and the holy
Ghost, three Persons and one God, be given all glory and majesty world
without end. *Amen.*

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Luk. 19. 6, 7, 8, 9.

Then he came down hastily, and received him joyfully. And when all they saw it, they murmured, saying, that he was gone to lodge with a sinner man. And Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken from any by forged cavillation, I restore him four-fold. Then Jesus said unto him, This day Salvation is come unto this House, forasmuch as he is also become the son of Abraham.

YOU heard the last Sabbath how Zacchæus the Publican was called to be a Christian: now you shall hear the fruit of his Conversion. No sooner had Christ called him from the tree, but that he came down hastily, and received him joyfully.

This was the fruit which it had in the heart of Zacchæus, namely obedience to the voice of Christ: a fruit more precious and acceptable unto God than the most pleasant fruits which Eden yielded, and a sacrifice

ficce more sweet and acceptable unto him then all the sacrifices which the Law required. This is the Sacrifice wherewith the Lord is pleased, even Heb. 13. 16. when his voice is obeyed, 1 Sam. 15. 22. The voice of the Lord is a glorious voice, and mighty in operation, dividing the flames of fire, and shaking the Cedar-trees. So the voice of Christ is a glorious voice, his voice is mighty in operation, dividing the soul and the spirit, and shaking Heb. 4. 12. Zaccheus from the wild Fig-tree whereinto he had climbed.

The same God to whose command the Winds, the Sea, the Devils, Matt. 8. 27. and Death it self obey, here commandeth Zaccheus to come down at once; and he cometh down hastily to receive him into his house, and he receiveth him joyfully. As Zaccheus could not come at Christ till he was called; so no man can come to Christ except the Father draw him. John 6. 44. And as Zaccheus could not chuse but come when he was called by the voice of Christ; so when any man is called effectually by the preaching of the Gospel, he cannot chuse but come to Christ: for where there is an effectual calling, there is Grace given also to obey the same, Rom. 8. 30. The Lord is faine sometime to call us often, because we know not the voice of him that calleth us; as he called Samuel three times before he answered, because at that time Samuel knew not the Lord, 1 Sam. 3. 7. But as soon as he understood that it was the Lord that spake unto him, he replied presently, Speak on, Lord, for thy Servant heareth, v. 10. So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yield their obedience, the ear listeneth, the tongue confesseth, the heart believeth, the head deviseth, the hand performeth, the foot runneth, the eye directeth, and all concur to doe thy will, O God, Psal. 40. 8.

Such and so effectually is the voice of Christ in the hearts of his chosen, that it maketh Saul, of a bloody persecuter, to become Paul, a Acts 9. painfull Preacher; it causeth Peter, of a silly Fisher-man, to become Matt. 4. 19. a catcher of men; and Zaccheus here, of a vile Publican, to become a zealous Christian. And such also is the nature of the Word preached, wheresoever it pleaseth the Lord to give successe and increase thereto, 1 Cor. 3. 7. that it is able to transform the minds of men, to beget faith in the hearts of Infidels, and (in a word) to save such as are ordained to eternal life, Acts 13. 48. This is the power of the Word of God, even to cause a Rom. 1. consenting to the truth thereof; and this is the property of the Children of God, to yield all obedience to the Word of God. As soon as Christ called Zaccheus, he comes down presently; like the light in the Creation, that was made as soon as God said, Let there be Light. Here therefore of Zaccheus, that obeyed the voice of Christ, let us learn obedience to the voice of Christ. For as Christ biddeth Zaccheus to come down, because he was too high: so he saith to every one of us, Come down, because we are too high-minded. But with us the voice of Christ is not so effectually as it was with Zaccheus: for he was con-

Hos. 7.

tent to come down at the first bidding; but we must be often bidden to beware of pride and ambition, and yet we will still be climbing. There are few so high that are content with their calling: But as *Haman* was always aspiring, till he came to the Gallows; so many amongst us are always climbing, till we catch a fall.

Again, as *Christ* saith to *Zacchæus*, *To day I must abide at thy house*: so *Christ* saith to us, To day my poor afflicted members should receive some succour at your hands. But as the Priest and the Levite, *Luke 10.* passed by the wounded man, leaving him half dead: so we (for the most part) passe by our needy brethren, leaving them unrelieved. Thus are we every way disobedient to the voice of *Christ*. He teacheth us to be humble, as he himself is, *Matt. 11. 29.* and we wax proud and insolent, as *Satan* is. He willeth us to be mercifull, as our heavenly Father is, *Luke 6. 36.* and we are cruel and unmercifull, as the rich Glutton was, *Luke 16.* This is the cause why the Earth deceiveth, and rendreth not her fruit, *Esa. 24.* This is the cause why the sword devoureth abroad, and why the pestilence destroyeth at home, *Deut. 28. Lev. 26.* And in a word, this is the cause of all the mischiefs and calamities that are threatned, even because we are obstinate and rebellious against the Lord, we are undutiful and disobedient to the voice of *Christ*, that calleth us so lovingly to come unto him, *Matt. 11. 28.*

Zacchæus was called but once, and he cometh quickly: but we are called oftentimes, and almost every day, and that by the voice of *Christ* himself; for *he that heareth you, (saith Christ Luke 10. 16.) heareth me*: and yet we cannot find the way to *Christ*. The Word of God, which is *the Lantern unto our feet, and the light unto our paths, Psal. 119. 105.* hath been plainly and plentifully preached amongst us these many years, and yet many amongst us have not learned yet to come to *Christ*. *Zacchæus* comes quickly when *Christ* calleth him: let us therefore learn of *Zacchæus* to come quickly when *Christ* calleth us. We must be quick in the Lord's businesse, for God cannot abide Loiterers standing all the day idle, *Matt. 20.* and as he loveth a chearful giver, *2 Cor. 9. 7.* so he liketh a chearful follower.

It followed therefore that *Zacchæus* received him chearfully. Still *Zacchæus* is a Receiver: Before he was a Receiver of Custome, now he is a Receiver of *Christ*. *Zacchæus* received *Christ* two ways: first, into his heart, when he desired to see him; and then into his house, when he gave him Hospitality. Many received *Christ* to house, but not into their heart, and therefore received him grudgingly: but *Zacchæus* received *Christ* first into his heart, and then into his house, and therefore received him joyfully. Of *Zacchæus* his joyfulness, we must learn to be joyful when we doe any thing for the cause of *Christ*: we must be glad to harbour *Christ* in his members, as *Zacchæus* was glad to harbour *Christ* himself. As before, in coming down from the

the tree, *Zacchæus* shewed his obedience; so here, in receiving *Christ* into his house, he sheweth the great love that he bare unto him. If *Zacchæus* had not loved *Christ*, he might have sent him to some common Inn: But *Zacchæus* is content to receive *Christ* in his own house; yea, he rejoyceth to have gotten so good a Guest; like *Abraham*, that used to sit at the door of his tent, and rejoyced to entertain Strangers that went by the way. And therefore, though *Zacchæus* were a Gentile born, yet herein he shews himself the child of *Abraham*, because he doeth the works of *Abraham*, *John* 8. 39. So did *Abraham*, and so must we doe, if we will shew our selves to be the children of *Abraham*. Gen. 18. 1.

When *Abraham* thought onely to have entertained men, he receiveth the Angels in the shape and likenesse of men: and when *Zacchæus* thought to entertain the Son of man, he receiveth the Son of God himself. Let us therefore (as the Apostle willeth us) *Heb.* 13. 2. be mindful to entertain Strangers, forasmuch as thereby some have received Angels into their houses unawares. And why should we not hope to entertain the like or better Guests, if we be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men; so *Christ* himself comes to us in the likeness of a poor man, of a lame man, and of a blind man: and when he cometh, he cometh hungry, or thirsty, or naked, or harbourlesse, or sick, or imprisoned: and happy are they that feed, or cloath, or harbour, or visit him, when he cometh thus afflicted. Gen. 18. 3.

When *Abraham* entertained the Angell, he was not onely busie himself, but his wife and all his household were carefull to make provision for them: so when *Zacchæus* received *Christ* into his house, his whole Family (no doubt) were no lesse willing and carefull to entertain *Christ* then their Master was: And therefore not onely to *Zacchæus*, but even to his whole house, Salvation is promised, because the whole Family rejoyced at *Christ* his coming. Let rich men learn of *Zacchæus* to entertain *Christ* in his needy members; and let rich mens servants learn of *Zacchæus*'s Family to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day, *Comes, ye blessed; for I was harbourlesse, and ye took me in.* *Matt.* 25. 34. Generally, as *Zacchæus* received *Christ*; so let every one that is able be glad to distribute to the necessity of the poor Saints. If we have much, let us give plentifully: if we have little, let us give gladly of that little: if we be not able to give a peny, yet haply we may afford a morsell of bread: if not that, yet there is none so needy that cannot give a cup of cold water; and even so small a gift shall not lose his just reward, *Matt.* 10. 42. *Zacchæus* received *Christ* into his heart: but many amongst us are ready to drive *Christ* out, and to receive Satan in stead of him. *Zacchæus* received *Christ* into his house: but there are many rich men amongst us, that, like *Dives*, *Luke* 16. will not afford poor *Lazarus* the crums that fall from their Table: but, as the Damsell,

Acts 12. 14. opened not the door for joy when she heard Peter's voice; so by contrary, these men for very grief shut their gates, when they perceive a Beggar there. Finally, *Zacchæus* was joyfull when he entertained *Christ*: but many amongst us are sorrowfull when they should relieve the poor; like churlish *Nabal*, *1 Sam. 25.* that reviled *David*, when he should have relieved him.

Gen. 4. 10.

So long as *Job* prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lie in the streets, but opened his door to the Traveller that went by the way, *Job 31. 32.* But now many Gentlemen of the Country are content to suffer the stranger, the fatherlesse and the widow, not onely to lie, but even to starve and die, in the streets with hunger and cold, and never receive them to house or harbour, nor afford them any relief or succour. But as the voice of *Abel's* blood did cry from the earth to God for vengeance against his brother's cruelty: so the voice of the poor and their piteous cries shall enter into the ears of the Lord; and their guiltlesse blood (which is poured forth in every place without all compassion) shall pull down hasty and sudden vengeance from Heaven upon the heads of those unmercifull cormorants, unlesse, while this time of mercy lasteth, they shew mercy to their distressed Neighbours.

Thus you have heard how *Zacchæus* behaved himself in entertaining of *Christ*: Now you shall see the behaviour of the Pharisees in disdainning at *Christ*. When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man. Before they hated *Zacchæus* for his vices, because he was covetous: now they envy him for his vertues, because he was given to Hospitality. For the wicked will have alwaies something to finde fault with in the children of God, like the Sons of *Jacob*, *Gen. 37.* that hated their Brother *Joseph* because of his Dreams: and like *Saul*, that unhappy King, that envied *David* for his happy victories, *1 Sam. 18. 8.* Thus the wicked, when they cannot charge the godly with any grievous crime, they begin to grudge at their well doing. And therefore not onely *Zacchæus* is hated for receiving of *Christ*, but *Christ* is hated also for being his guest. When they could not accuse *Christ* for sin, they accuse him for companying with sinners. For they must be still accusing some or other for one thing or other, like their father the Devil, that both by name, *Rev. 12. 10.* and by nature, *Job 1.* is a continual accuser of the Brethren. It had been the duty of the Pharisees to have received *Christ*, and made much of him, as *Zacchæus* did: But they are so far off from entertaining him themselves, that it grieveth them to see *Zacchæus* give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Jews, *Acts 13. 50.* that would neither believe the doctrine that *Paul* preached, nor could abide that the Gen- tiles

tiles should be brought to the faith of *Christ*. The high Priests thought themselves too high to have poor humble *Christ* amongst them: the Scribes and the Pharisees in their own conceit were too good, too wise, and too holy to receive him into their company; and not content to sequester and estrange themselves from *Christ*, they disdained also that he should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

If it were the office of *Christ* to convert Sinners; why should the Pharisees be offended at him, if he were sometimes conversant with sinners to work their Conversion? If *Christ* were a Physician to cure the sicknesse of the soul, that is, to save the people from their sins; why should the Pharisees murmur at him for keeping of company with *Zacchæus*, that was sick in Soul? For as it is expedient for the Physician to visit his Patients for their better recovery; so it was convenient *Christ* should visit sinners for their speedy conversion. But as the Physician that resorteth unto sick persons is not straightway infected; so the Soul's Physician that converseth with Sinners is not thereby polluted. And therefore as *Christ* performed his office, though the Pharisees murmured: so let the Ministers of God learn by this example, to perform their duties, though the wicked be offended. It was the office of *Christ* to call sinners to repentance. Yea, he came to call Pharisee-sinners as well as Publican-sinners, if the Pharisees would have confessed themselves to be sinners, as the Publicans did: but because they stood so much upon their own righteousness, and despised others, therefore *Christ* denounced so many woes against them, and preferreth the penitent Publican, that trusted in the Lord's mercy, before the proud Pharisee, that trusted in his own merits.

Though *Paul* was a Pharisee, and the son of a Pharisee, yet he shameth not to confesse himself one of the chief sinners that *Christ* came to save. So if the Pharisees that murmured at *Zacchæus* would have been saved, they should have confessed themselves chief sinners, as *Paul* did. They should not have accused *Christ* for keeping company with sinners, but they should have accused themselves for not keeping company with *Christ*. The just man (saith *Solomon*) is the first accuser of himself: but the Pharisees are so far from accusing themselves, that they began to accuse *Zacchæus* and *Christ* together. Thus the Pharisees of our time, that make Religion a cloak to cover their corrupt dealing, have this property, to think other men to be hainous sinners, and themselves onely to be righteous: insomuch as they will not stick to speak like that proud people, that was wont to say, *Depart from me, for I am holier then thou*; and like the presumptuous Pharisee, *I thank God, I am not as others are*; extortioners, usurers, adulterers, drunkards, or such like. I sanctifie the Sabbath, which other men prophane: I frequent Sermons, which they neglect: I reverence the name of God, which they blaspheme: I pay tithes,

which others withhold; and *fast oftentimes*, which they do seldom or never. These were the speeches of the Pharisees that lived in the time of *Christ*, whom he so often calleth *hypocrites*: and these are the speeches of the hypocrites of our age, that seem to live *after the straightest Sect of our Religion*, *Act. 26. 5.* They *wash the outside of the cup and of the platter*; that is, they justify themselves and seem marvellous holy in the sight of men, which can discern by the outward appearance onely; but unto God, that seeth and searcheth the secrets of the hearts and reins, they *appear like painted tombs, full of dead mens bones and all filthinesse*; that is, they have their inward parts full of ravening and all kind of wickednesse. Wherefore, as *Christ* said to his Disciples, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the Kingdom of heaven*; so I say unto you, that except your righteousness exceed the righteousness of these Pharisaicall hypocrites, ye cannot be saved.

These holy Pharisees did use to call the Publicans, not Usurers, nor Extortioners, as they themselves were; but by the generall name of *sinners*, as though they themselves were free from sin. Thus the Papists at this day do not call the most sincere Professours of the Gospell *Lutherans*, *Calvinists*, *Zwinglians*, or *Protestants*, as they were wont to call them; but now they term us *Hereticks*, a name more odious then any other: whereas in the mean season they themselves are of all others the greatest Hereticks. So the Atheists of our time, when they cannot accuse the godly that are amongst us of Usury, or Buberny, or Extortion, or Drunkenness, or any such notorious sin, they call them *Hypocrites*, which is the summe of all: whenas in very truth they themselves do best deserve that name. But it makes no matter what they call us, neither are we to be moved at their despitefull speeches: for as the bitter taunts of these murmuring Pharisees could not hinder *Zacchæus* in his Conversion; so the slanders of these godless men must not discourage the Servants of God from their good profession. The Pharisees did *Zacchæus* great wrong in calling him *sinner*, when he had repented of his sin: and the Atheists at this day do greatly wrong the true Professours in calling them Hypocrites, which have truly repented of their former sins, and endeavour by all good means to lead a godly life. Therefore as *Zacchæus* preferred his soul's health before all their murmuring; so it becometh us to look to our soul's Salvation, notwithstanding all the reproaches and slanders that are devised against us. And as the Pharisees might call *Zacchæus* Sinner, but could not hinder his conversion: so the malicious Worldlings may take away our goods or good names, yea and our lives also, but cannot deprive us of our Salvation.

Matth. 10. 28. Wherefore, as our Saviour said to his Apostles, *Fear not them that can kill the body, and then can doe no more*; so I say unto you, Fear not

not the frowns of the wicked, for they are not able to hurt your better part: seek not to gain the favour of the World, for the whole World is not able to save a Soul: but *fear to offend him that is able to destroy body and Soul in Hell*; and seek to please him that is able to save them both in heaven for ever.

Now followeth another fruit of *Zacchæus's* Conversion, namely, his good Confession: for as he *believed with his heart unto Righteousnesse*, so he *confessed with the mouth unto Salvation*. When *Zacchæus* was mocked of the Pharisees, it seemeth that he should stoop down for shame: but when he was thus reproved and reviled by them, the Scripture saith, that he *stood up*, in sign of gladnesse. As the Apostles *went away* rejoicing, that they were counted worthy to suffer rebuke for the name of Christ: so *Zacchæus* the Publican went forth rejoicing, that he was reproached for the cause of Christ. Before, *Zacchæus* was a Publican, and therefore stood in sin very dangerously; like the house that is builded upon the sand, ready to be over-turned with every Tempest: but now *Zacchæus* is become a true Christian, and therefore stands in righteousness very safely; like the house that is built upon a Rock, free from any danger of falling.

Behold, Lord, the half of my goods, &c. There are two parts of his Confession. The first is, his gift to the poor; the second is, the Restitution of his unjustly-gotten goods. Before *Zacchæus* was an oppressour of the poor, now he is a great benefactour to the poor: before he was an encroacher upon other mens goods, now he is a distributor of his own goods: before he was a receiver and a taker, now he is a restorer and a giver: neither doth he give sparingly, but he *giveth liberally*, laying up a good foundation against the time to come.

Now *Zacchæus* found that precious Pearl, and for joy thereof he is content, not to sell, but to give, all that he hath, to enjoy the same. When the rich Ruler (in the former Chapter) was willed to *sell all that he had, and give it to the poor*, he *went away very sorrowful*, for he was very rich: but *Zacchæus*, perhaps as rich as he, is content of his own accord, and unbidden, to *bestow half his goods upon the poor*, and that with a chearful mind. If *Zacchæus* had given onely the third part of his goods, no doubt but Christ would have accepted it, for he accepted the Widow's Farthing, because it was given with a willing mind: but if he had *given all his goods to feed the poor*, as the Pharisees gave their alms, to be seen of men, yea, or *his body to be burned*, as some Romans have done, to get renown; it should have been to no purpose, because it was done to a wrong end.

Now as *Zacchæus* was rich in the goods of this life, so was he rich in faith also: neither was it an idle or dead faith that *Zacchæus* had, but it was a fruitful and lively faith, a faith that *worketh and laboureth by love*, such as is required at the hands of Christians. Saint James saith, *Show me*

thy faith by thy works : and here *Zacchæus* doth shew his faith by his works. Before he was exercised in ungodly works, which are the fruits of infidelity : but now he is exercised in the works of Mercy, which are the fruits of a lively faith. *Zacchæus* is very liberall in relieving the poor, but he is liberall of that which is his own : so there are many now-adays that are very liberall, but it is of that which is none of theirs :

Levit. 10. 1. for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us that think to make amends for their unjust dealing, by giving part of that to some good uses which they have gotten by bad means : if they have gotten a pound by Usury and Oppression, they are content perhaps to give a penny to relieve the poor. But as it was not lawfull for the *Israelites* to bring the price of the hire of an Harlot into the house of the Lord ; so it is not lawfull for us to apply the gain of our ill-gotten goods to the service of God.

The half of my goods I give, &c. *Zacchæus* saith not, *I have given*, as an upbraider of God ; or, *I will give*, as a delayer, that means to give away his goods after his death, when he can keep them no longer : but he saith, *I give* ; to signifie that his will is his deed, and that he meaneth not to take any days of payment for the matter. For as before he ran apace to see *Christ*, and came down hastily to entertain *Christ* in his own person : so doth he here give quickly to relieve *Christ* in his needy members. This is *Zacchæus's* last Will and Testament that he maketh before his death, and seeth the same proved and performed before his eyes. If therefore we desire to doe any good to any of our poor brethren, let us learn of *Zacchæus* to doe it quickly, while we are alive ; for time will prevent us, and death will prevent us. I know there be many that would be willing to give some part of their goods to the poor before their death, as *Zacchæus* did, but that they know not what need themselves may have thereof before they die ; and therefore, for the most part, they will hardly forsake or leave their goods, till their goods forsake and leave them. But herein they shew themselves to doubt of God's providence, and as it were to distrust his

Prou 19. 17. payment, who hath promised to repay whatsoever is given unto the poor, as it were lent unto himself ; and that not secretly, though they did their alms never so secretly, but the Lord will reward them openly, as our Saviour speaketh *Matt. 6. 4.* The wise Preacher, *Eccles 11. 1.* willet us to cast our bread upon the waters, that is, to be liberal to the poor, whose watery eyes bewray their great necessity ; or (as others expound it) to hazard and adventure some of our goods upon our needy brethren, as Merchants do adventure their goods upon the seas : for although they may seem to be in great perill and danger of perishing in the waters, yet commonly it falleth out that, by the blessing of God, they return with greater profit. So, albeit the relief that is bestowed upon our distressed neighbours

neighbours may seem to be lost; yet, as the Wise man saith, after a time we shall find it again. And as the precious oil descended from *Aaron's* beard to the skirts of his cloathing: so certainly the oil of Mercy and Charity, which we pour into the wounds of our distressed brethren, shall descend into our own souls. And as the Widow's oil was increased in the cruse, because she relieved the Lord's Prophet; so shall this precious oil bestowed upon the poor be returned upon our heads in great measure. Thus is *Zacchæus* liberal, as you see: For he giveth away half his goods. But he gives it not to the rich, that might give to him again; but he gives it to the poor, that cannot requite him: to teach us upon whom we should bestow our alms. As God, that is rich in mercy, giveth all things unto us, that cannot requite him: so the rich men of this world (if they have any spark of mercy in them) should give unto the poor, that cannot requite them. But amongst us, in every place almost, it is far otherwise: for if any thing be to be given, not they that are poorest and stand in greatest need, but they that can make best friends, are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still rejected. If we send to a great man, we send an ox for a present; but if we send to a poor man, we send a crust for an alms. Therefore, as *Christ* said to the *Jews*, that the *Ninevites* should rise in Judgement against them, because they repented at *Jonas's* preaching: so it may be said unto us, that *Zacchæus* shall rise in judgement against us, and condemn us; for he shewed great mercy upon the poor, but we are void of all compassion.

Thus you have heard the first part of *Zacchæus's* Confession, wherein you see his liberality to the poor. Now you shall hear the second part of his Confession, wherein he promiseth restitution of his unjustly-gotten goods. Before *Zacchæus* gave to the poor the half of that which was his own: now he restoreth that which is none of his to the right owners. And because he had detained their goods so long, to their great losse and hinderance, therefore he doth not onely restore the principall, which he had taken from them; but he alloweth them their costs and dammages that they had sustained. As *Foram*, King of *Israel*, caused to be restored to the *Shunamite* her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seven years together: so *Zacchæus* the Customer restoreth to those that he had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof during the time of his unjust possession. So liberall was *Zacchæus* to the poor, that he gave them half his goods: and so little got *Zacchæus* by his usury and oppression, that for every peny he restoreth four. If the Usurers and Extortioners of our time would restore four-fold for that they have wrongfully gotten, I fear they would have but a small half to give to the poor, and but a little left to help themselves. There was

1. a law to compell *Zacchæus* to make such restitution; except he will confesse himself to be a thief, because he was an usurer, and then the Law of God requireth such restitution. And surely, *Zacchæus* seemeth after a sort to confesse his theft, because he promiseth four-fold restitution.

Exod. 22. 1. If a man had stollen a sheep, the Law of God requireth that he should restore four sheep for one: and the ancient *Romans* had this law, that Usurers should forfeit four times so much as they took for usurie. If the same law were now to use against our thievish Usurers, as it was sometime among them, we should not have such complaining of the poor both in prisons and streets. But if these great thieves, (I mean our biting Usurers) that rob and spoil without ceasing when they have no need, might find no more favour then those petty thieves, which rob and steal sometime when they are driven unto it by extreme necessity, then, surely, the Commonwealth would soon be disburthened of that pestilent brood of Caterpillars wherewith it is pestered. I wish them betimes to look to their own estate, and with *Zacchæus* to forsake their damnable trade. If they have lived hitherto by the gain of usury, let them now lament their sin, and call to God for mercy and forgiveness: let them make restitution of that they have wrongfully taken, and grieve that they have so long detained that which is none of theirs. For as no sin is pardoned without repentance to God, so Usury is not pardoned without repentance to God: and as the sin of Theft is not removed before restitution be made to men, (if the party be able) so the sin of Usury (which is a secret theft) is not remitted before restitution be made to those that are oppressed and spoiled by this secret theft.

Thus you have seen how *Zacchæus*, that was once a hoorder of his goods, as our rich men are, is now a liberal disposer of his goods, as

Matt. 19. 24. I wish they were. He that lately was a camel laden with riches, and therefore unapt to go through a needle's eye, hath now, like the camel,

Matt. 7. 14. cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather have lost their lives then forgone their goods, and for half that losse would have proved very pensive: but this was the joyfullest news that ever came to *Zacchæus's* house, sweeter to him then all his gold and silver: that whereas before he was in the state of damnation, now salvation is promised to him and his house; and whereas before he was the servant of Satan, now he is become the child of *Abraham*. Now *Zacchæus's* house is become God's house, and *Zacchæus* himself is the son of *Abraham*; and therefore no cause why *Christ* should not resort to *Zacchæus's* house. As *Christ* said to the penitent thief, *This day thou shalt be with me in Paradise*; so he saith here to the penitent Publican, *This day salvation is come unto thy house*, and, *this day thou art become the child of Abraham*. *Christ* loves not to be long in any man's debt: For as he saith to *Zacchæus*, *To day I must abide at thy house*; so he saith to the same *Zacchæus*, *To day and henceforth for ever*

thou

thou and thy house must abide with me in heaven. Here is a happy change; in stead of a little worldly treasure, subject to losse by thieves, *Matt. 6. 19,* and to spoil by rust and moth, to have all store of heavenly treasure, *20.* which neither thieves can steal, nor canker can corrupt: in stead of an earthly house, subject to fire and falling, to have a house given of God, *not made with hands,* but *eternal in heaven,* *2 Cor. 5. 1.* Who would not rather chuse, with *Zacchæus,* to give half of his goods to the poor, that he may be an heir of Salvation, and the son of *Abraham,* to rest in his Father's bosome, then, with *Dives,* to keep all from the poor, *Luke 16.* and be tormented in those eternal flames? That rich Glutton, that denied the crums from his table, challenged *Abraham* for his father; but he was refused, because he had not the faith nor works of *Abraham*: But *Zacchæus,* though by nature he were not the childe of *Abraham,* yet by grace he is become the childe of *Abraham,* because he walked in the steps of that faithfull Father. *Abraham* believed before he was circumcised; so *Zacchæus* believed before he was circumcised. As *Abraham* left his country, and all that he had, when God called him: *Gen. 12. 4.* so *Zacchæus* left his office, and the most part of his riches, when he was called by the Son of God. And as *Abraham* desired to see the day of *Christ,* and saw it, and rejoyced: so *Zacchæus* desired to see *Christ,* and he saw him, and rejoyced. Now is *Zacchæus,* a Gentile, become the childe of *Abraham*: and not onely he, but his whole house also is become the house of *Abraham*; for when *Zacchæus* is converted, his whole house is converted. As the Master is, such are the servants: if he be godly and religious, they prove godly and religious; if he be an Atheist, they prove Atheists likewise. Therefore keep no company with the wicked, for it is most pernicious: but associate thy self with those that fear the Lord, that thou also mayest learn to fear the Lord: who for his mercy grant that we may with *Zacchæus* be desirous to see *Christ,* joyfull to receive *Christ,* liberall to relieve the members of *Christ,* and ready to make amends when we have wronged any of our brethren; that so, with *Zacchæus,* we may be heirs of salvation, and the true sons of *Abraham,* to reign with *Christ* in heaven for ever, by the means and merits of him that died and rose again for us. To whom with the Father and the Holy Ghost be all glory. *Amen.* *John 8. 39.* *Rom. 4. 12.* *Acts 7. 3, 4.* *John 8. 6.*



THE
SWEET SONG
OF
OLD FATHER SIMEON.
The First Sermon.

Luke 2. 29, 30, 31, 32.

Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy Salvation, Which thou hast prepared before the face of all people; A light to be revealed to the Gentiles, and the glory of thy people Israel.

THis is the sweet Song of old Father *Simeon*, wherein is set forth the joyfull and peaceable death of the righteous, after that they have embraced *Christ Jesus* with heart and mind unfeignedly, as he did, seeing their death is to be the beginning of a better and more joyfull and pleasant life then the former.

But before we proceed farther in it, let us hear a little of that which went before. The Evangelist saith, Vers. 25, &c. *And behold, there*

was a man in Jerusalem whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him. And a revelation, &c.

Simeon feared God. Religion may well be called fear, for there is no Religion where fear is wanting: for *the fear of the Lord is the beginning of wisdom.* And this priviledge hath God given to those that fear him, that they need to fear nothing else. Prov. 1.7.

And waited for the consolation of Israel. Simeon also waited for the consolation of Israel, untill he had embraced in his arms him whom he so long longed to see and feel. How many Waiters be there in the world? yet few wait as Simeon did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Mony, some for a dear Year, and some for a golden Day, as they call it: but Simeon waited, and expected with many a long look, untill he had seen and embraced Christ Jesus, the light of the Gentiles, the glory of Israel, the salvation of all that with a faithfull and zealous affection and love do wait for his coming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not already waited, neither embraced him, as Simeon did.

And waited for the consolation of Israel. Faith in all afflictions doth lift up her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered over her head, yet she is ever comfortable to her self, saying, Anon it will be calm: and although all the friends in the world do fail, yet it never faileth nor fainteth, but ever keepeth promise in that which by the verity of the Spirit of God it assureth, untill her joy be fulfilled. All are not Israelites that are born of Israel. Simeon was an Israelite indeed, for he waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwaies with them which always say, *Thy will be done.* Rom. 9.5.

And a revelation was given him. If we wait as he did, the Spirit will assure us, as it did him, that we shall see God before we die: and they that long in faith to see the joys of heaven, the Spirit assureth and promiseth faithfully unto them that they shall see them.

And he came by the motion of the Spirit into the Temple. Simeon came into the Temple at this time by the providence of God. The worldlings will call it Chance, but the Evangelist would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence Rebecca came forth to wait on her Father's Cattell, when Abraham's servant prayed, and looked for her coming, that he might take her for Isaac to marry withall. By this providence Saul was anointed King by Samuel, when he had no such thought in his heart, but went about seeking for his father's Asses that were lost. Matt. 10.29.
Gen. 24.14,
&c.
1 Sam. 9.20.
& 10. 1.

And he came by the motion of the Spirit. The Devill led Christ unto

Acts 19. 13,
14, 15, 16.

the top of an high Mountain, that he might shew him the glory of the World, which deceiveth unstable minds: so would he do you, if you would be led by such a guide. But I would not have you to mark the vain motions of such a Spirit, which leads to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnal pleasures as much as he can, if you then fall down to worship *Mammon*, and embrace the world, the same Spirit will afterward lead you, nay, rather cast you down, from the top of all unto hell. Therefore I beseech you and heartily intreat you, that you would be the servants of God, and servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refrain, but all those good things which you would were done by you, and goe thither whither you would come: for all would come to heaven, but all will not goe to heaven. If you will all hear, I will teach you all; yea, I will undertake this, Hear and mark my words, and you shall be led by the power of the Spirit to our Lord *Jesus Christ*. And I pray to the Lord that I may never preach to the condemnation of any among you all; yea, I wish that every one of you were more zealous and more godly then my self. But to whom shall I compare you? even to the *vagabond Jews*, of whom *Luke* mentioneth in the *Acts*, that they took upon them to adjure evil spirits by the name of *Jesus*, whom *Paul* preached. To whom the evil spirits answered, saying, *Jesus we know, and Paul we know; but who are ye?* And those which had the evil spirits ran upon them and overcame them, so that they fled out of that house naked and wounded. And thus the devill prevailed against them at that time, because they sought to work with another's instrument, and prevail with another's weapon. If they would have said, *In the name of Jesus, whom we preach*, they might have prevailed: but they thought it sufficient that *Paul* preached him, though they never professed him. And so we lean upon another's staffe, and think to be saved, because God saveth others. We shall be dealt withall as were those *vagabond Jews*: for he will answer, *Such I know, and such I know; but who are ye?* Therefore it behoveth us all to pray unto the Lord, that he would furnish us with weapons to encounter against all the evil motions of the spirit of Satan; that we may overcome, and not be overcome and put to flight, like those *vagabond Jews*: but that we may have oil alwaies in our lamps burning, and be alwaies armed with watchfulness against our enemy; lest Satan steal upon us unawares in the dark, and lead us to fulfill his lusts, and spoil us, and strip us, and leave us stark naked.

And he came by the motion of the Spirit into the Temple, &c. If we would think that his Spirit doth lead us into the Temple, we would mark very diligently the motions thereof when we are there, whether it speaketh to us in our own souls by the mouth of the Minister of God, who is the Minister, not of the Letter, but of the Spirit and Grace of God.

And

And when the Parents brought in the Childe Jesus to doe for him according to the custome of the Law, Then he took him in his arms. Happy Simeon embracing Christ; but not happy that he embraced him with his hands; but therefore happy, because he embraced him in heart. *Happy are the eyes and blessed which see the things that ye see, and the ears that hear the things that ye hear, saith Christ; but cursed are we that hearing and seeing do not repent: for we cannot be blessed by hearing and seeing onely, unlesse we hear and see with profit, so that we in heart embrace Christ.* But we will object that we are *Israelites*, and are circumcised, and have received the Sacrament of Christ's blood, that we might be his people, and he our God. But this will not excuse us, nor make us seem any thing better in the sight of God, but rather worse, if we have not ceased to embrace the world, to embrace vanities, and have not unfeignedly embraced the Word of God, and also the Lord Jesus Christ. For it is said, that *Christ came amongst his own, and his own received him not: but therefore accursed are so many of them as reject their own salvation, which being freely offered unto them, they will not stretch forth their hands to receive it; that is, will not attend with their ears to hear it, or at least will not enlarge their hearts to embrace it.* Matt. 13. 16.

And praised. If Samuel had heard the first time that God called him, then God needed not to call him the second or third. If Peter had markt the crowing of the Cock at first time, as he did at the third, the Cock needed not to crow thrice. Now therefore, when you hear the same sound again which you have heard before, remember now that the Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention. For if you attend and follow, Justice shall be swallowed up of Mercy. John 1. 11.

Simeon praised God. Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thanks: then one is all. Unthankfulnesse is the first Guest that sitteth at the table: for some will not stick to say, that they never said Grace since they were children: but if they had said, they never had Grace since they were children, I would rather believe them. Do you not say, *Give us this day our daily bread?* If you do, for shame say so no more, beg no more at God's hands, until you be more thankfull for that you have received. For, behold, the heaven frowns upon you for your sins, and the earth denieth her fruit, and is become barren, because of your unthankfulnesse. Luke 22.

And praised God, and said, &c. Here Simeon prayed and praised God, yet but in few words; for God delights not in much babbling. He prayed not like the Ethnicks, the Pharisees, or the Priests of Baal; but Simeon prayed with the heart, like Moses, and was heard. Levi. 26. 19, 20.

And said. He joyfully praising God spake, yea, sweetly as it were sung it. Though you sing all David's Psalms over, and have not David's

spirit, it profiteth nothing : and though *David* was heard when he sung them, yet you cannot be heard. Therefore let us pray so that our prayers may be heard. But we cannot with the heart, and so that we may be heard pray, if we turn away our ears from the Word; for so doing, whatsoever prayers we make, they are abominable. Therefore let us hear so, that hearing we may profit by it. Let us not hear still so unprofitably as we were wont to do: if we do, it shall be required at our hands. Do you think you shall never be called to account of that which I have preached unto you? And therefore as soon as ye are gone out of this place, all is shut up, and all is forgot, God is exempted from your minds. Our Saviour *Christ* saith, *The word I speak unto you shall judge you at the last day.* *Mary* is commended for that she heard our Saviour very diligently, laying up his words in her heart: and *Jacob* was wiser then all his children, in that he remembered the dream of *Joseph* untill he saw it fulfilled. Those that love the Lord with an unfeigned love do gladly hear his voice, and become obedient. *My sheep hear my voice*, saith *Christ*: and they that love the Ark as *David* did, will dance about the Ark as *David* did, and that with joy and gladnesse. *Isaac* was a good man, his name signifieth laughter: whereby was shewed what joy and laughter there should be about *Christ Jesus*; for he was the figure, the truth was *Christ* himself. The Virgin sung when she knew that she should bear him; the Angels sung joyfully when he was born; and *Simeon* sung when he was brought into the Temple.

Prov. 28. 9.

John 12. 48.

Luke 10. 39,

42.

2 Sam. 6. 14.

John 10. 27.

Gen. 21. 6.

Luke 11. 46.

Luke 2. 13,

14.

If *Simeon* had not longed, and so waited for the consolation, should he now have had this joy and exultation? He could not have felt it: for as our desire is, so is our joy. And surely therefore we receive not sound comfort, or feel small joy, by the preaching of the Gospel, because we with longing wait not for it, we have no lively desire of it, we hunger and thirst not after it.

Lord, now lettest thou thy servant depart. *Simeon* waiting for the consolation of *Israel*, longing to see the Saviour, was like the Hart panting for the water-brooks, till he had beheld his best Beloved: but as soon as he had taken him in his arms whom his soul desired to see, he so thirsted for death, that he thenceforth thought of, sought after, besought God for, nothing, but to leave this life, and hence to depart; for he forthwith singing prayed, *Now lettest thou thy servant depart.* But do you (say some) commend him herein? did he well? May not any man desire death? May not the fastned ship in a strange Land desire to be loosed, to hasten to his longed-for Port at home? May not a man imprisoned amongst bitter enemies desire to be set at liberty, to return to his own Country, in freedome to live amongst his sweet friends? Are we not strangers here, and by unpeaceable, most deadly enemies, our own Flesh, the World and the Devill, held prisoners in the chains of sin and manifold infirmities? and is not our home Heaven, and the Saints and

and Angels our most dear friends? No marvel then that *Simeon* here desireth to be loosed or let depart. And *Paul* professeth, he desireth *Phil. 1. 23* to be dissolved, or unloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnatural if they did not; it were unreasonable to require they should not: for we not onely may think it lawfull, but must also acknowledge it even a necessary duty, to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin, as long as this life lasteth, dwell in our members? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the sea struggleth to get in again; and *Adam*, thrust out of Paradise, would fain have been within again: how much more should we be desirous to be settled in the true Paradise, in assurance never to be put from thence? Therefore also it is not onely our duty to desire death; but also as soon as any clearly seeth *Christ*, presently he desireth to die. For though his state be never so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and far exceed all that ever were: yet at the sight of *Christ* he even rejoiceth to forgoe all; the love of the world falling away like the Mantle of *Elias*, when he was rapt into Heaven; and so crieth with the Apostle, *I desire to be dissolved*, that he may be with *Christ*. For *Christ* is light, and as soon as they see him, they see also themselves, and the world's false happinesse; his glory, and their shame and filthinesse: which maketh them wish for death, that they may cease to sin against God, and perfectly please him, and enjoy true happinesse with him: for all sin is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) have *Heman* the *Ezrachite*, *Psal. 88. 15*, &c. and *Ezekiah* that godly King, *Esa. 38. 10*, &c. and that man after God's own heart, the sweet Singer of *Israel*, *David*, *Psal. 6. 4.* and *30. 8, 9.* *Psal. 88. 10*, so prayed, and taught others to pray, against death? Why? Because &c. they all were, and would have others to be, in the fervent love of God, both to die and to live desirous: to live, that they might amongst men *Phil. 1. 23*, uphold and further the true worship of God, so to save their brethrens ^{24.} souls, and advance the glory of God the more; to die, that they might, perfectly obeying God, fully please him, and freed from all evil, enjoying all good, with him most blessedly live. For not onely the Apostle *Paul*, but all these, and whosoever is grounded in the Faith of *Christ*, but especially all that have strong hope to advance the honour of God, are in a streight, as the Apostle speaketh, *Philip. 1. 23.* and crusht on both sides, even with two contrary desires: to be with *Christ*, which is best of all for themselves; and to continue amongst men, which is most needfull for them. So that this remaineth still a manifest and most necessary duty, and of all that have truly, as *Simeon*, believed in *Christ*, performed; namely, thenceforth still to be desirous of death,

though they also withall desired life, life for others, death for themselves.

Yet all that desire death perform not a duty; for the wicked often desire to die, but not duly: For though they wish sometimes for it, and be willing also to abide it; yet do they not in heart desire it, because they think it is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evil. For they acknowledge, as the truth is, it will deprive them of all their delights which here they desire; and they cannot but at least fear it will take from them all pleasure, and bring them to easelesse, and yet endlesse, pain, and torments intolerable, and yet unspeakable. For the sentence of the

Revel. 21.8. unchangeable God is already given: *The fearfull, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, shall have their part in the Lake which burneth with fire and brimstone; which is the second death.* And the just Judge shall

Matt. 27. 41. say to all workers of iniquity, *Go ye accursed into hell fire, prepared for the*

Mark 9. 44. *Devil and his Angels: Hell fire, where the worm never dieth, and the fire*

45, 48. *never goeth out.* Whereupon this the Prophet avoucheth, *There is no*

Esay 57. 21. *peace to the wicked, saith my God.* For in their strong hope they feel a stinging fear, their greatest confidence is not without trembling of conscience. Therefore, fearing the event of death to be for them (as indeed it is) most horrible, they utterly abhor it, they detest it extreamly. How then (say some) should they seek death so eagerly? How should they murder themselves so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with fear of some supposed greater evil. The troubles of this world, the anguish of body, the horror of minde, they are most impatient of, they cannot, they will not endure them; and thereupon they sometimes prefer death before life, lesse willing to live in vexation, then dying to try whether they shall feel what they fear, even deserved damnation. For they are never willing to die, but unwilling to live often; and so work themselves endlesse woe, in hope of supposed happinesse; abhorring life, not truly desiring death. For how die they when they most voluntarily bereave themselves of life? Not in love of God, longing to please him, performing all service to him: but either in pain of body, or else anguish of minde; either raging that they cannot satisfie their lusts, or have lost outward things immoderately loved: fearing, if they die, deserved torments; if they live, they shall either continue in felt horror, or lost hoped for honour: either impatient of God's rod, fretting against him that they so heavily feel his fury, and cannot fiercely fulfill their malicious minds, or freely feed on the rest of their fleshly lusts; or impotent in their desire of some false fondly conceived good: hoping, with dreadful doubting, by death to better their state; that chuse rather to prove the truth of God's threats, and of the terrors of their trembling minds, then in life to remain any longer; rather

abhorring

abhorring life, then any way truly desiring death. Therefore in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proved true, to wit, that he was just and feared God.

For none but the truly righteous, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the unfaithfull, what knowledge soever they have, cannot be in better case dead then they are now in living, though most miserably pained: nay, they cannot be without just fear, when they forgoe this life, to feel for ever the second death. But the faithfull, having their consciences quiet, and also joyfull in *Christ*, free from the fear of that death they have deserved, and assured by death to passe to that life which God to all the faithfull hath promised, earnestly wish to die, in all fervent love of God, and zeal of his glory, that so they may cease from offending their good God, and never cease magnifying his mercy; shewing thereby that they are weary of the service and bondage of Satan and sin, and assured after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever: and therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their lives they have done and sought to doe.

For man was not born at his own will; and therefore may not die at his own pleasure. Therefore they beg it of God, referring themselves ever to his good will, when, where and how by death they shall glorifie him, still desiring it, but never wilfully procuring it.

If any object, that *Sampson* pluckt the house on his own head, as well as on the *Philistines*: we must understand, that *Sampson* was a figure of *Christ*, and therefore as it were offering himself to God a sacrifice, first prayed, and then glorified God at his death, more then in all his life, in killing so many of God's enemies. And because they wait the Lord's leisure, they not onely wilfully murder not themselves, but are carefull also lest foolishly, unwittingly they hasten their end. For all they are guilty of their own blood, that either by fool-hardy, rash, or unwise behaving, or with surfeits, drunkennesse, or any intemperate using of themselves, shorten their life. Yea, though they tender their lives never so dear, yet are they guilty, because they willingly use the means that brings death.

Simeon had seen much in his many days; but when he saw *Christ*, he was unwilling to live any longer to see more. His desire is accomplished, his long longing at length is satisfied, his fervent expectation with free joy now fulfilled. It is enough, saith *Simeon*, that I have seen my Saviour: as *Jacob* said, *It is enough, that my son Joseph liveth.* Gen. 45. 28. How much more then should we be satisfied with this, and in all thankfulness

Matt. 28. 18.

John 17. 24.

1st John 3. 2.

Rom. 8. 17.

fulnesse rest in it, that we have seen *Christ*, not, as *Simeon*, in weaknesse and basenesse, but victorious, most glorious, over Sin, Death and Hell triumphing, and are more assured then *Jacob* was, that he, not, as *Joseph* under *Pharaoh* in *Egypt*, liveth, but in heaven with his Father in highest Majesty reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither shall we come, and be like him, and with him as fellow-heirs reign in the Kingdome of our Father for ever.

Exod. 5. &c.

1st King. 18.

Simeon knew *Christ* as soon as he saw him, and embraced him as soon as he knew him, and enjoyed him as soon as he embraced him: So some know the Word of God as soon as they hear it, and believe it as soon as they know it, and feel the comfort of it as soon as they believe it. But others hear it as though they heard it not, like deaf Adders that stop their ears at the voice of the charmer. So *Pharaoh* would not hear the voice of *Moses*, nor *Baal's* Priests the voice of *Elias*. And others, though they know it, yet will not believe it; as if God were untrue. So all malicious wretches, that prefer the pleasures of sin before the glory of God. And others, though they believe it, yet can they not either presently, or when they will, feel the comfort of it, much lesse the joy which is offered by it; namely, the heart oppressed, the desolate afflicted soul.

The seed is not cast all on a heap, but it is cast abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the stomach, which worketh not; neither can we have this Spirit in us, and feel it not. For if thou hast it, it will lead thee, as it did longing *Simeon*, (as we have hitherto seen) to the Temple; and when thou art there, it will lead thee to *Christ*; and when thou hast received and embraced him, it will possesse thee with joy, and so with thankfulness, and godly care to keep him, and to entertain him, and to be obedient unto him: nay, also with a longing to be loosed hence, and evermore perfectly to please him. Therefore, beloved, judge your selves, that ye be not judged of the Lord.

Thy servant. The godly would not leave this priviledge for all the riches in the world; for that they are the servants of God, fellows to Princes and Angels: for we serve him whom *David*, *Solomon*, *Ezekias*, *Josias*, served; yea, to whom a thousand thousand, *Dan. 7. 10.* even innumerable, Angels minister, *Heb. 12. 22.* even him who is most blessed for ever. Every Serving-man bears the cognizance of his Master upon his sleeve. What then will the Lord say, when he cometh and findeth us marked with the badge of Satan? Surely he will say, Give unto Satan that which is Satan's. But all the houses of *Israel* are sprinkled with the blood of the Lamb; and all mourners in *Jerusalem* are marked: and all the chosen are sealed with the seal of the living God.

Exod. 12. 22,

23.

Ezek. 9. 4.

Rev. 7. 3, &c.

Well

Well was it said, *The poor receive the Gospel.* The young men are more forward in the truth and more zealous then the aged, the son then his father, the servant then his master. Once the younger Brother stole away the blessing from the elder, therefore the elder hated him even for his zeal. And when was *Jacob* hated more then he is now? when was he so hated and persecuted as he is now by *Esau*? Yet, in the old time, men were more zealous in their age then ever we hear of them to be in their youth; yea, they were zealous in the Lord's business.

Age hindered not *Noah* from building of the Ark, when God commanded him: Age hindered not *Simeon* from rejoycing and mirth, when he beheld and embraced the Lord *Jesus Christ*. Then old *Simeon* embraced *Christ*, and he enjoyed him with hearty joy in zeal: but now where is old *Simeon*? There be but few of them to be seen coming to the Temple to receive *Christ*: but now young men receive him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus's*, and the young *Infants* begin to speak again.

Gen. 5. 32. & chap. 6.

Dan. 1. 8.

1 Sam. 3.

1 Tim. 4. 12.

2 Tim. 3. 15.

Philem. 10.

Matt. 21. 15.

Psal. 37. 37.

The young have him, they are zealous; and I hope they will keep him, though old men neglect him. Satan, thou hast too much for nothing already.

In peace, &c. *Christ* brings peace with him; not the peace of the World, but that peace which passeth all understanding. My peace I leave with you, *John* 14. 27. My peace remain with you, saith he. Our peace is laid up in *Christ*, and all the peace we have we have by him, else it is not true peace. *Simeon* was just, and feared God in his life, and therefore he departed in peace: So mark the end of the just, and follow their steps, and you shall then depart in peace, like the Lamb upon the Crosse.

Fain would *Balaam* die the death of the righteous, but *Balaam* must then live the life of the righteous: therefore all men look to this. Happy are they that depart in peace; who when death saith, Fear, and the Serpent saith, Despair, they say by the Spirit to the flesh, Crouch, and bid the Serpent fly, while Death openeth the prison doors.

Num. 23. 10.

If the Papists would have men to depart in peace, they would never say that those which depart go to Purgatory; for so, by their own saying, the worst part is behind. For they affirm that the pain thereof is far grievouser then any that in this life may be sustained. But again some say, this Purgatory is in the Earth near to Hell, and so it is too far from Heaven to be saved. Some do say they are punished there by fire, and some say by water, and some say by fire and water. Some, lastly, do say that the good Angels torment; and others say that the evil spirits doe it. In this variety of most uncomfortable Opinions, how is it possible hence to depart in peace? But we must understand it is a painted Sepulchre, made for the pampering of the living, not for the punishing

punishing or purifying of them that be dead. For the Locusts of Rome do live altogether upon such Trentals and by such Traditions; and this is the profitablest dream that ever any of them dreamed. But it is manifest by the Word of God, that *where the tree falleth, there it lieth*, and shall lie for ever. Dives and Lazarus are dead; and where they are, thither shall we all go. Satan hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God to dreams and traditions, and things invented by the brains of mortal men, which have not the Spirit of God in them.

Eccles 11.3.
Luke 16.22.

According to thy word. All the seed falleth not into good ground; And therefore, though I have shewed you it is ungodly, as being not according to the Word, some think it but a small matter, to say for the dead, Lord, have mercy upon them; at least they think it a venial sin, if it be a sin. But let us take heed how we make trifles of sins; for there is no dallying with God, who is jealous as a consuming fire, when his people make such small account of his words. Others demand, whether it be not better to say, God be with them, then, The Devil be with them. Both which are naught, and to be eschewed. And herein they ask this question like a thief, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, then to kill him? as though he must needs doe one of them. Then what a shamelesse answer is this? for it is manifest that of two evils none is to be chosen.

Some will say, It is a testimony of our good will. To such we must reply, saying, So it is a testimony of your ignorance. And then, after a little conference, they will grant that indeed it doth not profit them. Then we must reply and say, God hath made all things to profit us, and hath commanded that nothing be used unprofitably, no not so much as a vain word speaking, saying, that *for every idle word we must give account at the day of Judgement*. Then they reply again, saying, If it doe them no good, it doeth them no harm. But we must answer, It were good to beware lest it doe thy self harm.

Matt. 12. 36.

Another sort will reply and say, I pray God I never doe worse. But to such we must answer, I pray God you may doe better: and you should first know whether you doe not harm, before you doe it. For indeed it must proceed of harm, being spoken in doubting, without Faith. For if you believed that they were laid up in peace whom you pray for, what need you pray for them at all? But it shews an unbelieving heart, and we know that *whatsoever is not of Faith is sin*; and the Lord will say of them, *Who hath required these things at your hands?* you have wrought vanities. Now therefore you will not leave it, because you used it: then will you say also, We will not leave our lying, nor swearing, nor our cursing, because we have used it. It will grieve me if I hear you use these speeches hereafter, having no reason nor proof of Scripture

Rom. 14. 22.

Scripture to maintain it by, or to be your warrant in it : therefore I charge you in the name of God that you use them not ; but rather, when you hear this or any other sin condemned, lay hands upon it, and see that you put it to death without delay, according to the Law of God.

According to thy word. When Satan hath thus possessed us with this opinion, that in the service of God we may neglect the Word of God, then Profits and Pleasures guide us in our profession : but they that do professe Religion and Godliness can never have any comfort by it all their life. For their own hearts accuse them for Hypocrites, because they wait not for the consolation of God according to his Word : and whatsoever is not done according to that Word cannot be acceptable : and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceive no longer : but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errors. Some say they shall be saved by good Works, and some by the Pope's Pardon, others say by Purgatory ; and these will have a Masse sung for them as long as the World standeth, and all for one silly soul, thinking to be saved by it. And yet see their blindness : for they seem to think that their torment shall not cease as long as the world standeth ; else why should they find and hire men to say Masse for them so long ? But these are the fat morsels of *Baal's* Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well say they that Ignorance is the Mother of Devotion : for when the Covetousnesse of the Priests and the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth contain so many grosse corruptions.

For mine eyes have seen thy salvation. Because the Holy Ghost by inspiration had declared unto him, that he should not die till he had seen *Jesus Christ* ; therefore the same Spirit led him to the Temple, and shewed that which it promised : and having seen the same, he desired and wished to die, and be released from his earthly prison, that he might live with God. As idle and evil wishes are vain, because they are not according to Faith, nor grounded upon the Word of God : so, though we ask as cunningly as *Jacob*, and as earnestly as the Sons of *Zebulun* ; yet if we ask not in faith, according to knowledge, we cannot obtain. But we should ask so that we may receive, that we may not return empty. Therefore the ground whereon *Simeon* settled himself to wish for death was, that he had received a promise of God, that he should be delivered from this miserable life when he had once seen the

Gen. 27. 18

&c.

Mar. 10. 35,

37.

Jam. 1. 6, 7.

light of the Gentiles, the *Christ* : and now he had seen his Saviour, and embraced the true *Messias*, which was promised by the Father, figured in the Law, and spoken of by the Prophets, foretold by the Fathers, and pointed at by *John Baptist*. For thus he reasoneth : Now that I see thy salvation according to thy Word, and therefore the condition is now performed, let thy promise also be fulfilled ; *Now let thy Servant depart, &c. For mine eyes, &c.*

Mine eyes have seen, &c. Then we see that *Christ* was no Spirit, neither was his Body a fantastical body : for if he were a Spirit, *Simeon* could not see him ; and if his body were a fantastical body, then could not he have embraced him. Therefore we see that the words of the Scripture are true, which saith, that *Christ* was perfect man in all things, sin onely excepted. For he sometime wept ; as at the death of *Lazarus*, and likewise over *Jerusalem*. Sometime he thirsted ; as at the Well where the woman of *Samarita* disputed with him. And also sometime ate ; as at *Martha's* house, as also among Publicans and Sinners. And in every thing he shewed himself to be perfect man.

John 4. 7.
Luke 10. 38.
Luke 5. 29.

Have seen, &c. O Lord, saith he, I desire now to be dissolved, and free from the bondage of sin, which so long hath inhabited in my mortal body : for now he is come by whom thou hast promised to free and set at liberty ; he is come by whom thou hast promised to break the Serpent's head ; and he is come that will heal our infirmities, and give strength against sin and Satan, by faith and peace towards God, through love. And now, saith he, I have embraced him, and thankfully do receive him. I believe and am perswaded that this is the same *Messias* whom the Father promised, and the Prophets foretold, all *Israel* longed for and expected, who is the Light of the Gentiles, the glory of *Israel*, and the God of the whole world. So they which love the truth of God, and wait with desire to be fulfilled with the knowledge thereof, such shall not die, untill they have their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the Eunuch ; so the Lord will stir up such of his servants as may be fit Instruments to minister the same unto us. *Judas* indeed died before the time, and lived not to see *Christ* crucified : but the Disciples which loved *Jesus* did see him die like an undefiled innocent Lamb, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if *Christ* cannot hide him from such as hunger after him through love ; then what shall we say of our Fathers, which lived in the time of Ignorance, that longed to see his light, although they had a mist cast before their eyes ? Surely such died not till they saw *Christ*, and embraced him in their hearts. And this is our Judgement concerning them that died in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they were dead, we say that

Acts 10.
Acts 8.

that they which sleep without oil in their lamps, they die ere they are aware of, and ere they wish for it: like the *Philistines*, which sent for *Sampson* to laugh and mock at him, and to sport themselves, upon whom the house fell and destroyed them all; or like the *Egyptians*, which thought that the waters had made passage for them as well as for the *Israelites*: both which died in and for their security, because they were not watchfull, nor prepared against the Lord called them. Judg. 16. Exod. 14.

Have seen thy salvation. Seeing now he is come for whom *Simeon* longed, what are the troubles that are past, and the sorrows that are come to an end? So when we have our desires accomplished, feeling the sound comforts of the Gospel, what should we, how may we think, either on the length of time wherein we waited for them, or the tediousness, or also grievousness, of the troubles whereby we have obtained them?

Have seen thy salvation. As *Moses* died on the Mount, where he saw the land of *Canaan*; so the godly die in the sight of God, and in the contemplation of his glory: like *Stephen*, who at the very instant of his death saw the heavens open, and *Christ Jesus* sitting at the right hand of his Father; and like *Simeon* here, which desireth to be loosed, and no doubt shortly died, viewing joyfully, and so thankfully beholding, the Lord of life. Deut. 34. Acts 7. 56.

Beloved, you are not ignorant that the great day of the Lord is near at hand; and therefore they that have not yet seen *Christ*, they that have not yet embraced him, but still sleep without oil in their lamps, shall suddenly be overtaken without the wedding-garment, and shall be cast into eternal torment for ever.

Have seen thy, &c. There be many sights of *Christ*: all go not up to the Mount, as *Peter, James* and *John*; all see not his face, with *Moses*; all sleep not in his lap, with *John*; all are not taken up into heaven, like *Paul*; all embrace him not in their armes, with *Simeon*. But as pleaseth God, so he sheweth himself unto us; and all that love him, both see him and embrace him. Matth. 17. 1. Exod. 33. John 13. 23. & 21. 20. 2 Cor. 12. 2.

To some he shews himself as in a glasse, to some generally, to some particularly; some he calleth early, and some he calleth late; and there is no hour in the day wherein he calleth not some to go labour in his Vineyard. To some he sheweth himself by Angels; and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoah's* Wife saw but one; and yet one was enough. It is said that *Abraham* saw *Christ's* days: but we see him clearer then *Abraham*, and clearer then *John*, if we believe in him as we should. Some see *Christ*, and not his salvation; and some see his salvation, and do not embrace it. We see *Christ*, when we hear his Word; and we embrace his salvation, when we believe it: they see him that hear him, they embrace him that follow him. But how can they believe the Word of God which hear it not? how can they embrace *Christ* which know him not? and

all through ignorance, having not the means to see him, because their Leaders are either blind Guides, sleepy Watchmen, or hireling Shepherds. And surely it is a wofull case, when Shepherds go to task, and let their own Sheep alone summer and winter. They shear them, but neither summer nor winter do they feed them. How should those people under their charge see *Christ* and his Salvation, when they are so debarred of wholesome food, and many thousands of their souls even starved to death, because they have not the food that nourisheth the soul unto Salvation? And how many be there that are as old as *Simeon*, and yet have not embraced *Christ Jesus*? Yea, they know him not though they see him; neither do they wait for his coming, because they have no desire to embrace him: and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death; and so they can have no leisure in all their life to embrace him. But to such as do seek him, and wait for him with unfeigned diligence, we say as the Angel said unto the Woman at the Sepulchre, *Fear not, you seek the Lord Jesus*. How is this world set to deceive us? We can finde leisure to doe evil at any time, but we can finde no leisure all our life long to doe good, that we may at length enjoy the true salvation.

Mar. 16. 6.

I have somewhat to say to you of this Parish. A dainty was prepared for you, and you let the strangers take it from you: you were required to a Fast, and you did feast your selves: you were required to come and pray unto the Lord, and to humble your selves in his sight, that he may turn away his wrath from you; and you let the Temple stand open, and empty, for your parts, and your shops were all open, and you were about your Merchandize, forsaking God, and seeking to win the unjust *Mammon*, and the vanities of the world.

Luk. I. 31.

Thy salvation. He came not by Angels, or by Men, or by any other means, but onely from the alone and eternal God. He calleth him *thy salvation*; for his name was not given him by *Joseph*, nor by *Mary*, but by the Angel of God, signifying that he was come from Heaven. The Father saw him when he was born, the Spirit came upon him when he was baptized, the Angels ministred unto him in the wilderness, his enemies subscribed unto him upon the Crosse, the Virgin travailed, the Star walked, the Wise men came out of far Countries to worship him. Then is not this *Jehovah* the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take upon him the authority of God, but he on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Saviour is the true Saviour sent from God: For all Creatures bear witness unto him; yea the very Devils with all the evil spirits do obey his voice, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits; for if he had, then multitudes of worldlings would have

Mar. 1. 24,
25, 26.

Phil. 2. 10.

have followed him: but he came to bring Salvation, Righteousness, Peace, Truth and Life; therefore few care for him. He came to save sinners: not all sinners, *nor every one that saith Lord, Lord*; but he came to save penitent sinners, which turn unto God by their repentance. Therefore he prayeth in *John* for those onely that were given unto him. So soon as the seed is sown, the stones refuse it, or the Sun parcheth it, or the thorns choak it: and what comfort hath the Lilly among Thorns? Therefore wisdom taketh her unto her wings, and whispereth, saying, You shall seek me before I come; *you shall seek me, but shall not find me*, because ye have refused me when I offered my self to you. *Matt. 7. 22. John 17. 9. Prov. 1. 28.*

Christ is their salvation that believe in him, and make much of him, and thankfully receive him. The godly he delivereth from sin; but the wicked he leaveth bound in the chains of their iniquity, to be tormented of him which had tempted them thereunto, whose will they always endeavoured to fulfill, and not the Lord's: and he sheweth them a hand upon the wall, writing their condemnation, and another catching them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despair; and he saith unto them, *What dost thou here without the wedding-garment?* how darest thou come to steal the childrens bread? The Spirit of *Saul* worketh in him, in his bed, and everywhere, and he calleth for the Harp of *David* to comfort his heart, which cannot be comforted. And this Spirit saith to *Judas*, Thou hast betrayed the Lord, and crucified him, therefore go and hang thy self: for even at the preaching of Salvation, the horror of Damnation, the mark of *Cain*, sticketh within thee whosoever believest not in God's Salvation. But the godly heart goeth home, having embraced this salvation, chewing the cud, and rejoycing like the Apostles, which rejoyced in that they were counted worthy to suffer for his name sake: And they say, O what a good banquet we have had this day! what delicious dainties hath God feasted us with! And so the Bee goeth loaden to the hive, and goeth longer in the strength thereof then *Elias* did. *Matt. 22. 12. 1 Sam. 16. Matt. 27. 4, 5. Gen. 4. 15. Acts 5. 41.*

Thy Salvation. The onely Saviour is here called Salvation it self: for if he were called a bare Saviour onely, then you might likely understand by him some other saviour; but here he is called Salvation it self, to shew that there is no other. For there be more Saviours, but no more Salvations; as there be many ways to death, and yet but one death. The brazen Serpent was a figure of *Christ*; that they which are stung by sin, by fire, and by the Serpent which beguiled *Eve*, may make speed, because there is no remedy but to come to *Christ*. *Num. 21. Joh. 3. 14, 15.*

The Papists have found out many salvations; they have found out a salvation by Saints, a salvation by Angels, a salvation by Masses, a salvation by Merits, a salvation by Idols; as though *Christ* had least to doe in his own office, for they have other salvations to flie unto. They will

Gen. 11.

will have it, but they will buy it, and what will they give for it? Why, they will fast so many days, goe so far on Pilgrimage, hire a Priest to say so many Masses, build so many Abbeyes, and give so many sums of money to the Monks and Friars. Therefore the Scripture goeth against them, and dishonours their shamelesnesse, who, like *Nimrod* (that, heaping stone upon stone, would have built up to heaven,) heap sin upon sin; and every hour some one heresie or superstition groweth up from this filthy root.

Gal. 3. 18.

2 Cor. 1. 20.

Gen. 42. 1, 2.

For what Papist dare say that *Simeon* thought on any of these, or put confidence in any other Saviour, but onely in him whom he embraced in his arms? for salvation is by the promise of God, and all promises are in *Christ*. And though *Jacob* wanted bread, *Joseph* wanted not money: therefore he gave them back again their money, and likewise he gave them that Corn that they would have bought with it. I would wish them therefore to say as *Joseph's* brethren did, that they have their Corn for nothing, and their money too: let them, I say, be content and rejoyce to say, that they have mercy for nothing, and their works too, for God cannot be wone by mens works, because they profit not him, but themselves.

2 King. 5.

Exod. 12.

John 14. 6.

There is no water can wash *Naaman* but *Jordan*; no water can wash the leprosie of sin but the blood of the Lamb. By this the *Israelites* were saved when the destroyer passed by. By this the Lord knoweth us to be his people. And by this the Devill knoweth us to be none of his. As it is proper unto God to be called *Goodnesse*; so is it proper unto *Jesus Christ* to be called *Salvation*. He is also called *the Way, the Truth, and the Life*: for that life which we have is but a spark and shadow of life, but he is the true and eternall life.

Then seeing *Christ* is both our Righteousnesse, Salvation, and also the Way, the Truth, and the Life, to lead us thereunto; it is as possible for us without *Christ* to be justified or glorified, as it is to be wise without wisdom, righteous without righteousness, or saved without salvation. Therefore let us not be ashamed to take our water from the Fountain, seeing *Christ* is the Fountain of all wisdom, of all righteousness, of all truth, of all knowledge, of all salvation, and briefly of all goodnesse: for there is no other Ark to save us from the flood, no other ladder to ascend with into heaven, no other *Joseph* to feed us in the famine, no other *Moses* to lead us through the wilderness.

Ephes. 4.

Rom. 5.

Esa. 63. 3.

But as the River *Siloe* runneth through all the land of *Judea*, and watereth the whole City of God: so *Christ* doth shew himself all in all, and all-sufficient in mercy to save and blesse all his Church with spiritual gifts. If *Christ* be salvation, what shall make us despair? Shall Satan? No, for he hath overcome Satan. Shall Death? No, for he hath overcome Death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for he hath fulfilled the Law. Shall Wrath? No, for he hath troden the Wine-press of his Father's Wrath. Therefore it was

a sweet

a sweet saying of one at his death, *When mine iniquity is greater then thy mercy, O God, then will I fear and despair.*

Salvation is born : therefore we were all in the state of condemnation before. Light is come : therefore we sate all in darknesse before. Glory is come : therefore we were all loaden with shame before. Life is come ; to shew that we were all dead in sin before. Life is come, and light, and salvation : life to the dead, light to the blind, and salvation to the damned. For *Christ* is called *Salvation*, to shew that without him we are all damned fire-brands of Hell, heirs of condemnation, and forsaken of God. To him that is sick, it is easie to be thankfull when he is whole : but when he is whole, it is harder to be thankfull then to be sick. I would fain be disproved, that *Ninive* might be saved, though *Jonah* would not.

Thy salvation. This word *Salvation* is a sweet word, yea the sweetest word in all the Scripture : and yet many despise this worthy Jewel, because they know not what it is worth ; like the Daws, which would rather have a Barley-corn then a pearl or a jewel, because they know not the value thereof.

O Lord, *what is man, that thou art so mindfull of him ?* O man, what is God, that thou art so unmindfull of him ? If a friend had given us any thing, we would have thanked him heartily for it : but to him that hath given us all things we will not give so much as thanks. Now therefore let the Rock gush out water again, and let our stony hearts pour forth streams of tears in unfeigned repentance. We have all called upon you, but none regardeth us ; as though God were as *Baal*, and as though *Dives* felt no pain, nor *Lazarus* joy, but all were forgotten. Many times *Christ* cometh into the Temple, and there is scarce a *Simeon* to embrace him. The Babe is here, but where is *Simeon* ? *Psal. 8. 4.*

If God had not loved us better then we loved our selves, we should have perished long ere this : and yet we embrace not *Christ*, as *Simeon*, who hath saved us from temporall and spiritual punishment. We are invited to a banquet ; he who calleth us to it is God. What is the banquet ? *Salvation*. Who are the guests ? The Angels and the Saints. What is the fare ? Joy, Peace, Righteousnesse. This is the fare, and we invite you every one : yet who will come at our bidding ? Some for want of Faith, some for want of Love, some for want of Knowledge, have despised this holy Banquet : yet unto this art thou called still, O soul unworthy to be beloved.



THE
SWEET SONG
OF
OLD FATHER SIMEON.
The Second Sermon.

Luk. 2. 30, 31, 32.

Thy salvation, Which thou hast prepared before the face of all the people ; A light to be revealed to the Gentiles, and the glory of thy people Israel.

T*Hy salvation.* This word *salvation* is a sweet word, and holds me to it like an Adamant : for when I thought to proceed, this word said unto me, Stay here, teach this, and teach all ; learn this, and learn all : for it is the pith of all the mercies of God towards his children. *Christ* is called *Salvation*, because no man shall despair, and because it is impossible to be saved without him ; for salvation is onely in him. *Christ* can do any thing but this ; he cannot

cannot save him that will not repent. He is called the salvation of God, because he came not from men, nor from Angels, nor by chance, but from God himself: and therefore his Name was not given him after the manner of men, which was that every father should name his own child; but so did not *Joseph*, for the Angel had given direction for his Name.

The Virgin, the Oracles, the Babes, the Shepherds, the Star, the Wise men, the voice of the Crier, the Devils, the Lepers, the Sick, the Dead, the Earthquake, the Sun, the Moon, and all the creatures, do bear witness unto the Son of God, which is our Salvation. He is called the salvation of God, because he is salvation according to God's own minde. He came not to bring ease and liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet salvation to the penitent.

I shewed you how many despised this Jewel, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that fear God. These plants grow not on every ground.

Who would be unthankful, if he knew what the Lord gives, and what he forgives? He gives the Son for the Bastard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord for the sinfull Sons of men. Do you not marvel how you can offend this Lord willingly, which hath done so much for you? Here I reprove unthankfulness, security and negligence, striving as it were to crucifie *Christ* again, as the wicked *Jews* did, who never prospered since the time that they said, *His blood be upon us and upon our seed.* They were not like *Simeon*, who as soon as he saw him embraced him, and rejoyced over him. There is no shew of grace in them which shew no liking of godlinesse in themselves or in others: for this is the first part of our Conversion, to love them that love God, and so we are drawnto the Son. No man will build an Ark untill the flood come; no man will seek for Corn untill the famine come; and scarce will *Lot* be gone out of *Sodom* before the time of execution of God's wrath do come upon them.

We preach unto you, and call upon you, we have even wearied ourselves among you, we have reprov'd you for sin, and we must still reprove you untill you amend: now therefore, if there be any grace in you, if you have any knowledge, any fear of God in you, if you have any goodnesse in you, if you have any leisure to be saved, turn back now from doing evill, come out of Hell, and pluck your limms out of the clutches of the Serpent. For verily we have not done so well in this City as the *Ninivites* did, for all the preaching and teaching we have had. For who hath determined in his heart to amend his life? who hath left his pride? who hath restored that which he hath taken by Extortion,

Matt. 27. 45,
51, 52, 53.

Usury and Wrong? Surely they that have done thus are Monsters; I cannot see them, they walk invisibly and cannot be found. The heavens trembled at the death of *Christ*, the Sun did hide his face, the earth quaked, the veil of the Temple rent in sunder, the dead bodies rose out of the graves; and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransom of us, and of all whosoever throughout the world do believe the Gospel, and live in obedience thereof: and withall, that he suffering for sinfull and wretched Man, was a Conquerour over Hell and all evil, and hath overcome death. The Scribes were against him, the Pharisees were against him, the Rulers band themselves against him, the Atheists against him, and all the spitefull and envious *Jews* against him; whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, and in him, by whose power he overcame them all, and so became the salvation of God.

1 Sam. 17.
38, 39, 40.

David being to encounter with *Goliath*, *Saul* took and put on him his own Harnesse: but he could not wear it, it was too heavy for his little body: therefore he took nothing but a staff, and a few stones in a scrip; and so *David* slew the pride of the *Philistines*, and the fear of *Israel*. And even thus the Lord set his Son to fight with the Prince of this world, not with Swords and Targets, Bows and Bills, but with the Word and Spirit of God, with the which he hath overcome, and through him we also have the victory.

Num. 21.

Which thou hast prepared before the face of all people, &c. He speaks this to the end that the eyes of all mankind may be fixed upon him, as the eyes of all *Israel* were fixed upon the brazen Serpent in the wilderness; that when they be stinged with the sting of that fiery Serpent which deceived our forefathers, they may fly unto him for help, lest they perish in their sin, and their blood be on their own heads.

Which thou hast prepared. He was prepared long agoe, as it doth most plainly appear: for the Virgin which bare him, the place of his Birth, the poor state wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection and Ascension into heaven, all these were foreshewed and foretold long before they came to passe. Therefore some said, Who is this that is so often spoken of by the Prophets? Who is this that can doe many Miracles that the Scribes and Pharisees cannot doe? that can raise the Dead, that can cease the Winds, that can calm the Waters, at whose Suffering the earth quaked, the Sun hid his face, darkness came over all, and who, being dead, rose again by his own power, and ascended into Heaven in the sight of a great multitude? How can it be then but it must be known before the face of all people, which was so manifest by Dreams, by Visions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to speak for God. Every thing was prepared for him before he came to be revealed. He came not in the begin-

beginning, nor in the ending. He came not in the ending, that we which come after him might long for his second coming. He came not in the beginning, because that such a Prince as he should have many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazzled in him, and lest they which should live in the latter times should forget him and his coming, which was so long before; even as you forget that which I have said as soon as you are gone hence. He came not in the beginning, because if he had come before man had sinned, man would have acknowledged no need of a Physician: but he came when man had sinned, and had felt the smart of sin. For when they were cast out of Paradise, they ran unto *Christ*, as the *Israelites* did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect joy, perfect peace, perfect wisdom, perfect righteousness, perfect justice, perfect truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things unperfect. The *Jews* thought that he should come like some great Prince, with pomp and glory; which was a carnal conceit, and herein they were marvellously deceived: his Father was but a poor Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouts. Then ought not we to reverence our Lord, and to praise his Name, for that he became so humble for us most vile wretches, that are worthy of nothing? Yet we see how cruelly they dealt with this Blessed one, which came to save them. Ignorance sate in the chair; Deceit gave the sentence, and Cruelty executed him with the most painful and shameful death of the Crosse. O that your eyes do not dazzle, and your ears tingle, and your hearts marvell, at this dealing of yours to our loving Saviour, which came to save them that would; and specially in that now you see that he abased himself for our sakes, even to the uttermost! O wonderfull thing to think of! If you would mark, I would make you in love with him before I have done with you. I say unto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift up your eyes, stretch forth your hands, and eat your fill of the Tree of life, and the Lord will go home with you: embrace him, and kisse him, entertain him well, and he will dwell with you for ever. But you that come hither for fashion sake, either to see or to be seen, to find fault with somewhat, or to make an hypocriticall shew of godliness, where there is none, I tell you, that comfort shall shake hands with you at the door: mark it, and you shall see my words are true. Shew me what is it that is better then salvation. I would have none of you to be damned, if I might prevent it; not so much as a piece of you to be given unto Satan: therefore I would I knew that stone that would kill *Goliath*, for I would strike it with my might into his temples. If you will you may be saved, and the Lord will one day put those words into my mouth

that will touch your hearts. Therefore now arise, kiss and embrace the sweet Babe *Jesus*, and then afterward frame your selves to obey him; for then the Lord will knock at your hearts, and, if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world; to shew, that if it will not learn now, it will never learn to come unto God by repentance and amendment, that they may learn to kisse the Son, lest he be angry, and so they perish in his wrath, like *Sodome*. He came in the middle age of the world, to shew that he was indifferent for the world, to give light and life unto all that return unto him. For God respecteth no persons: but every man, of what Nation or Countrey soever he be, that feareth God and worketh righteousness, is accepted of him, and he will fulfill their joys through *Christ*: yet not when we will, but according to his own good pleasure, and when he thinketh good. Therefore stay, *Elias*, anon the Ravens will bring thee meat, and thou shalt have enough. Anon *Moses* will deliver *Israel*. So salvation is already prepared of God, and hath been long since, with fulnesse of knowledge and all excellent gifts; and he will give them to us when he seeth good. But we are like whining children, that will not stay untill their milk be cold, but would have it though they be scalded with it: so we would have the knowledge of God and liberty before we know how to use it; we would know the high mysteries and deep counsels of God before we know our selves; we would have the liberty of the Gospel, when we know no way how to use it but in security. But the Lord will wisely give unto us as it were our bellies full, when he seeth it good, and when he seeth us ready for it, who knoweth our hearts better then we our selves.

A light to be revealed to the Gentiles, and the glory of thy people Israel. You have heard *Simeon* shewing the cause why the Son was sent from the Father, why he became Man, which reigned before in *Paradise*. What moved God to leave his joy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a King leave his Kingdome, and fall to beggery. A great and wonderfull cause it was that made *Jehovah* to come down from heaven, to suffer misery upon the earth. Two causes *Simeon* sheweth why this *Messias* came from heaven: the first, that he might enlighten the Gentiles, which sate in darknesse; and the second, that he might be the glory of *Israel*, which gloried in their sacrifices and in their ceremonies, and so had no glory before he came, but were like the Moon when the Sun doth shine upon it, or like *Rachel*, which despised *Leah*, and became barren; and they despised the Gentiles light; like that son which was angry because his lost brother came home again; or like those Labourers which checked the Lord of the Vineyard, because he gave unto the other Labourers as much as he gave unto them. But the Gentiles are like *Leah*, who

Psal. 2. 12.

Acts 10. 34.
35.

1 King. 17.

Exod. 14. 13.

Gen. 29. 31.

Luke 15. 28.

Matt. 20. 11.

who being despised became fruitfull. *Simeon* did rejoyce in *Christ*, not onely for that he was *the glory of Israel*, but also for that he was *the light of the Gentiles*. Shall the head be sorrowfull because the hand is well? Nay, rather the hand should be glad because the head is well, and the head because the hand is well. The father should be glad because his son is stronger then himself; the mother should be glad because her daughter is wiser then her self; the brother should be glad because his brother is richer then himself; the mistresse should rejoyce because her maid is a better housewife then her self. But we envy our brethren and neighbours, because they are better then we, and because God hath blest them with temporal or spiritual things above us. If we see they have learning, then we envy them for their learning: if he have more gifts, we envy him for his gifts: if he have more knowledge, we envy him for his knowledge: if he have more zeal, we envy him for his zeal: if he have more riches, we envy him for his riches. And how can we rejoyce, when every bodie's good is our evil, and every bodie's joy is our sorrow? But fix your eyes upon *Christ* alone, and he will fulfill your joy, if you look not back to *Sodom*, like *Lot's* wife. If you love joy and gladnesse, *Christ* is joy and gladnesse: if you love comfort, why, *Christ* is the comfort of all that bear his Crosse: if you love life, *Christ* is eternal life: if you love peace, *Christ* is peace: if you love riches, *Christ* is full of heavenly riches, and full of liberality, to bestow them upon all such as love God. So *Christ* is all in all unto the godly, and they have more joy in *Christ* always, and in all things, then the richest and most glorious and sumptuous Prince in the world; then *Solomon* himself had in worldly riches, honours, pleasures, joy, ease, or felicity. For the wicked, which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they doe all that they can to fulfill their lusts, and take never so much pleasure, and be never so merry, yet they can have no true joy, nor peace of conscience; for all the peace, the mirth and sport they have is but deceit, all false and undurable, like the grass, green in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can have no joy, no peace, no rest: but they may say, In laughter my soul is sorrowfull, in ease my soul hath trouble, in mirth moan, in riches poverty, in glory shame, in life my soul is even dead, in plenty my soul wanteth all things wherein it should rejoyce; it is destitute of all comfort, and possessed with all slavish fears; like *Cain*, who being Lord of all the earth, yet had no joy in it when God had once forsaken him. Likewise *Saul*, when God had forsaken him, he had no joy of his Kingdome, nor of all his riches: and then who had more joy, *Saul* the King, or *David* the Subject? So then we see, that perfect joy can be had in nothing but in God and in *Jesus Christ*.

Where

Gen. 29. 31.

Gen. 19. 26.

Gen. 4.

1 Sam. 15.

Wherefore, as by the Stream you may be led to the Fountain; even so let the joy and peace of this life serve to lead us to God, who is perfect joy and peace; and there let us rest like the wise men, which were guided by the Star to come to the true Son of Grace, *Jesus Christ*, when he was born. And if we rest not in him when we have found him, there is no rest for us; we shall be like the restless Dove, which fluttered about, and found no rest any way, till she returned to the Ark. But we seem as though we sought him and found him, when as we do but play the Hypocrites. *Solomon* saith, that the ways of the Whore are prosperity and welfare; for she ever putteth on a Vizard, that she might not be known to be so vile as she is. Under the colour of goodnesse evill is always lurking.

Therefore also is *Christ* called *the Light*, because we should leave our foolishness, seeing light is come; and that we should forsake all our lights, which are but darknesse, and cleave unto his light, which is the true Light indeed.

A light to be revealed to the Gentiles, &c. He came to lighten the Gentiles, and they received him with thankfulness, of whom there was no hope of goodnesse left. Who would suppose that the barren Woman should become fruitfull, or the prodigall Son return home again? It is like as if an Owl should be converted to see light, or as if the stream would return into the fountain, or as if an old man should become young again.

A light to be revealed to the Gentiles. To be revealed, not yet revealed. The *Jews* must first reject him, before the Gentiles receive him: and when the *Jews* did oppress him, condemn him, and crucifie him, then were his arms spread unto the whole world. When the guests would not come, then he sendeth into the high-ways, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come shall come, &c. The *Queen of Saba* came from the uttermost part of the earth to hear *Solomon's* wisdom; and the Wise men came from the East to see *Jesus Christ*: but we may say, The Lord was here in the Temple, and I was in my Shop, selling and buying, lying, deceiving, and swearing. Well, when he comes back again, I will be better acquainted with him. And so we esteem not of his presence in any reverent sort. The *Shunamite* said, *Let us build a Chamber for the man of God*: then we should build an house. *Zacchaeus* climbed up into a tree to see our Saviour, and the Lord seeing his diligence called him, *Zacchaeus, come down, for I will dine at thy house this day*: and that was a joyfull day with *Zacchaeus*, for then *salvation* came into his house, and upon all his family. He gave the Lord a feast, and the Lord made him a far better feast; a feast of peace, a feast of joy, a feast of heavenly things: and so for his zeal and endeavour to see *Christ* bodily, he shewed himself unto him spiritually, even to his heart's desire.

To be revealed. Have an eye to the future tense : that which is not, shall be. As for example, *Solomon* was wise, but he is foolish : *Sampson* was strong, but he is weak : *Judas* was a Preacher, but he is a Traitor : *Paul* was a Persecuter, but he is a Preacher : *Peter* was a denier of *Christ*, but now he is a bold Professour of *Christ* : *Moses* was learned in the wisdom of the *Egyptians*, but now he is learned in the wisdom of God, by which the wisdom of the *Egyptians* is made but meer foolishnesse in the sight of God. Others, as Heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted very wise men in the sight of the world; yea, they wrote so many Books full of wisdom, and also adorned with notable sentences and witty sayings, that one would think all wisdom were buried with them, so famous were they, and so full of earthly understanding, teaching manners, counsels, and policies. Yet, for my part, I have neither seen nor heard of any such, being wise in worldly things, and without the wisdom of God, but that they have committed some notorious foolishnesse in the sight of all men. Like *Achitophel*, of whom we reade, that he was so wise a Counsellour, that *his counsel was like as if one had* 2 Sam. 16. 23. *asked counsel at the Oracle of God* : and yet see the end of him, he hanged himself; and all for the want of the knowledge of God. It had been better therefore for him to have had more wisdom, and less wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, have either poisoned, burned, or drowned themselves. And so we see that the end of the worldly wisdom is meer foolishnesse, and the foolish have 1 Cor. 1. 19, more peace then the wise : for their wisdom without the fear of God 20. doth them no more good then the Ark did to the *Philistines*, which did 1 Sam. 5. nothing but torment them, because they knew not how to use it, and therefore unreverently abused it. For if your wisdom consist in eloquence of words, in profundity of wit, to gain craftily, and spend warily, to invent Laws, to expound riddles, and interpret dreams, to tell fortunes, and prophesie of matters by learning; all your wisdom is but vexation of the spirit : for all these, without the fear of God, doe us no more good then their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though *Christ* brought light unto the Gentiles, yet it may be said that the Gentiles sit in darknesse still, saving a few *Levites* scattered upon the Mountains, for whose sake *Sodom* is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, Sun and Moon, Beasts 2 Kin. 17. 30. and Serpents. So the *Philistines* worshipped *Dagon*, the *Ephesians* Judg. 16. 23. worshipped *Diana*, the *Assyrians* *Nesroch*, the *Israelites* worshipped a Acts 19. 27. Calf, *Abaziah* worshipped *Beelzebub*, the *Moabites* worshipped *Chamos*, the *Samaritanes* did worship unto *Baal* : so the truth to such seemeth falsehood, and error seemeth truth. As for example, that the 2 Kin. 1. 2. World should be made of nothing, that the Word became flesh, that 1 Kin. 11. 33. 1 Kin. 16. 32.

Rom. I. 22.

God and Man was joyned together in one person, that one man may be righteous in the righteousness of another, which is *Christ*, and that the dead shall rise again; these seemed foolishnesse unto the Gentiles, neither could they believe them. No more can some Gentiles amongst us at this day, which are but natural men; therefore they do not believe them: for when *they professed themselves to be wise, they became fools*, saith the Holy Ghost. So then we see now what *Christ* hath done for us; he hath bound that Serpent which hath sown all the Tares, so that the Devil is faine, for want of better lodging, to enter into Swine.

Heretofore, where one followed God, a thousand followed *Baal*; but now Kings and Princes lift up their heads, desiring *Christ* to reign with them, and in them. Heretofore we made our selves like the wounded man, we were spoiled, we were stript naked, and we were bathed in our blood, being full of wounds: but now *Christ* hath furnished us, he hath washed us, he hath cloathed us, and we are now become true *Israelites*; us, which were the vile and wild Olives, he hath grafted upon the true Olive, and planted us in a fruitfull soil. And what cause can we shew for this, but onely mercy? For heretofore we were called foolish; but the Lord hath made us wise, according to the wisdom of God, in these days by his Spirit: But if we deserve to be called the foolish Nation again, then we are most unhappy and most cursed. So now we have heard that the Lord doth reveal his counsel unto his Prophets, and how the glory of *Israel* is now revealed to be the light of the Gentiles. And you have the cause why: because the *Jews* rejected their own salvation. You have heard that the cause was onely his mercy and his love, because mercy cannot contain it self within *Jerusalem*.

A light to be revealed to the Gentiles, and the glory of thy people Israel. You have heard why *Christ* is called light, why he is called the light of the Gentiles, why the Lord did change a curse into a blessing, and why the Gentiles did change darknesse for light, and a thousand gods for one true God. Then the Gentiles received more grace then they desired: for the Lord came uncalled unto their houses, and made a feast unto them in their own houses. The light of the Gentiles is our light, your light and my light: *Christ* is our grace, your grace and my grace: and *Christ* is our salvation, your salvation and my salvation. He came unto the *Jews*, and for the *Jews*; and yet his coming unto the Gentiles was better then to the *Jews*. He came into the world when the world did abound in all wickednesse, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost souls, even (as it were) against our wills: so that now we would not be as we were for a thousand worlds.

The blindness of the *Jews* was and is wonderfull, who heard of their rejection,

rejection, and of our conversion, and yet understood it not, neither sought to prevent God's wrath in rejecting of them. Therefore the Rock which should have saved them, shivered them in pieces. Wherein was shewed their wonderful blockishnesse, having it so often foretold by their Prophets, figured in their Law, shadowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Every thing that cometh to pass in Churches, in Commonweals, in Cities, in Countreies, in Kingdomes, and in Provinces, these are all foretold in the Scriptures; and yet none do understand it, saving a few chosen ones whom God loveth. For, the coming of Antichrist, the overthrow of Kingdomes, the darknesse of Popery, the light of the Gospel, the conversion of the Gentiles, and the rejecting of the *Jews*, all these are set down in the Scriptures; and yet we cannot understand it, though we hear it day by day, because we do not give our minds to understanding.

Such hearers shall stand in a maze before the righteous and terrible Throne of God. The dead shall rise, the trump shall blow, and all the world shall be in an uproar, and they shall stand quaking, when their hearing without profiting shall be laid to their charge; and they shall say, O, we have known no such thing. But surely if the *Jews* could come out of hell, they would admonish us to take better heed how to hear: For we hear as though we did not hear at all, our minds are otherwise occupied. Now when we see any thing come to passe as it is foretold in the Scripture, then we must say as *Christ* said, This prophecy is fulfilled: for all things that are written are come to *Scriptum est, & factum est*; that is, as sure as it is written, so surely doth it come to passe. It prophesieth nothing but that which truly is fulfilled in due time: and the more often it speaks of a thing, the more certain, the more excellent, and the more to be believed it is. Like a Jewel that is beset with pearl, so is our calling adorned with Scriptures: for so doth God tender our calling, which is often in his mouth, and we so often in his remembrance, that he speaketh of us in every Book throughout the whole Scriptures; like a kind Spouse, whose Love is in a strange Countrey, and he delighteth himself with thoughts and meditations of her. So he did long until the Gentiles were come to him again; like the prodigal child, whose Father did long till he had embraced him. When shall my prodigal son come home again, saith he? I will put my best garment on his back, and my gold Ring on his finger, and his fare shall be the daintiest morsel. And thus God longeth for our salvation, and he knocketh at our doors; Is Faith here? Is Love here? Is one called the Fear of God in this place?

And as love maketh lovers sometime to speak plainly and familiarly one to another, sometime by dark speeches and riddles, sometime by letters, sometime by dumb shews and signs, and sometime to hide them-

selves one from another : so our God speaketh sometime plainly to his Church, sometime darkly and mystically ; sometime he turneth his face from his Church and dear Spouse, as though he would not speak unto her for love, as it appeareth in the book of the *Canticles*.

Gen. 4. Of the casting off of the *Jews*, and calling in of the Gentiles, the first type or figure was *Cain* and *Abel*. *Cain* was the eldest son of *Adam*, and *Abel* the younger : yet God loved *Abel*, and accepted his sacrifice; but God rejected *Cain* for his wickednesse, and he became a reprobate. Even so doth God, he rejected the *Jews*, which were the eldest son, the true Olive, and the natural seed, and God's dear children, if they had continued in obedience ; and he taketh us, being but the youngest son, the wild Olive, the seed of the wicked, and maketh us children by adoption unto him, onely of his mercy, without any other cause.

Gen. 9. Verse 27. The second example was *Sem* and *Japhet*, both which were *Noah's* sons. *Sem* was the second son, and *Japhet* the first, and of this *Japhet* came the Gentiles : of him said *Noah*, God perswade *Japhet*, that he may dwell in the tents of *Sem*; that is, that they may be united together, as we see it is come to passe. *Job*. 10. 16. Other sheep I have (saith Christ) which are not of this fold : them also will I bring, and they shall hear my voice, and there shall be one sheepfold, and one shepherd.

Gen. 21. The third type or figure was *Ismael* and *Isaac*, both the sons of *Abraham*. *Ismael* was the eldest, *Isaac* the younger : yet *Isaac* was chosen of God, and enjoyed the promise ; and *Ismael*, his elder brother, a mocker of *Isaac*, was put away, the Lord was not with him.

Gen. 25. The fourth type or figure was *Jacob* and *Esau*, both the sons of *Isaac*. *Esau* was the elder brother, and *Jacob* the younger : yet God loved *Jacob*, and hated *Esau*, because *Esau* contemned his birth-right, and sold it to *Jacob* for a messe of pottage ; and therefore *Jacob* stole the blessing from him. So God blessed *Jacob*, but cursed *Esau* : whereby he shewed, that the Lord did for the contempt of the *Jews* take away their birth-right and their blessing, and hath given it unto us.

Gen. 29. The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*. *Leah* was the elder, but blear or squint-eyed ; *Rachel* the younger, beautiful and fair, v. 17. therefore *Rachel* was beloved of *Jacob*, and *Leah* despised, 18. yet *Leah* was first married, 23. and also made fruitfull, 31. but *Rachel* also was after married, 28. and more beloved, 30. and having envied her sister's fruitfulness, c. 30. 1. and repented, God remembred her, and made her fruitfull. So Christ first married the *Jews*, and made them glorious : but when they despised their glory, he married with the Gentiles, and they, envying their happiness, of barren in all goodnesse, became fruitfull in true holinesse.

Gen. 48. The sixth figure was *Manasses* and *Ephraim*, the two sons of *Joseph*. *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them

them *Joseph* having brought to *Jacob* his Father, that he might bless them, he took *Manasses*, and put him towards *Jacob's* right hand, that he might bless him first and more plentifully; and he took *Ephraim*, and put him towards *Jacob's* left hand: but *Jacob* stretched out his right hand, and laid it upon *Ephraim's* head, which was the younger, and his left hand upon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed us, when there was no hope left for us.

The seventh figure was *Rahab*, a Harlot in *Jericho*, who was a Gentile, *Joshua 2.* yet her heart was touched so that she received and entertained the Spies that *Joshua* sent, and in time of danger hid them, that they should take no harm: signifying thereby, that the Gentiles should receive and embrace the *Israelites* and Messengers of the Gospel, and keep them as safely, and defend them as diligently, as *Rahab* did the Spies of *Israel*.

The eighth figure was *Ruth* a *Moabite*. Of her *Christ Jesus* vouchsafed to come as concerning the flesh; to shew, that he came not onely of the *Jews*, and for the *Jews*, but also of and for the Gentiles, which were the lost sheep unhopd for, being strangers from the covenant.

The ninth figure was *Sampson*, who, being a *Jew*, would needs marry with a Gentile: signifying, that *Christ Jesus* would also marry with the Gentiles, as he did with the *Jews*. *Judg. 14.*

The tenth figure was *Solomon*, who married *Pharaoh's* daughter, which was an *Egyptian* and Gentile: signifying thereby, that *Christ* would take him a Spouse among the Gentiles to marry with himself, as *David* in the *Psa'ms* declareth. *1 King. 3.*

The eleventh figure was *Naaman* the *Syrian*, whose leprosie is turned upon *Gebezi*, the leprosie of an Heathen and ignorant man turned upon an *Israelite* and one that had the knowledge of God, being the servant of a Prophet: signifying, that our leprosie of sin and ignorance should be turned from us upon the *Jews*, who had the knowledge of the Law of God, but esteemed it not, but were unthankful for it. Many like examples there are in the New Testament. For like as the Cherubins, though severed in sunder, yet looked one towards another, and both upon the Mercy-seat: so the Old Testament and the New look one towards another, and yet point at one and the same thing. *Psal. 45.*
2 King. 5.

The first type or figure in the New Testament was the Wise men, which were the First-fruits of the Gentiles, and came from the East, being guided by a Star: signifying, that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Jesus* with joy. *Matt. 2.*

The second type or figure was *Christ* his going into *Egypt*; signifying thereby, that he should go from the *Jews* to the Gentiles, because the *Jews* refused him through unbelief, abundance of

wickednesse, and want of reformation. So we see that nothing can drive away *Christ* but sin.

Matt. 21. 12. The third type was *Christ's* whipping the *Jews* out of the Temple; shewing thereby, that the *Jews* should be whipped or cast out of the spiritual Temple, and the Gentiles should occupy it. This (beloved) belongeth unto us, to whom the Lord so wonderfully hath made his light to shine.

Matt. 21. 33, &c. The fourth figure is the Parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruits thereof, and yield better increase unto the Lord of the Vineyard.

Matt. 21. 28, &c. The fifth figure was the Parable of the two sons, that were bidden to go and work in their Father's Vineyard: of whom the first said, he would, and did not; the second said, he would not, and did repent, and went to labour in the Vineyard. The first signified the *Jews*, which made many vows, with such a shew of godlinesse which was but hypocrisie, whom the Lord rejected and cast off, and said, that the Publicans and Sinners should stand in judgement to condemn the greatest of them.

Matt. 22. 2, &c. The sixth figure was the Feast that the Lord made unto the disobedient Guests, whom the Lord invited to his banquet, which was onely ordained for them, and who promised to come unto it, and yet refused and would not come, but alledged flight excuses, taken from their love of earthly and transitory things above God: therefore the Lord sent into the high-ways, to call and compel the Gentiles to come, which came, though some left their wedding-garments behind them.

Acts 10. The seventh type or figure was the Vision of *Peter* in *Joppa*, when he was on the top of the house, where he saw the vessel come down that had in it all manner of four-footed beasts of the earth, and wild beasts, and fowls of the air, and creeping things; where also the voice said unto him, *Arise, Peter, kill and eat*: wherein the Lord shewed unto him that he should count no man unclean, although the Gentiles then were counted unclean, as were the unclean beasts set down in the Law of God: therefore when *Peter* was sent to *Cornelius's* house, he said, *Of a truth I perceive that God hath no respect of persons; But in every Nation he that feareth God, and worketh righteousness, is accepted of him.*

Luke 15. Many other examples there are of our calling; as the strayed Sheep, the lost Groat, the prodigal Son, and *Christ's* eating with Publicans and sinners; which when we reade, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I converted? If I be not, then have I not fulfilled this prophecy. Therefore let us strive to doe well, and to mortifie and subdue sin which dwelleth in our mortal bodies; for none but the valiant can enter into the Kingdome of heaven.

Matt. 11. 5. Now all these prophecies are fulfilled, *the blind see, the lame go,*
Luke 7. 22. the

the dumb speak, the deaf hear, the maimed walk, the dead are quickened, the lepers are cleansed, and the poor receive the Gospel. Therefore who will despair, and say, Light is not revealed unto me, when as he seeth it to be revealed unto whole Nations? And so solemn is our calling, as that in so many places of the Scripture it is foretold: whereby we see how dearly the Lord tendereth our salvation, like as a kind Spouse, which was longed for while she was in a strange Countrey; for *Christ* longed for the Gentiles, till they came home again unto him. Therefore let us now consider what he giveth us, namely, righteousness and salvation; first righteousness, then salvation; first repentance, and then forgiveness of sins, the Son of the Gospel, lest we should see Heaven in Hell, and light in darkness, and joy in anguish. Let us not condemn our light, or grow careless of it: let us not build with one hand, and overthrow with the other by prophaneness; like those men which, while they surfeited at their gluttonous tables, called upon God for health. *Christ* is not received with the left hand. If the Father, offering a gift, do see the Son stretch forth his left hand, he will withdraw his gift from him. I say, let us not condemn our light, as the *Jews* condemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent revelation, that great and mighty Kings have earnestly desired to see, and Princes Matt. 13. have laid down their crowns to reveal it. Let us embrace this light, let us take and put on the wedding-garment, and go to the banquet unto which a thousand Messengers have invited us, and alledge no excuses: say not, *I have married a Wife, I have bought Oxen, I go to see a Farm,* Luke 14. 18; &c. and therefore I cannot come, neither will I come. Well, doe so, if &c. that ye will needs: but remember that thou wast invited, and therefore the blessing shall be given to another; and *Esa* shall weep for the blessing, Heb. 12. 17. but shall not have it.

But give me a reason, I pray thee, why thou wilt be called the servant of God, which dost not serve him; or the child of God, which dost not love him; or the Disciple of *Christ*, which dost not learn of him: yet his rain falleth upon all, just and unjust, and he giveth thee all things for nothing. The Sun doth give his light for nothing, the dew doth give his moisture for nothing, the rivers do give their waters for nothing, and the Earth doth give her fruit for nothing.

What shall we doe then when the Sun shineth? We must not doe as we doe in the dark; for then men ought to betake them to their labour. Rom. 13. 12. Learn of the savage beasts, who as soon as the day springs be- Eph. 5. 8, 11. take them to their travell, and every bird welcometh it with many a sweet song. *Christ* is light, and this light is come; therefore he that seeth not now is blind. Are not they then blind which yet see not that Prayer for the dead is vain, needlesse, and bootlesse? But thick darkness.

1 Sam. 5.

ness needs a mighty light to chase it away. So that he which beginneth to root out some error or superstition, at the first shall have much ado: for custome and natural corruption are the first causers of heresie, and shall cry against him in the maintenance thereof; and withstanders of Reformation shall say, *Great is Diana of Ephesus*: and so for a long time they seem to wash the *Aethiopian*, or Blackmoor; the more they wash him, the more they gall him, and yet he is an *Aethiopian* still: but in the end the Ark standeth, and *Dagon* falleth down, and truth triumpheth over falshood, having got the victory, and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst us still? To him that asketh, What Scripture have you against it? it is sufficient to answer, What Scripture have you for it? For if the word command it not, God rejecteth it, and will say, *Who hath required these things at your hands?* But what is this? For every idle word you must give account, as our Saviour *Jesus Christ* saith, *Matt. 12. 36.* And whatsoever is not of faith is sin, *Rom. 14. 23.* They ask, What, shall we not say, God be with them? Why should you? Why? (say they) must we say nothing? What if thou do not? What sayest thou when thou mentionest the death of thy first Fathers, *Adam, Seth, Enos, Enoch, Noah*? Dost thou lesse love these, not praying for them, then thou dost them for whom thou sayest, God be with them, &c?

2 Sam. 12. 23

Gen. 35.

But thou hast speeches enough to use, if thou wilt needs say somewhat, and leave such superstitious and offensive sentences. If he be a good man, thou mayest say, The Lord be thanked for his deliverance, and the like: but if he be not, then thou mayest say, God grant we may doe better then he hath done, and that by his fall we may learn to rise from sin, or some such thing. Whatsoever he be, thou mayest say as *David* said of his childe, giving a reason why he would not pray for him any longer being dead, *Can I call him back again? I shall go to him, but he shall not return to me*: or any other words, so they be wise, and therefore not against the Word. What then is to be done? As *Jacob* said to his wives and children, Give me your Idols, that I may bury them: so say I unto you, Give me your superstitions, that I may bury them, that they may remain with you or in you no longer, to the dishonour of God, offending of your weak brethren, or to my grief. For I am jealous over you: and because you are mine, and I am yours, O that my voice were as the whirlwind, to beat down, root out, and blow away all your superstitions, that they may no longer reign amongst you! Or rather, O that *Christ*, which is our light, were come into us all, and shined so bright, that we were ashamed of all our darknesse! of all, not of mind onely, but of will also, and of works, that we no longer would walk in darknesse; for few have the will to walk according to the Word either in darknesse or light. We can see to sin in the dark as well as in the light: and do rather, because the light discovereth both the

the harlot and the thief; so they are afraid of the light. But assured be we, where light is not, *Christ* is not: for *Christ* is light. And let none *John 1.9.* be afraid to seek this light, which is so good, so excellent, and so profitable for us: for it doth not onely descry it self, but all other things round about it. Therefore if thou have this light, thy faith, thy fear, thy love will shew it self, and good things cannot now hide themselves; for he that is light doth delight to please God in the light. It is no marvel though a man stumble in the dark: but he which stumbleth in the light is not very strong, because he seeth his way before him. Once we stumbled at every straw, when we walked in darknesse: for then wrath had a fall, pride had a fall, lust had a fall, drunkennesse had a fall, penury had a fall, ignorance had a fall: or, if you will, pride rose, and we fell; lust rose, and we fell, &c.

Were *Egypt* as light as *Goshen*, we should have Idolaters as joyfull as true worshippers: but there is palpable darknesse, tedious, fearful, and of long continuance, in *Egypt*, clear light onely in *Goshen*; therefore fly *Egypt*. But if thou live in *Egypt*, that is, walk in darknesse, or commit wickednesse, though thou sin in the dark, the light will bewray thee, and thy conscience will accuse thee and condemn thee for it. Therefore now give over darknesse, and arm thee with light; for our light shineth as the light: therefore now we should be *Israel*, for *Israel* is revolted. But many Scrolls may be written of our sins; and thus the Gentiles are as Gentiles still. He that believeth not the word is an Infidel; he that believeth not God is an Atheist; he that worshippeth any thing more then God is an Idolater: every man's conscience shall condemn himself. Yet men will leave godliness for riches, but they will not leave riches for godliness. What madness? Yea, the *Jews* never served God at any time with such devotion as many do now their gold and their riches. O intolerable wickednesse! For many there are that could be content never to die, but to live here with their riches and pleasure. And is not the godly more despighted for his godliness, then the wicked for his wickedness? Are not the members of *Christ* more hated and worse entertained by us, then the limms of *Satan*? So dearly every one loves sin, and draws sin upon sin, till there be a Chain of many links, and monsters therein drawn most loathsome. And though we of our selves run swiftly to hell, yet the most drive us, to make us hie faster: they come unto us and say, Your fathers loved us well, and said unto us, If you will be fair, you shall be wise; if you will be drunk, you shall be rich, &c. Yea, every one pointeth and sheweth us the way that leadeth to destruction: but how few are the number of them that do shew us the way of vertue and godliness?

And thus we are even as forward as those *Jews* that strive who shall come into hell first. Who did ever thank God that he was not born an

hundred years agoe, when ignorance spread over all, and all Egypt was smitten with darknesse? or that the Lord hath not left him to himself to become an Atheist, or an Epicure, which lives without God in the world? We have all God's gifts offered us; but we have refused them. Christ brought light; but we had rather he had brought darknesse; for we loved darknesse more then light. The Angels, the Heavens, the Word, the Spirit, are light; and we that see it are darknesse: for we cannot abide light, but are like an Owl that flieth out of a bare field from the light of the day; such a death is day unto us. Faith is flown away, Truth is become a Pilgrime, and every string is out of tune. He that should weep and be sorrowfull, laughs; and Truth is brought to the ground, yea, poor Truth is persecuted to death: but sinners are stubble, and their sentence is, Burn them.

How fine would be the way of Vertue, if you would pare away the rubs that are in it; if you would take away all occasions of sin, and give it gall to eat; and when you have done so, set a crown of thorns upon the head thereof; and when you have thus crowned it, make it carry the cross; and when it hath carried the cross, condemn it; and when you have condemned it, put it to death; and when you have put it to death, bury it; and when you have buried it, roll a great stone upon the head of it, and set watchmen to keep it, even fasting and prayer, that it may never rise again to reign any more? The which the Lord for his mercy sake grant. *Amen.*

THE



THE
C A L L I N G
O F
J O N A H.

Jonah 1. 1, 2.

The word of the Lord came to Jonah the son of Amittai, saying, Arise and go to Ninive, that great City, and cry against it, for their wickednesse is come up before me.

YOU have heard the sweet Song of old Father Simeon, like the pleasant Song of a sweet Bird before her death, setting forth the joy of the righteous that embrace *Christ Jesus*. Before *Christ Jesus* vouchsafed to come to us, we would not come unto him, but in all our doings we wrought our condemnation, and through the innumerable heaps of our iniquities laboured to drive him without all hope of mercy from us. So we continued like flies, which
D d d 2 flutter

flutter about the candle, till they have consumed themselves. When we had done as much as in us lay to drive him away from us, then he saved us, and recompensed good for evil unto us. So that if God had loved us no more then we loved our selves, we might have perished in our sins, and our blood should have been upon our own heads. If *Christ* be the light of the Gentiles, let us embrace him, and every one walk as becometh the children of light. But many do shut their eyes against it, lest they should see: and not onely many smother their own light, but the Sun saith unto the Moon, Shine not; and the Moon saith unto the Stars, Be not bright: and many have smothered their light so long, that the damp hath put out the candle. And thus they labour to bring the darknesse of *Egypt* upon *Goshen*; so that their eyes have forgotten to see: and so many go out of the way, because they would not look upon the candle; and the Devil giveth to every one that which he wisheth, so it may be for his hurt. But who can but pity, that with the same Manna which cometh from heaven, and feedeth many to life everlasting, so many are poisoned, and finde it is nothing but the savour of eternal death.

The *Jews* had no cause to envy our Light, for he gave them glory: he was poor, and yet he gave them riches: he was counted base, and yet he made them honourable: he was contemned, and yet he made them beloved. They were full of darknesse, and he brought them light; but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are become vagabonds upon the earth, and most contemned of all other Nations, and in every people have a dwelling: ever since they prophesied evil unto themselves, saying, *His blood be upon us and our children*, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace *Christ* as *Simeon* did, then *Christ* is thy glory: but if thy glory consist in beauty, which fadeth, in gay cloathing, which weareth, in wealth, which wasteth, or in Gold, that rusteth, then *Christ* is not thy glory.

We have gone long with an old man, and now we have lost him; But we are loath to part with him, he is such a good companion: nevertheless we hope to finde him again in *Jonah*. We have gone but slowly with him, as with an old man that is not very swift of foot: but now we must run with *Jonah* as with a poast, lest *Ninive* be destroyed.

The Prophecy of Jonah. I need not to shew the authority of Prophets: but concerning their sorts and differences, there are three sorts of Prophets. The first were such as called upon the name of the Lord in prayer for the people, and received an answer from the Lord in the people's behalf; of which sort was *Samuel*: and these were called

Sam. 9. 9. Seers. A second sort of Prophets were such as God raised to expound the Law, and declare the will of God unto the people, when the Priest and

and such as should doe so were slack in their callings; of which sort was *Esay*, *Jeremie*, *Ezechiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiab*, and the rest of the holy Prophets. A third sort were such as have been since *Christ*, working such like effects; of which sort was the Prophet *Agabus*, of whom mention is made in *Acts* 11. 28.

Now in the second sort of these was *Jonah*, whom God sent to declare his will to the people; unto whom also the Lord did reveal the Subversions of Kingdoms, the Overthrow of Tribes, the Captivity of Nations, the Calamities that were to come unto the sons of men for iniquity and rebellion against God.

As all wise men were not born at once, nor lived together: so these holy Prophets have not been at once, but were raised up by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time revealed unto one of these all things that might be revealed, but as much as was sufficient for them, every one in their time and place. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his Laws; but the Patriarchs left some to the Prophets, and the Prophets left some to the Apostles: but they have left none for us, but they have all set open the whole will of God unto us; and every Prophet now bringeth onely gold, myrrh and frankincense, like the Wise men that came to see our Lord.

There are three things that moved me to take this story in hand above all others. First, because you know the story, and therefore can the better conceive of the matter, as I go forward with it. Secondly, because it is brief, and doth contain a great deal in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we live, and therefore most convenient for us. It is manifest that *Jonah* lived in a very troublesome time, namely, in the time of *Jeroboam* the son of *Joash* King of *Israel*, a wicked King, though not he that is called the *Jeroboam* that made *Israel* to sin. For of this second *Jeroboam*, in whose time he prophesied, it is written *2 Kings* 14. 24. He departed not from any of the sins of *Jeroboam* that made *Israel* to sin: which commendeth the holinesse of *Jonah*, in that he, in the midst of their corruption wherewith all the people were overflowed, was uncorrupted and unspotted, and called to be a Prophet amongst the people of God. For he had prophesied in *Israel* before he was sent to *Ninive*, as the Word *2 King* 14. also doth argue. Which layeth open and magnifieth the great love of God, in that he sent a Prophet to admonish this ungodly people, whenas he should have sent a thunder-bolt to terrifie them, or rather utterly to destroy them: so that there mercy stept before judgement.

His name was *Jonah*, which signifieth a Dove; which admonisheth

The Calling of Jonah.

us, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Father's name was *Amittai*, which signifieth Truth. I would that Truth were every Preacher's Father.

There are two special things contained in this History. The first, the great mercy of God shewed unto three sorts of men; the *Ninivites*, *Jonah*, and the Mariners. In respect of the *Ninivites*, that he sent a Prophet to *Ninive*, a City of the Gentiles, which were strangers from the Covenant, from the promise, and *strangers from the Commonwealth of Israel*, and converted them by his preaching, and so spared them now.

In regard of *Jonah*, that being, for his disobedience in flying to *Tarshish* when he was sent to *Ninive*, thrown into the Sea, he prepared a great Whale to swallow him, and in his belly, even in the bottome of the Sea, where there was no hope of life for him, preserved him, and after three days delivered him thence safe; and then cast him not off, but continued him in his calling, and wrought powerfully by him, both in the ship, converting the idolatrous Mariners, and in *Ninive*, humbling the King and the whole City. And, lastly, when he had most unworthily doubly murmured and justified himself against God, he contented himself with a gentle and milde reproof of him.

In consideration of the Mariners, that having been Idolaters all their lives, and now in danger, giving the honour of God to their own fancies, God yet converteth them, so that they called upon him, and sacrificed and made vows unto the true God; and by his mighty power having the Wind and Seas calmed, were then and for ever saved.

The second thing is *Jonah's* fall, and rising again. His fall, first sinning, both flying from God, and murmuring, and therein justifying of himself: secondly, sustaining his punishment, manifold and long fears, casting into the Sea, and continuing in the Whale's belly three days, and afterward his reproof and conviction. His rising, first, repenting in the ship, in the belly of the Whale, and being cast out of it: then also faithfully discharging his duty, crying against *Ninive* courageously.

We have seen *Jonah* afar off; if we would, we might see him nearer. *He that receives a Prophet in the name of a Prophet, shall receive a Prophet's reward.* Therefore let us prepare our ears to hear and receive the Word of God preached by the Ministers; and let us think that *Jonah* is come again to our houses to preach: and whether it be 40 days, or 40 weeks, or 40 years, they that live like *Sodome* shall be punished like *Sodome*. But as our Saviour saith to his disciples, *Pray that your flight be not in winter, nor on the Sabbath: so say I unto you, Pray that the Lord's coming be not on the week-days, for if he come then, how shall he find you? Therefore I pray you learn at least now and give good ear, that you may hear sufficient for all the week.*

The

The word of the Lord came to Jonah the son of Amittai, saying, Arise, and go to Ninive, &c.

Herein I observe, that *Jonah* went not before he was sent: for going to preach unto Gentiles, it was needfull that he should have a special Calling and Commission from the Lord himself: for it was unmeet to cast the childrens bread unto the dogs, unless he had a special commandment from God so to doe.

None ought to take upon them the function of preaching in the Church, unless they have their warrant or authority from God, as *Aaron* had: And although they have not their authority in that form and manner as *Jonah* had his, namely, as it were by word of mouth even from God himself, *Arise, and go to Ninive*: yet they must have their warrant from him, else their calling is unlawfull.

But now here is another authority crept into the Church, that makes so many Idols, which have eyes and see not, tongues and speak not, ears and hear not; and that is this, when one stalleth up another into *Moses's Chair*, not having *Moses's Rod*, nor *Moses's Spirit*. But this Gall will not hold spurring. Farther I observe, that as the Word of the Lord came to *Jonah*, so the word of the Pope came to his Priests, Jesuites and Seminaries, but so and in such sort many times, that they are drawn to Tyburn, while Masses are said for them at Rome.

The word of the Lord came to Jonah, &c. That which came unto him was not always with him: but so it was, that when the Word of the Lord came unto any of the Prophets, then they were well furnished with ability to teach, to preach, to reprove, or to command, whomsoever the Lord would have so handled. As by example, *Nathan* the Prophet bid *David* the King that he should build a Temple, *2 Sam. 7. 3.* and *1 Chron. 17. 2.* And a little after he came and bid him that he should not build it. Where we see, that when he bid him build it, then the Spirit of the Lord came not unto him, to bid him so to doe. And therefore the Spirit of God came unto him the very same night, and bid him that he should go to *David*, and bid him that he should not build it. For this is evident, that as God himself is constant, so his Spirit and his Word are constant, and therefore never saith and unsaith one thing.

Again, the Prophet *Elisha* said, *2 King. 4. 27.* that the *Shunamite's* heart was grieved, but the Lord had hid it from him, and had not as then declared the same unto him: which doth note unto us, that the same Word whereby the Lord hath and doth reveal marvellous things unto the Prophets was not now upon him, neither is always upon any Prophet; but according to the will of God it comes unto them, to reveal unto them what he would have them to doe, and when it pleaseth him.

Also *Daniel* said, that the Lord did not reveal the King's Dream unto him for any wisdom that he had more then any living, but onely for the King's sake, and for the poor people of God's sake. And so you must think

The Calling of Jonah.

think of us that are the Ministers of the Gospel, that the Lord doth not reveal his will unto us for any wisdom or worthiness that is in us more then other men, but for your sakes, and that we might reveal it to you. Therefore hear us even for this cause, because the Lord hath revealed unto us these things for your sakes and good.

From the Calling we come to the Charge.

Arise, and go to Ninive, that great, &c. God cometh and findeth us all asleep, then he bids us arise: for they are not fit to convert others which are not yet converted themselves; according to that saying of Luke 22. 32. *Christ to Peter, When thou art converted, strengthen thy brethren, teaching them by your experience.*

Now-a-days men take upon them to reprove others for committing such things as themselves have practised, and do practise without amendment, notwithstanding their diligence in teaching others their duty: they can teach all the doctrine of *Christ* saving three syllables, that is, *Follow me*. Therefore these are like some Tailours, which are busie in decking and trimming up others, but go both bare and beggarly themselves. Yet they will not let us pluck out the beam that is in their eyes, untill we have plucked out the mote which is in our own eyes.

Go to Ninive. *Ninive* was the greatest and ancientest City in the land of *Assyria*, and the name of it signified *Beautiful*; which name was rather given it, for the greatness and beauty thereof, then the name of *Ashur*, which was the builder and first founder thereof, as we read in the Book of *Genesis*. It had a fair name, but foul deeds, like this City. Gen. 10. 11.

Go to Ninive, &c. God would not suffer any people to be untaught: therefore he hath written this name in great letters, easie to be read of all. *The heavens declare the glory of God, and the firmament sheweth the works of his hands. They have no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be known of God. For his eternal power and Godhead are seen by the creation of the world.* But especially he teacheth some by his Word also. Therefore he sent unto the old world *Noah*, *Lot* to *Sodom*, *Moses* to *Israel*, and here *Jonah* to *Ninive*. But when *Paul* with *Silas* and *Timothy* had gone throughout *Phrygia* and the region of *Galatia*, they were forbidden of the holy Ghost to preach the Word in *Asia*. Then came they to *Mysia*, and sought to go into *Bithynia*, but the Spirit suffered them not. Psal. 19. 1, 3, 4. Rom. 1. 19, 20. Acts 16. 6, 7.

Go to Ninive. The *Jews* would not hear the Word of God by *Jonah*, and therefore the Lord sent him to *Ninive*. They that grieve the Spirit quench the Spirit. Then goes the Prophet from *Samaria* to *Ninive*. The Word was in *Samaria*, it went thence to *Ninive*. The Gospel was at *Ephesus*, it is come into *England*, it is gone out of the City: but it may depart from *England* again. If any think that he standeth, let him take heed lest he fall. Revel 2. 1 Cor. 10. 12.

But the Prophet goes from *Samaria* to *Ninive*. That was, first, to shake off the dust of his feet, to witnesse against them their obstinacy and hardnesse of heart: and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea, and that with one Sermon; whereas themselves refused and resisted all the holy and worthy Prophets that God sent unto them: and thirdly, it may be, to signifie, that the *Jews*, for their contempt and negligence, should be rejected, and the Gentiles should be received into the favour of God, that they might be an holy and sanctified people unto the Lord in their trouble.

That great City. *Ninive* had fifteen hundred Towers in it, as some do write, and an hundred and twenty thousand little children, (as it is noted in the end of this story;) therefore it may well be called a great City: but the greater it was, the more ungodly it was. For as one man taketh sicknesse of another; so one man is infected by the wicked words and evil example of another, and so taught to sin the more, till the measure of sin be full. *Jonah 4. 1.*

And cry against it, &c. First, God biddeth him, Arise, and shake off all impediments, and then go and call them to the battel: and now he bids him cry out against them, and so terrifie them. Every Prophet is a Crier, as appeareth where the Lord biddeth *Esay* to lift up his voice like a Trumpet. *Esa. 58. 1.* Every Prophet must both be plain and bold: and this many times maketh the poor servants of God to speak their minds as plain and bold as if they sate in judgement. *John* was a voice: a voice would not serve, he was the voice of a Crier: and yet he could not make all the crooked straight, nor the rough plain. *Luke 3. 4.*

And because all the Preachers of the Gospel should cry, that is, preach zealously, in the second of the *Acts* it is written, the holy Ghost came down in fire and tongues. But this fire is quenched, and the tongues are tied up, so that they that should cry are stark dumb. But though they cannot speak, they can see if a great Benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his sheep then we have of our souls.

If Preachers were not dumb, and their Hearers deaf, they needed not to cry one to another: but such is the dumbness of Preachers, and the deafnesse of all sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few fruits gathered. *2. 9*

If ye were not deaf, we need not to cry; but because ye be dull of hearing, therefore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies, unto you: and yet how little do you regard it? But are not ye commanded to hear, as well as we to cry? Yea, the Cock croweth when men are asleep: yea, the Cock croweth, and yet *Peter* still denieth his Master. *Matt. 26.*

Before you cry unto the Lord, hear what the Word crieth unto
E e e you;

you ; and let not your works cry for vengeance while your tongues cry for mercy.

When men hear the Preacher speak against pride, hypocrisie, covetousnesse, or against any other sin, then they look one upon another, as though it belonged not unto them : but *who can say his heart is clean ?*

And cry against it. Our sins buffet God on every side, as the Jews buffeted Christ, first on the right side, then on the left side, and never leave, till they have provoked him to cry against us. When God cries, then we should weep, considering wherefore he cries : for there is nothing that can provoke the Lord to cry but sin, and that he ever crieth against. Doe what you will, and say what you will, and the Lord will not be offended with you, unlesse you sin : but if you commit sin, he is just, and therefore will not leave, till he hath by crying slain either you, or sin that reigns in you. For as an angry man ever pursueth that which he hateth, untill he hath destroyed it : so the Lord crosseth and followeth us with his judgments, untill he hath slain that which most deadly he hateth, sin.

And cry against it, &c. Reproof is the necessariest office, yet it is least regarded, yea most abhorred. For now we think, if one reprove us, he hateth us. But the Lord saith, *Levit. 19. Thou shalt not hate thy brother in thy heart ; thou shalt reprove him, and suffer him not to sin :* noting thereby, that if we flatter any in their sin, or see them sin, and not reprove them for it, it is a manifest sign that we doe it of hatred, how great love and good will soever we pretend toward them ; seeing the matter tends to the hurt of their souls, and the offence of God.

Yea, if a Preacher reprove sin, he is thought to doe it of hatred, or of some particular grudge ; and to be too busie, too bitter, too sharp, too rough : and therefore they say, he should preach God's love and mercy, for he is a Preacher of the Gospel ; he tells us of, and threatens us with, the Law, and so throws us down too low, some to despair. As though we preached the Law onely or chiefly, and not the Gospel also continually to them that loath and strive against their sins, though they sin grievously. Others, as though they were galled, will say, Let him keep his Text ; or they will say, He is beside his book : as though no text in Scripture reprov'd sin. And so of all doctrines the doctrine of reproof and reprehension of sin is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or unprofitable fables, or frivolous questions, or curious inventions, or odd conceits, or brain-sick dreams, and any of these will be more welcome unto them then reprehension, which is most profitable and necessariest of all.

Num. 22. 28. Balaam's Ass never spake but once, and then he reprov'd. Then if Balaam's Ass reprov'd Balaam, how much more ought Balaam to reprove Asses, or such as will be no otherwise then beasts in their behaviour ?

vour? But perswade your selves, beloved, which is most true, though we speak as if we were angry with you, and threaten as if we would hurt you, and cry against you as if we hated you, yet we love you in the dearest blood we have: and therefore, though with persecution we preach the Law, to lead you to the Gospel, we preach judgement, that you may find mercy, we preach hell, to bring you to heaven; whatsoever and howsoever we preach, we doe all to fill your hearts with joy in believing, and, having made you fruitful in all good works, present you without spot, nay, glorious also, as a Virgin most beautifull, to the Lord of all grace and glory, *Christ Jesus*.

Hitherto we have heard of *Jonah* called, and charged to cry: but what should he cry? Indeed it is not expressed in this place. But what then? Why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they do gather out of divers places of the New Testament, that they ought to be observed. But *Jonah* hath not left it doubtfull what he was to cry: for in the third Chapter, vers. 2. the charge is repeated, and thus expressed; *Go, and proclaim against it the proclamation which I speak unto thee*. He was then to cry what God had commanded him. O that none would cry but what God hath commanded!

But what did God command him to cry? Even that which he afterward cried; *Yet forty days, and Ninive shall be overthrown*. Overthrown? Yea, ancient *Ninive*, fair *Ninive*, proud *Ninive* must be destroyed. No man sits so high but destruction sits above him, and will fall on all that persist in their defection. Justice would have come against them before it cried against them; but God the most gracious would have them cried against, that they might cry out wo and alas for their sins, so preventing deserved and threatened vengeance: for they hearing the cry of God, cried out themselves, and that in great humbling to God; so God heard their cries, and took pity on them.

Isaiab was commanded to cry, and he cried, *All flesh is grasse, yea, Isa. 40. 6, 7. all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of Jehovah bloweth on it. Surely the people is grasse.* *John* was commanded in the spirit of *Eliab* to cry, and he cried, *Prepare the way of Jehovah, make even in the desert a path for our God.* And *Jonah* was commanded to cry, and he cried, *Yet forty days, and Ninive shall be overthrown.* And all the Preachers of the Gospel are commanded to cry, and that aloud, not to spare, to lift up their voices like a Trumpet, to shew God's people their defections, and the house of *Jacob* their sins. And then also, if they thereby be truly humbled, to proclaim unto them, *their iniquity is pardoned, they have received at the hand of Jehovah double for all their sins.* It is required of the disposers of God's secrets, that they be found faithfull. And

woe be to them that love the pleasures of sin more then the glory of God.

For their wickednesse is come up before me. For, &c. We have heard the charge it self given : heavy news, that a most beautifull City, a most rich City, a most populous City, and a most ancient City, must be overturned, and that within forty days. What is the cause? *Their wickednesse is come up before me.* As if he had said, *Ninive* hath followed her lusts, and forgotten the Law, to satisfie her desires ; she hath notoriously despised her Sovereign, defied all well meaning, all good dealing ; and this is known to the just Judge, and at his Bar she is arraigned, and her accusers stand crying at the bar of justice. Therefore she may no longer be forborn, execution of justice must needs be done. Let her therefore prepare for death : and that she may, *Cry against her, Yet forty days, and Ninive shall be overturned : for their wickednesse is come up before me.*

When God sends cries unto a people, it is a most manifest sign that their wickednesse is come up before him, which doth cause him thus to exclaim, thus to cry out against them. And then if they will not repent, whilst God's cries continue crying amongst them, the Lord of hosts will rise up in arms against them.

Their wickednesse. Will you see the *Ninivites* in a scroll, that with all you, the daughters of *Ninive*, may see that wealth and wickednesse were got together, prosperity and security kissed each other? *Ninive* (saith *Nabum*) was like a pool of waters, most populous, and full of all store ; which to increase, it was wholly full of lying, deceit and fraud, full of robbery, oppression and all violence, a bloody City : whereby it increased in wealth, and flourished in honour and glory ; and therefore, as *Zephaniah* hath it, was a rejoicing, a rioting city, sate securely, and proudly contemned others, saying, *I am, and none is besides me.* Moreover it was the *Mistresse of witchcrafts*, a most idolatrous city : yea, sold people through her whoredoms, and nations through her witchcrafts, and made others idolatrous like her self, as 2 King. 16. 10.

Their wickednesse is come up before me. Sin mounts up on high, like the Tempter, which led *Christ* unto the top of the pinnacle, to behold all the pleasures of the world at once : and then, because we have fallen down before the God of this world, and tempted the God of heaven, whether he be just or no, therefore wrath speaks out of the fire, Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heavy and grievous thing it is, if you knew what you are doing here, and what your sins are doing at the bar of God's just judgment. For even now before you came hither you were serving the Devill in sin ; but now it is too late to speak of it. And where are they now ? Flesh and blood could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended up before the face of the eternal God,

to stand at his bar, and cry for vengeance to fall upon us, for committing such hainous sins against the majesty of God.

An arrow is swift, the Sun is swifter, but Sin is swiftest of all : for in a moment it is committed on earth, it comes before God in heaven, and is condemned to hell. For though *Nimrod* could not climbe to heaven, his sins flew up to heaven : and though we stay below, our sins ascend high, like the Tower of *Nimrod* ; but they sling us down to confusion, and we become *Babel*. For when we sin, we are as the shell-fish, which the Eagle taketh, and flieth into the air with, and then letteth it fall upon the rocks, and so dasheth it in pieces, and then devours it. For the wrath of God taketh us up on high, and throweth us down low upon the rocks of shame, and contempt, and terrour of conscience : and so having crushed us, and bruised our very bones, consumes us with double death, the grave devouring us, hell swallowing us.

Is come before me. To them which ask how our sins ascend and flie up before God, I answer ; God here speaks unto us after the manner of men, who cannot see a thing afore it be brought unto them, even where they are, and before them. So that hereby is signified, God had seen their wickednesse.

We fast as before him, we pray as before him, we give alms as before him, and we doe every good thing as before him ; because we doe it freely, and as it were not caring who looks upon us. But we sin as behind him ; because we hide and cloak our sins, and commit them in secret, loth that men should spy them : our conscience in such actions accusing us, and instantly telling us, we are about that which we cannot justifie. And we suppose that we sin behind him, because we sin here below ; saying with our selves in the consideration of our blinded hearts, as *Eliphaz* accused *Job* to have said, *Is not God in the height of heaven ? and see the highnesse of the stars, how high are they ? There- fore how should God know it ? should he be able to see through the dark ? The thick clouds are a covering to him, that he may not see, and he walketh up and down the round circle of the heavens.* But then chiefly we imagine that God beholds us not, when men cannot see us : as if God could not know when men cannot spy. But let us not deceive our selves, for *God seeth not as man seeth.* Man can see but onely outward things committed in action : but God seeth, and knoweth, and searcheth the secrets of the heart, yea the secretest thoughts and imaginations of it. Again, man can but see one thing at once ; he cannot turn his right eye one way, and left eye another ; he cannot see before him and behind him with one look : but God seeth all things at all times. Though we sin as closely as we can for fear of hatred, or shame of the world, or for any other respect ; yet God saith, *Your sin is come up before me.* For though we cover it, and hide it, and colour it, yea and, as it were, bury it as much as lieth in us ; yet

all is open unto him: therefore he saith, Your sin is come up before me.

For when we speak evil, he is all Ears to hear us; and when we doe evil, he is all Eyes to behold it. Therefore, O foolish man, do not think that God seeth not that which man seeth not: for when he looks up, he sees all below also; and when he looks down, he sees all above also. If he should not, much wickednesse should lie in darknesse unregarded, and men should not be terrified from sin, but rather by the example of others allured to sin freely, secretly. For *Ananias* might have gained by his craft, if God had not seen his heart, which men saw not: but God saw his distrustfull and dissembling and corrupt heart; therefore he lost his goods, and his life too.

Acts 5.

2 Kin. 5.

If God had not seen that which men see not, *Gebezi* might have gained a bribe for his labour, when he ran after *Naaman* the Syrian, and told him a lie for his profit. But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a Leper for his labour. A fearfull example for such as take bribes: yet many care not what bribes they take, so men see it not.

Luke 12. 19.

The man that said, Be merry, my soul, and take thy pleasure for many years, might have done it, had not God seen him. But he espied him falling to godlesse security, and threatened him that night to bereave him of his soul. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seen *Achan* take up the piece of gold, he had kept it to himself for his labour, and no man should have known where he had it. But God seeing it, (though closely done) rewarded him with shame in the sight of all *Israel*. O Lord, what is man that thou so watchest him? *Achan* would never have stollen, if he had known that God did see him: *Gebezi* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steal, the owner looking on thee? Wilt thou speak treason in the King's hearing? Neither should we lie, nor swear, nor steal, nor hurt, nor be prophane at any time, if we considered that the Lord seeth us, and remembered that he watcheth us. If we would doe this, sin might go a begging for want of service. Therefore if you would mark but this part of my Sermon, that God seeth all, you would refrain from those things secretly that are to the offence of God, which you for fear or shame will not doe before men: and you would say, even when your hand is at it, I will not doe it, because the Lord seeth me. But as when we sin, though in secret, he is all Eyes to see us; and when he sees it requisite to make some example, to reach all, that when man cannot nor will not discover us, he will shew that he saw us, then he is all Hand to punish and plague us, and in the end to root us out from all our pleasures: so when we repent, he is all Mercy and Love; and when we amend our lives, and leave all our wicked ways, to walk before him ever after in holinesse, then he is all

Joshua 7.

Truth

Truth and Righteousnesse, to forgive us all our former wicked life, and to wash us from all our uncleannesse. Now therefore repent thee of all the evill that thou hast done, lament truly, run and hie thee as fast as ever thou canst to the throne of grace; prove whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sins speedily came up before God, and vehemently cried for punishment. No doubt the Angel that cried, *Fallen is, fallen is Babylon the great, Revel. 18. 2.* though he cried *vehemently with a loud voice*, cried not so audibly as thou shalt hear the Spirit of Truth crying and assuring thee, Thy sins are forgiven thee, The God of glory loveth thee, Sin shall no longer reign in thee, No evill shall hurt thee, No good thing shall be wanting to thee, All things shall work together to the best for thee. Wilt thou any more? he shall ever dwell with thee, * *in whose presence is the fulnesse of joy, and at his right hand pleasures for evermore.* Repent therefore, but repent truly, loath all sin, grieve that thou hast committed any, fly every sin, yea, whatsoever occasions of it, and *all appearance of evil*: but *love the Truth* also, and follow all *Holinesse*, and, as much as in you is, have *peace with all men*; and the God of peace will increase your peace in *Christ Jesus*.

Rom. 6. 14.

Psal. 91. 10.

& 34. 10. &

84. 11.

Rom. 8. 28.

*Psalm. 16. 11.

1 Thes. 5. 22.

2 Thes. 2. 10.

Heb. 12. 14.

All which even this point that we speak of, viz. whatsoever we doe God seeth us, most sufficiently assureth us of. For this so often repeated speech, *Revel. 2. 2, 9, 13, 19. and 3. 1, 8, 15. I know thy works*, is spoken as to rouse the dead *Sardians*, 3. 1. and to heat the lukewarm *Laodiceans*, 3. 15. so to commend the faith, hope, love, patience, &c. of the other Churches, and so to establish and set them forward therein, knowing he is just, and a liberal rewarder of them that seek him, *Heb. 11. 6.*

Their wickednesse is come up before me. Sin once committed casts no doubts of coming presently before God: but the thoughts of the heart of the carnal man, thinking of the way to heaven, are the faint Spies that went to the land of *Canaan*, which say, that journey is farther then you are able to go all your life, the way is like a thicket, and the door like a needle's eye; therefore it is impossible for you to come thither. But when you send Faith, Hope and Love, (those messengers of Peace and Truth) they will bring you word, saying, Your Ruffs must be ruffled, and your Fardingales crusht, Pride must be put off and other sins; and none shall be kept out of Heaven, but such as love the World better then Heaven, or such as will take their sins with them: for they be unbecoming the fashion of that Countrey. So that ere we come thither we must leave them, like the shadow when we go in at the door, and we must shake hands with them, and bid them farewell.

THE



THE
REBELLION
OF
JONAH.

Jonah i. 3.

But Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Japho, and found a ship going to Tarshish: so he paid the fare thereof, that he might go with them to Tarshish from the presence of the Lord.

THe Charge given to *Jonah* hath hitherto been spoken of: now it followeth to be shewed how it was by *Jonah* discharged. First, *Jonah* rebelliously neglected it; then, being chastised, and so repenting, he faithfully discharged it. First therefore let us consider his Rebellion: afterward we shall see his Correction. *But Jonah rose up to fly to Tarshish from the presence of the Lord.* We cannot stand to speak of *Tarshish*, nor what it is to flee from God, but this

this shall be our meditation; *Jonah* the Prophet was commanded to go to *Ninive*, and there to cry out against sin, to preach against pride and all kind of ungodlinesse, thereby to reclaim them, and stir them up, in laying open their sin, and the punishment that hanged over them, that they might speedily repent, and so turn away from them the wrath of God thereby deserved. How beautifull should have been the feet of him that should have brought so powerfull a message as should have wrought such an happy effect? How blessed should *Ninive* have been, when the Lord had vouchsafed them so great mercy? But still one Fly *Eccles 10. 1.* or other marrs the whole Box of ointment. As soon as he was commanded to go thither, Satan stood in the gap, and enticed him to go to *Tarshish*. For he thought that if he could lett *Jonah* from going to *Ninive*, then first of all he should put a singular Prophet out of God's favour, and bring upon him some judgement, not onely inward, as torment of Conscience, decay of Gifts, or the like, but visible also, whereby the people to whom he had preached might think he was some false prophet; as they are ever ready to condemn for hated of God whom they see grievously afflicted: and so, secondly, the people should be hardened in their sins, and obstinately condemn ever after him, his like, and their preaching too: and, thirdly, the goodliest, the most populous and the wealthiest City in *Assyria* should be destroyed, the good with the wicked, the young with the old, one with another, all should unrepentant die in their sins, and so the very Angels in Heaven should mourn. So that he thought he should by stopping *Jonah* every way gain well by his labour.

Therefore he comes to *Jonah*, he flatters him, he tempts him: thus he begins with him. It is good that men look before they leap; haste makes waste; words are not always to be taken as they properly signifie; one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldst go to *Ninive*? Why? doth he regard Idolaters, and his professed Enemies, so that, to have them admonished of their ruine, he will bring shame upon his own people? For the very going of a Prophet from *Israel* to preach to *Ninive* must needs proclaim, that there is more hope of most sinfull Gentiles then of naturall *Israelites*. And how couldst thou seem so to think of thine own Nation, thine own Brethren, thine own bloud, the chosen of God? Or if thou do, shalt thou not thereby procure their utter hatred for ever, and make them to detest both thy person and thy preaching, whatsoever thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull prophesying here among God's people, will God, thinkest thou, recompense thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of *Israel*, recompense, I say, thee with shame and contempt among Heathens, yea, with a cruel death, or with a more miserable life? For what other successe may be



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hoped for at the *Ninivites* hands of such a message by thee? For thou knowest they have all *Jews* in contempt: therefore when thou shalt come among them, and tell them not these few words onely, and in this form which God hath spoken them in, (for if thou so doe, who will not count thee rather a mad-man, then God's Prophet?) but at large, that there is one All-seeing, most Just, Almighty and Ever-living God, and no moe; and so all their gods are no gods, but idols; and that they above all others have given his glory to stocks and stones, worshipping them for gods, alluring and inforcing others likewise to dishonour him; that they have abused his blessings most unthankfully, most ungodly, to all excesse, and are most proud contemners of their betters, and most notorious Drunkards, Gluttons, Fornicatours, Adulterers, Thieves, Oppressours, Witches, Murtherers, and the like; and therefore have so provoked him that is most mercifull and patient, that he will without all pity destroy man, woman, young and old, high and low, amongst them, yea, their very City also, and all that is therein, whereby they have been so wicked, and that within forty days: when, I say, thou, being a *Jew*, shalt tell them this, thus in despight revile, (for so they will take it) thus utterly condemn them and their gods, will not the best of them mock and despise thee? will not the rest gnash their teeth at thee, be ready to tear thee in pieces, put thee to exquisite torments, condemn thee to some horrible death, or continue thee in intolerable pains, in a most bitter life? No question. Think not therefore that thy good God, thy most kind and tender Father, will recompense thy faithfulness with sending thee so far, to sustain such misery: it were impiety to think he willed it; it is blasphemy, terrible blasphemy, to think he commands it. For it is to condemn him of unkindnesse, for thou hast shewed fervent love; of untruth, for he hath promised it should go well with the just; of injustice, for godlinesse should have the reward due onely to wickednesse. Yea, he should seem contrary to himself, to charge thee cruelly to murther thy self, which hath commanded all to kill none, if he should will thee to provoke that bloody City so. But the very thing it self also argueth, God meant nothing lesse then to commit thee to such danger, or that thou shouldst doe to the proud *Ninivites* such a message. For to what end shouldst thou so cry against that City? To make them fly, and so to free them from destruction? How shouldst thou then not be found a false prophet, and God a Liar? What then? To bring to repentance, and then to spare them? How should not God so again be found untrue, and thou his lying messenger? What then? To convert them, and so to destroy them? What justice were that? and how contrary to his promise to *Solomon*, 2 *Sam.* 7: 14, 15. Therefore it is manifest, God meant not thou shouldst go and cry so against *Ninive*; but signified that thou wert as good, for any good may be done here, to exclaim so like a frantick man against *Ninive*, as to preach in *Samaria* any

any longer now. Men here are so hardened, that they contemn all : part are so cloyed, that they loath all : the best part little esteem all that is preached : of none is the Word accounted precious, of none reverently heard. And therefore thou shouldst for a time, to make the Word precious, and to sharpen mens affections towards it, give over preaching here, and, where thou wilt, refresh thy self a while. Now here thou mayest not be idle : at *Tarshish* thou mayest be quiet ; thou mayest at *Tarshish*, that famous City, among the strangers of many Countries, hear many strange things, much delight thee in the variety of their manners, in the abundance of all things with great pleasure live. No time so fit as this to see the world. At *Japho* thou canst not want shipping thither. Seem not to make small account of this kindness of God, defraud not thy self of the granted good.

Thus Satan is ever crossing, tempting, enticing us, when we are or should be addressing our selves to doe the will of our God. So was *Moses*, *Jeremy*, *Ezekiel*, *Nehemiah*, *Christ* himself tempted, being about most notable works. What said our Saviour to *Peter* ? *Satan hath desired to sift and winnow you as wheat.* Who are these whose perill Satan so earnestly desireth ? Even *Peters*, and *James's* and *Johns*. No marvel, for *Christ* himself, though acknowledged the Son of God, was most fiercely assaulted of the Tempter fourty days, and then indeed was left, but it was onely for a season, *Luke 4. 13.* Therefore never dream of a truce with Satan, whosoever thou be, whatsoever thou art about to doe. For the Enemy, the envious Foe, the Tempter, the false Accuser, goeth about continually seeking whom he may devour. Now his manner of tempting is, first and most usually with flattering, but yet very often with most terrible threatning. For whatsoever we doe or feel cometh from one of these three spirits, the spirit of Satan, the Spirit of God, or our spirit. Now our own spirit of it self is always occupied about worldly things, seeking delights in pleasures, not disquiet by threats. The Spirit of God is gentle, loving, and meek, not forcing, not threatening. Therefore *Christ* saith, *If any will follow me, let him deny himself, and take up his crosse daily, &c.* And mark his spirit. He saith not, You shall follow me, and, You shall deny your selves, and take up your crosse ; but, *If any will follow me, let him deny himself, and take up his crosse : Let him.* The same is to be seen in the *Canticles*, where he saith, *Open unto me, my Sister, my Love, my Dove, my undefiled ; for my head is full of dew, and my locks with the drops of the night.* For when she opened not unto him, making most unmeet excuses, though he had most lovingly prayed and lively urged her to open, and she most unkindly, most unworthily had denied ; yet he went his way mildly, without any threats. But the spirit of Satan takes another course : For when by lying and deceit he cannot allure to sin, he threatens most fearfully with grief, or losse of goods, solitarinesse, and want of pleasure ;

Exod. 3. 11. & chap. 4.

Jer. 1. 6.

Ezek. 3. 14.

Neh. 2. 19. &

4. 2, 8.

Luke 22. 31.

Matt. 4. 1.

1 Pet. 5. 8.

Luke 9. 23.

Cantic. 5. 2.

and sometime by his ministers, Imps of his own likenesse, he threatens death and deadly torments, whatsoever they may inflict upon any.

- Christ saith, If you will follow me ; If you will :* but he saith, I will make you follow me, and doe as I bid you ; else you shall have fire and fagot, scalding lead and burning pitch : if you will not follow me, you shall whether you will or no. We will make you doe as we command, saith his eldest son Antichrist, usurping authority over Nations, and inflicting torments on the Saints. His order of tempting is, first, to make us doubt of the Word of God ; whether such or such doctrine be true, such and such an action be commanded, such and such a promise, such and such a threatning, be certain. Then, secondly, he falls to flat denying of it : This doctrine, these promises, these threatnings, are false ; this thing is not commanded, this action is not commended. And then comes he in with his contradiction, contrarie assertions, and countermands. For there is no commandment of God, but the Devil commands the contrary, and he is ever gainsaying that which God saith.
- Gen. 3. 3, 17.* For our God saith unto *Adam*, If you eat of the forbidden fruit, you shall surely die : the Devill came, and he told them, first, *It is not certain you shall die ;* then, *You shall not die ;* then, thirdly, *You shall be as gods, knowing good from evil.* God saith, *Submit your selves one to another in brotherly love :* the Devil saith, first, *You need not to abase your selves so much ;* secondly, *You should not yield to others ;* then, thirdly, *Advance your selves, and contemn others.* God saith, *Love thy neighbour as thy self :* the Devill saith, first, *Love little and outwardly ;* then, *Love none but thy self ;* then, inwardly, *hate thine enemies, envie thy betters, disdain thine equals, despise thine inferiours.* God saith, *Labour for that food that perisheth not :* the Devill saith, first, *Care not much for it ;* then, secondly, *Contemn it ;* then, thirdly, *Stir not an inch for it.* God saith, *Forake the world :* the Devill saith, first, *Neglect not the world ;* then, *Love the world ;* then, thirdly, *Give over your selves unto the world ;* above all, *Follow the world with all the lusts thereof.*

Now the means whereby the Devill tempts are arguments fetcht, some from the wit and reason of man, or from the customes of the world ; some from the holy Scriptures, either corrupted, or wrong applied ; now in consideration of the persons, then in regard of the thing itself, &c. In respect of the persons to whom he should preach, and himself, *Jonah* is here tempted, and so thus reasoneth with himself : I have long preached unto the *Jews*, which are the chosen people of God ; and seeing they will not hear me, it is in vain to preach unto these *Gentiles*, which never heard of God or godlinesse, and therefore will esteeme my words the lesse.

Thus *Jonah* is loth to lose his labour, and puts in a doubt where he needs not, because he considered not the great power of God in mens hearts. The *Ninivites* are Heathen people, and therefore (saith *Jonah*) why

why should I venture my self amongst them? For seeing my own Country-men kick against my words, and cannot abide to hear the word which cometh from the Lord to reprove sin; then how much more shall I be despised by these, and persecuted to death? Thus flesh and blood standeth staggering when it should doe any good, misdoubting troubles, jealous of his own case: but when it goeth about to doe any mischief, it never considereth the danger, it weigheth not the following woe. Yet doing good, it is uncertain whether all will not according to, or even above, our hope succeed; it is more likely we should be kept safe: but doing evill, mischief most certainly is procured; not danger onely, but losse of the best things commonly, peace of conscience or spiritual graces, of some blessings alway; or at least not receipt of those things which much would rejoyce us. For sure this was a fore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach unto a savage Heathen people, that never heard of preaching, and that this doctrine, that there is but one onely true God, to them who will serve a thousand, and *Deut. 6. 4.* cannot abide the contrary to be spoken.

If a Preacher were commanded to goe and preach at *Rome* gates against Antichrist's jurisdiction, and the Idolatrie that is so inordinately used in that Synagogue of uncleannesse; seeing that is a matter for which they torment and kill all that preach it sincerely, I fear it would hardly come to passe at all, that this Preacher would go from a reasonable quiet estate touching his body, to venture his life among such cruel Tyrants: I fear he would rather content himself with his present case, then commit himself to so likely misery.

If I goe to preach unto these Infidels, saying, *Yet fourtie days, and Ninive shall be destroyed*, then (saith *Jonah*) it may be they will repent, and God will have mercy upon them; so I shall be counted a false prophet for my labour. And thus we regard our credit, more then the glory of God in the obedience of his will: and rather then we would receive any reproach by our doings (in the sight of the world,) we rather chuse to enter into no great action touching the glory of God, and the good of the Church.

In respect of the *Israelites* and himself he is thus tempted: If I leave mine own people, and preach unto the Gentiles, (saith *Jonah*) I shall bring shame upon *Israel* before all people; because a Prophet is gone from them for their obstinacy, chusing rather to preach unto uncircumcised Gentiles then unto them, as if there were more hope of the Gentiles then of them. So *Jonah* more feareth the Childrens disgraces then the Father's dishonour, and their despiht then his displeasure. Satan is too well acquainted with man's nature, and so more certainly knows then we wisely consider, that all *Adam's* sons are from labour easily brought to loyter; more willingly from fear and pain to security and

pleasure: therefore seldom or never doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Jonah*, not onely, The way to *Ninive* is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c. but also, Thy passage to *Tarshish* is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this he assaulted *Christ* himself, saying, when he had shewed him all the Kingdoms of the world, and the glory of them, *All these will I give thee*, &c. And doth he not so also evermore perswade us, This good, this gain, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deal? If you will leave the society, the exercises, the profession, and the company of the children of God, and serve me, and worship me; preferring your covetousnesse, your pride, your lust, before the service of God; not being scrupulous to swear for your gain sometime, nor to lie for your pleasure, nor to couzen for riches: then you shall not onely be free from the reproaches wherewith Professours are overwhelmed, and the contempt wherein they are had, and the many heavy sighs that they are forced to fetch; but you shall also grow rich soon, and so be well thought of, and had in estimation, and by your wealth live in ease, with all pleasure, procuring every thing at your heart's desire.

Thus *Jonah*, which way soever he look, is tempted on every side: tempted to sin, but not constrained; urged, but not compelled: for the devil hath power to intice to sin mightily, but not to enforce violently. Loe then comforts against this Crosse. Our enemies power is in our Father's hands: and our Saviour prayeth for us being most glorious in Heaven, as he on earth in humilitie prayed for his Apostles, *that our faith fail us not*. Behold then also encouragements to fight against his assaults: yet see a greater. God hath given us this priviledge, this promise have we, *Resist the Devill, and he shall flie from you*, *Jam. 4. 7*. God hath given no promise to the Devill, that if he perswade, he shall prevail; if he urge, we shall yield. What a shame is it to us that Satan is bolder in tempting, then we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Satan's assaults, as he is wily, vigilant, and more then diligent, to assault!

But what doeth *Jonah*, thus as we have heard by Satan assaulted? Resists he as manfully as the Devill hath set on him cunningly? Alas! no; *Jonah* is no sooner dissuaded to goe to *Ninive*, then he is perswaded it were great folly: he is as soon resolved, as he is inticed, to goe to *Tarshish*, thinking it a chief point of wisdom to seek his own ease, his own pleasure, his own sweet delight. Once it is said, *God spake, and it was done*. Surely the Devill also but speaks, and it is done; for he is such an Oratour as no man can deny him. For who can gain say him

him that counselleth as a special friend, yea, as a most holy Angel? For he would seem to be not onely carefull both to keep us from danger and the fear thereof, and to procure us all good, but also jealous of God's honour, fearfull lest men should despise the Word, and so their own salvation. Therefore he made not onely *Gebezi* to take a bribe, *2 Kin. 5.22,* *Demas* to imbrace the World, *Judas* to betray his Master, and *Cain* to kill his brother; but *Rebecca* also to perswade *Jacob*, and *Jacob* to be bold by lying to seek for the blessing; yea, the Father of the faithfull to commit folly with *Hagar*; as here *Jonah* not to goe to *Ninive*, lest, forsooth, God should not be true of his word: as if what to man seemeth unlikely, that were with God impossible; and he could not be righteous, unlesse we shew our selves impious. *2 Tim. 4. 10. Matt. 26.48, 49. Gen. 4. 8. Gen. 27. 6, &c. Gen. 16.*

We have seen some causes why Satan assaulting us, straight overcomes us: would any see more? We have been taught his power, malice, watchfulnesse, and wilinesse: we have most fit and sufficient armour ministred unto us; we have a promise that, resisting him, we shall make him fly from us. Therefore surely we forget our enemy, or neglect the promise, or take not to us the whole armour of God, specially we like not that armour-bearer Humility: *Submit your selves to God,* and then *resist the Devill.* But moreover, we to our own certain perill and pain (so corrupt are we) joyn with our Enemy, more ready to doe his will then God's word. Hereof, no doubt, foolish *Balaam* asked again and again, till God seeing him bent contrary to that he had been commanded, left him unto himself: and so *Balaam* went on in sin so long, till the very Ass whereon he rode was constrained to reprove him. But would you, howsoever Satan tempts, not to be turned by him out of the right way; howsoever he fights, not to be foiled by him? would you have him soon to forsake you, speedily to fly from you? that is, would you resist him? for when we begin valiantly to fight, then forthwith he flies: Consider how shamefull a thing it is, being every way encouraged to fight, to shew our selves most dastardly cowards; how dishonourable to our Captain *Christ*, to yield the victory to his deadly enemy; how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most glorieth, and specially takes pleasure in, putting us to the most bitter pain that possibly he can, and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered would make us courageously to encounter with Satan, and so soon to conquer him: but he comes often as a friend, as an Angel of Light; how shall I then descry him, that I may despise him, and make him to fly?

How? here indeed is the hardnesse; for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsell of *Christ*, *Rev. 3. 18.* Thou must *anoint thine eyes with the ey-salve, that thou mayest see.* Thou must be fulfilled with the knowledge of God's will in all wisdom *Col. 1. 9.*

1 Pet. 5. 8. *wisdom and spiritual understanding, and moreover watch and be sober.* And lastly, consider, first, how thy spirit is affected: for our own spirit, (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow; but if it be moved by the spirit of Satan, is proud, boisterous, and stout. Then, whether that which thou art indeed moved to be good or evil. If good, that is, agreeable to God's Word, then acknowledge it comes from God; for all good motions are the work of the Spirit of God, howsoever they seem to proceed of our selves. But if it be evil, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a suggestion of Satan. Wherefore it is a sure way to say when we are tempted to evil, This motion is of the Devil, for even our corruption came of his suggestion. For the spirit of man is always tossed between these two contrary spirits, the Spirit of God procuring our salvation, and the spirit of Satan seeking our condemnation. So that if any will get the victory of Satan, he may not be without *the spiritual sword, which is the Word of God*, Ephes. 6. 17. Yea, he must have *the Word of God dwell in him plentifully*, Col. 3. 17. and cry still, *Open mine eyes, O Lord*, Psal. 119. 18. *Give me understanding*, 34. and, *Incline mine heart unto thy testimonies*, 36. and beware that he submit himself duly, and diligently watch.

Thus *Jonah* tempted hath consented to neglect his charge: and doth he forthwith repent? No, he prepares himself to his purposed journey. *But Jonah arose to fly unto Tarshish.* As *Jonah* was no sooner tempted to goe to *Tarshish* but he yielded; so, as soon as he had yielded, forthwith he to goe. So *Jonah* made himself a run-away, and shewed himself a disobedient servant to his God. And in the mean while *Ninive* set on the score, and had no hoe with them in working wickednesse; but still filling the cup of all abominations, ran down to hell with as much force and speed as they could. So *Ninive* is still *Ninive*, but *Jonah* is not like *Jonah*; for the Prophet is flying, and sin is crying, and so all falls to confusion.

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which we are not commanded, or else otherwise then we are commanded. Sometime most rebelliously we doe that which we know the Lord straightly forbiddeth; and as *Jonah* took *Tarshish* for *Ninive*, so we take the Devill for an Angel, Darknesse for Light, &c.

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But *Jonah* rose up to fly unto *Tarshish* from the presence of the Lord. The righteous fall, and now no lesse then a Prophet, yea, such a Prophet as was the figure of *Christ*. But who would have thought that such a Prophet should fly from the Lord, yea, and that when he should doe him most service; who counted that no wickednesse now, that he ever thought and taught was rebellion, while he was among the wicked? A fearfull example: therefore let him that thinks he standeth take heed lest he fall; for the way is slippery wherein we are to walk. When thou remembrest the fall of the Prophet, then, first, consider that thou art much weaker then a Prophet, and therefore the easier to be encountered and overthrown, and the likelier to have a most grievous fall, except the Lord do mightily uphold thee, seeing such a one cannot stand in

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Jam. 1. 5.

Matt. 12. 20.

the sight of his so mortal enemy, but by him receiveth so grievous a fall. Secondly, if thou see *Jonah* fly, *Moses* murmur, *David* fall to adultery, *Solomon* to idolatry, and *Peter* to forswear his Master, then mayest thou learn not to trust to thy own strength, for it is weaknesse, nor to thine own wisdom, for it is sinfull: but seek help and crave strength at the hand of Almighty God, who giveth to every one that asketh indifferently, and hitteth no man in the teeth; which doth not brise the broken reed, nor quench the smoking flax; but doth rather increase our zeal then diminish it. Thirdly, judge wisely of the fall of *Jonah*, not rashly condemning him for his fault: for although *David* joyned murther with adultery, yet he repented, and is the dear child of God.

And he found a ship going to *Tarshish*. *Jonah* was no sooner come to *Japho*, but he goes to the haven, or meets with Mariners, and presently understands of a ship, not going to *Ninive*, but to *Tarshish*. As soon as he set forward to fly from God, Satan straightways prepared a ship: so that temptation and occasion of sin do always goe together. Shall *Judas* lack money, or *Jonah* stay for a ship? No: Satan saith by the mouth of his Ministers, Here, *Judas*, take the mony, and betray thy Master; and, *Jonah*, here is a ship for thee, go, haste thee away, and fly from the presence of the Lord. For the Devil is always a very serviceable and pleasant Devil to such as fly from God; he can find occasion at all times, and means and instruments fit for that purpose. If thou wilt fly from God, the Devil will lend thee both spurs and a horse, yea a poast-horse, that will carry you swiftly and lustily away unto all vanity and ungodly lusts. Therefore if any will ask what the Devil's occupation is; it is, to tempt, to intice by all means, to provoke to sin; and then to provide us of the means to practise our purpose, to commit and (as *James* speaketh) to bring forth sin.

And he paid the fare thereof. This money was cast into the sea, it did him as little good as if he had utterly lost it: it had been good for him if he had lost it, for it did him much harm. There are many that will spend and waste they care not how much upon Cards and Dice, and unlawfull Games: this money also is cast into the Sea, for it doeth them much more harm then they know of, it doeth them no good; it were good for them they had not a peny to lose. And so men care not what they pay for vanities and braveries, the most part of which is unprofitable, and rather hurtfull then necessary for them, but onely for the vain use of the present time, and for some vain respect: this also is cast into the Sea, and better should they be if they had it not to lavish, and to their own and many others hurt so to garnish themselves. Men care not what they pay for their vanitie, so it doth please their minde for the present, without consideration of the end and use thereof: but they will give little or nothing to doe good withall; so that *Lazarus* can get nothing, and *David* can get no meat. Shall I take my Bread and my Wine, and the flesh which I have provided for my Shearers, and give them unto one whom

Luke 16. 21.

3 Sam. 23. 11.

I know

I know not? saith churlish *Nabal*. We can be content to give any thing, or doe any thing, to win the world : but we will give nothing, nor doe nothing, thereby to win the Kingdom of God.

We have heard *Jonah* confessing that he received a charge to goe to *Ninive*, but he arose and fled toward *Tarshish*, and went down to *Japho*, and found a Ship going to *Tarshish*, and paid the fare thereof, and went down into it : hereafter we shall hear, that being entred the Ship, he went to sleep, and slept soundly, and being wakened, he confessed not his sin, but suffered the mariners to devise, to find out for whose cause they were so troubled, and at length also the lots to be cast ; never confessing it, untill he was enforced to it. What needed he to rehearse all this ? had it not been enough to have said, that he left his businesse undone, he was a Sinner ? No : for God would have men to know the stubbornesse and disobedience of *Jonah*, in that this thing was not done upon the sudden, but upon deliberation, and in no short time, but in some continuance, while he went from *Samarid* to *Japho*, and thence was departed, and had some while sailed : in which space he had leisure enough to have repented, but did not. *Jonah* confessed his sin, that he should not once have listned to Satan's assaults, or reasons of the flesh ; and when he had listened, he should not have liked them ; and when he had liked them, he should not have consented to obey them ; and when he had consented, he should not have put them in practice, he should not have fled toward *Japho* ; and when he was come to *Japho*, he should not have gone to the Haven ; and when he came to the Haven, he should not have paid the fare ; and when he had paid the fare, he should not have entred the ship ; and when he was entred the ship, he should not have hoised up the sails, and sailed, and gone to sleep. But this he did, teaching that sin runs on wheels, as it were, down a hill in all poast-haste, and never stays till it arrive even in Hell. For *Jonah* thought, because he came safe to *Japho*, therefore he might goe to the Haven ; and because he came well to the Haven, therefore he might pay the fare ; and because he paid the fare in peace, therefore he might take shipping ; and because he entred the Ship in safety, therefore he might hoise up the sails to goe ; and because he hoised up the sails without danger, therefore he might goe securely to sleep, and safely sail to *Tarshish*.

So sins follow one another like links of a Chain, till the tempest of destruction break it in sunder. So saith the forlorn Sinner, I have sworn, and God did not punish me, therefore I will steal : I have stoln, and God did not punish me, therefore I will kill : I have killed, and God did not punish me, then why may I not doe what I list ? I may doe this as well as I have done other things heretofore. But if *Jonah* had considered with himself that God is the Lord, who is All-seeing and Almighty, from whom nothing can be concealed, he would never have taken his

Heb. 4. 13.

journey to *Japho*; or when he came to *Japho*, he would not have paid the fare; or when he had paid the fare, he would not have entred the Ship; or when he was gone into the Ship, he would not have hoist the sails, but rather would have leapt out from that Ship that would carry him from his God, carry him from his duty: for he forgets himself, thinking the creatures can hide him from the Creatour: which is an absurd thing to think, seeing nothing can be hid from him. Neither would any, I say, adde drunkenness to thirst, or heap sin upon sin, or suffer any evil thought to take place in him, if they considered that the just *Jehovah* beheld them in all their very thoughts. All those that pity *Jonah*, let them pity themselves: for if we consider our own estate, we have as many and as foul sins in us as there were in *Jonah*, yea in *Ninive*. *Jonah* confessed his sin, that we might confesse. He confessed it freely, he confessed it fully, that he knew his Master's will, but not onely did it not, but also took another course quite contrary to that which he commanded: and that not in purpose onely, but in deed also; not for an hour, but a long time; not in struggling with his weakness, but in a profound ungodly carelesness, or in striving to over-master his conscience accusing him for his wickedness. And wherefore hath he written it, but to admonish us narrowly to look to our selves, and manfully to fight, that we may stand where he fell; and when we have fallen, as freely and fully to confesse it to God always, and to man also when wisdom commands?



THE
PUNISHMENT
OF
JONAH.
The First Sermon.

Jonah 1.4,5,6.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the Mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship, and laid down, and was asleep. So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, and call upon thy God, if so be that God will think upon us, that we perish not.

THe Sin is past, but the Punishment is to come: for after disobedience followeth wrath, the heavy companion of wickedness. For although she love not sin, yet she will be always where wickedness is: yea, also full of strength, like a lion which will not be tamed.

He that made the winds commands them, and they obey his voice:
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Psal. 107.
25. to 31.

Job 1. 21.

Job 2. 9.

the winds and the waters obey him, but man will not obey him. He saith not that a wind arose, but saith, *The Lord sent a great wind*. Therefore we see the cause of this tempest, and so of *Jonah's* punishment. The just Judge of the whole world may not suffer sin unpunished, therefore he says, *The Lord sent out a mighty wind*. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithstanding they were Infidels) were not so grosse as to ascribe it to any such cause; but rather thought it to be sent from some revenging power, being provoked to indignation by some particular person among them, that committed some hainous fact: else why did they cast Lots to know him, and find him out that had sinned, and whose sins did procure this tempest to be sent. Though this wind had almost drowned *Jonah*, yet he said, *The Lord sent it*: so the Lord sendeth wind to bring ships to land in safety, and the same Lord sendeth wind to drown and break and sink other ships. Therefore *Job* said, when he was bereft of all his substance at once, and left as poor as might be, that *the Lord had taken* them from him, who had first given all to him; adding also thanksgiving, even for the persecuting hand of God which did so molest him. If some had so much losse by tempest as *Job*, and such dangers as *Jonah*, they would surely say with *Job*, *Blessed be the name of the Lord* for it: but moe (it is to be feared) would say with *Job's* wife, *Curse God, and die*.

And there was a tempest in the sea. First God spake gently to him, *Arise, Jonah, goe to Ninive*; then he would not goe: but seeing words would not serve, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord caused a mighty tempest to arise in the Sea, like the messengers that were sent to compell folks to come to the banquet, that seeing the commandment could not, the tempest might bear rule. For unlesse it be an imperious crosse, we will not yield; so head-strong is sin.

Therefore it is said that as God sent out a great winde, so that there was a mighty tempest; that sin might have the foil, and God the victory.

He that sails to *Tarshish*, or whither he is forbidden to goe, would have as good a wind as he that sails to *Ninive*, or whither he is commanded to goe. But he that doeth one thing for another shall receive one thing for another: as *Achab* did, who hoped, according to the saying of four hundred false prophets, to go up and prosper; but he went up and perished. As surely as *Jonah* thought to arrive at *Tarshish*, so surely the *Spaniards* thought to arrive in *England*: but as *Jonah's* company wondered at this tempest, so at these *Spaniards* destruction their fellows at home wondered, yea were astonied, how their invincible power could be destroyed. But God is strong enough for them that kick against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea. The ship went on roundly
for

for a time, the Prophet sleeping, the Mariners sporting, their sails flaunting, the waters calming, the winds guiding: so merrily sin goes on before the tempest comes. The wind blows not yet; therefore goe on yet a little, and yet a little more: but suddenly the tempest rushes upon them before they are aware of it, and tumbles them up and down, and suddenly all is like to be undone. He came to the haven, and paid the fare, and entred the ship, and hoist up sails, and went on forward; and all to fly from God: but now it appears he fled not from him, but to him. Therefore David saith, *If I take the morning wings and fly a-loft, lo, thou art there. If I goe into the neathermost-depth, thy hand will finde me out: therefore whither shall I flie from thee?* So that when we think that we fly from God, in running out of one place into another, we do but run from one hand to the other; for there is no place where God's hand is not: and whithersoever a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped-for good successe, although he securely prophesieth never so much good unto himself in his journey. What? had he offended the winds or the waters, that they bare him such enmity? The winds and the waters and all God's creatures are to take God's part against *Jonah*, or any rebellious sinner. For though God in the beginning gave power to man over all his creatures to rule them; yet when man sins, God giveth power and strength to his creatures to rule and bridle man. Therefore he that even now was Lord over the waters, now the waters are Lord over him.

Psal. 139. 9, 10.

But if *Jonah* had thought that God would have thus brought things to passe, he durst not have been so bold in this enterprise. Therefore we may see that sin hath no eyes while it is doing. Tush, (saith the fool) it is fair weather yet, while he goeth to the stocks. *Prov. 7. 22.*

So that the ship was like to be broken. We have heard of the cause and greatnesse of this tempest, the effects follow, whereby the greatnesse of it is the better exprest; first in the Ship, then in the Mariners.

The Ship was like to be broken. The Ship was fair and goodly, so strong that it might have encountred with instruments of war, and so sure made that it might have endured great tempest, and made many voiajes. Yet now with one tempest, and at one voiage, it was so deformed, so weakened, in such a taking, that it was like to be shivered in pieces: and all because *Jonah* was in it. Such strife is always betwixt God's wrath and man's disobedience. When God's word will not turn us, God's winds and other instruments of his wrath must threaten to overturn us.

Then the mariners were afraid, and cried every man to his god, and cast the wares out that were in the ship, to lighten it thereof. The effects of this tempest in the Mariners were two: first, they were afraid; then used means to appease the tempest, and save themselves.

Then the mariners were afraid. Mariners living in the Sea almost

as fishes, having the waters as their necessariest element, are commonly men void of fear, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cock-boat, and crackt so that it was like to be torn all to pieces, and thereby were fully perswaded it was no common nor ordinary storm, but a revenging tempest, for some extraordinary cause sent out upon them by some great power provoked; now they are afraid, they tremble for fear, (like women that shrink at every stir in the Wherry, and like little children when they are frightened,) lest their Ship break or leak, and so sink, and they lose their goods, their ship, their lives and all.

Now these nought-fearing fellows, these high-stomacked men, which desire danger, are brought down by danger, fear and quake like a young souldier, which starteth at the sound of a gun.

And cried every man unto his god, and cast forth their wares into the sea, &c. The means which the Mariners use to save themselves are divers. First, they cry to their gods; then, when that appeased not the tempest, they cast out their wares.

They prayed. This is then a manifest sign that the Heathen acknowledged there is a Divine power seeing and governing the whole world: for they would not have prayed at all, but that they were convinced there was a God who beheld the affairs of men, and could in extremest danger deliver whom he would. Nature convinced them, the works of God made them to acknowledge it. For in man, though the Lamps be wasted since *Adam* consulted with the Devill to be a God, yet there is some little light left, which dwelleth in darknesse, like a spark hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull variety of the singular effects of all the excellent creatures therein, considered, man cannot but acknowledge there is a God. Yea, his mighty power the blinded Gentiles saw so expressly in all the creatures, that they imagined it to be impossible for one God to work them all: therefore they thought that there were divers gods, as there were divers seasons, divers nations, divers trades, divers languages, divers and sundry kinds of all things: and so divers nations worshipped divers gods. When the wicked see that all their inventions will not bring their enterprize to passe according to their mind, but they are in extremity, and like to be cast away for want of succour, then they fly unto God, being driven by compulsion, as a Bear unto a stake; and they couch and kneel, and make great shews outwardly of humiliation and piety, all in hope of help from God, and as it were thinking to deceive him by their hypocrisie.

Every one unto his god. This sheweth that they were of divers nations; for among the Gentiles every nation had a severall god to worship. *Chamos* was the god of the *Moabites*, *Bellzebub* the god of the *Egyptians*.

1 King. 11. 7.

33.

2 King. 1. 2.

Echronites, Dagon the god of the Philistines, and the Ephesians worshipped Diana. In our necessity we flie every one unto his god; that is, in the time of necessity every one doth flie for help and ease unto that which most feedeth his own humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient relief from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles; other some turn to their delights and wanton sports, supposing that there is no trouble so great but they will cause them to forget it; some to their glorious attires and costly jewels, imagining they will now as well rejoyce their hearts, remedying their grief, as at other times they have delighted others eyes, pleasing their sight; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feel relief. In Sicknesse we cry, Come, Physick, help me: in Heaviness we call, Come, Musick, chear me: in War we sound, Come, Souldiers, succour me: in Quarrels we say, Come, Law, defend me: evermore leaving the Creator, which is all goodnesse and powerfull in himself, running to the creatures, which have no goodnesse nor power save that they receive of him; neither by their goodnesse can they doe us good, but by his blessings.

And cried every man unto his god. They did well in that they prayed, but they prayed not well; for they prayed every man unto his god: that is, unto feigned gods, gods in name, but not in nature; and gods they were that could not help so much as themselves.

Every man unto his god. Every of these Mariners did now in their extremity call upon his god, every one upon that god which he thought most highly of, and whom he had in his prosperity reposed most confidence in. Now while none could help but one, they cried to many; and by this means, while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had utterly destroyed them, if *his mercy* had not been wonderful *over all his works.* They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to Saints of this place, others to Saints of that place, thinking, as these Mariners did, if one will not help, another will. *Psal. 145. 9.*

They cried, &c. They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not, as many of us be when we pray unto God, without a sense of their danger, or without great desire to obtain their requests. What an hypocrisie is this that is common among us, to have vehement speeches, and loud cries, and long prayers, without lively affection within?

They cried. Here is a distinction of crying to be observed. The righteous cry, and as well when they are in prosperity as when they be in calamity, though many nothing so fervently: but the ungodly then

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onely when the hand of God is upon them, and then also like bears without their prey, always much doubting, sometimes despairing of help, although they cry for it. And therefore blessed is he that hath the Lord for his God : and let them know that cry without faith, without *Jam. 1. 6, 7.* confidence in God, they do but cry in vain. *Let not the wavering-minded man think to receive any good of the Lord.*

And cast the wares that were in the ship into the sea. Here is the second means which they used to help themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to save their lives thereby : for though many will venture their lives for riches, yet they rather part with all their riches then with their lives. But they cast them out to appease the tempest, or lighten their ship : but it was sin that procured danger, and being cast away would have saved all, which being retained, the tempest abating not, the Ship is not the safer, though it be the lighter. *If I regard wickednesse in my heart,* *Psal. 66. 18.* *saith David, the Lord will not hear me.* And *Paul* saith, *Though I cast my life into the fire, if I have no charity, if I retain malice in my heart, it profiteth me nothing.* *1 Cor. 13. 3.* If I cast not away sin, I cast away all. Some will give to the poor, and yet use extortion and usury to get mony by : but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing ; though they part with all that they have, and bestow it upon never so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied. For though they think themselves beneficiall to the poor thereby, and hope for reward therefore ; yet God will accept of them but as hypocrites : he will none of their oblations, he abhorreth their very prayers, *Prov. 15. 8.* untill they have humbled themselves, and reformed their own hearts before him from such uncleannesse.

They cast out the wares into the sea. They would fain have laid the tempest, that thus readily lose their wares, and cast out their very tackling into the sea : but the sea will not be satisfied ; the waters must wash the sinner, or there is no safety : nay, the danger is greater, the sea continually more and more troublesome, vexing them. But *Jonah* was no sooner cast into the sea, but all was quiet, the winds are calm, and *the sea ceaseth from her raging.* O that justice were executed, and he that troubleth the Ship were in the Sea ! he that troubleth, not he that against all reason is thought to trouble : then should all be safe, yea peradventure *Jonah* too.

And they cast the wares that were in the ship into the sea. Observe here, that oftentimes many are punished for one man's sin ; as all the host of *Israel* were punished for the sin of *Achan*, and here all the Mariners and Owners of ship or wares for *Jonah's* sin, &c. to the end that men may learn thereby to admonish one another, when they see they doe amisse, with love, and not to say, with *Cain*, *Am I the keeper of* *my*

Jos. 7. 3, 12.
Many punished for one's sin, therefore suffer sin in none.

my brother? For he that is not carefull to keep his brother from sin, is not carefull to keep himself either from sin or from sorrow. Therefore let us take heed that a wicked one be not found amongst us unadmonished. I would there were not many worse then *Jonah* amongst us. Will you know what I think of you? I think you are worse then Infidels, Turks or Pagans, that in this wonderfull year of wonderfull mercies are not thankful, believe not in God, trust not in him, glorifie not his name; but like *Pharaoh's* Sorcerers, who, seeing the great works of God which *Moses* wrought passing their skill, confessed, saying, *Surely this is the finger of God*: for you confesse, it is the great work of God, (as you must needs) but where are the fruits it hath brought forth in you? The Captain saith, I have done nothing; the Souldier saith, I stirred not; but the Lord sent out a mighty tempest upon them, and after that they escaped our hands, the Lord stretched out his mighty arm against them, and *Pharaoh* is drowned in the sea; so that he never attained the land of Promise which he gaped for, and made full account to possesse. Farther, herein we may note that extremity is God's opportunity: for when the wind had almost overturned all, and the waters had almost drowned all, and destruction had almost devoured all, then, and not afore, was God's opportunity to set forth his glory. Exod. 8. 19.

Man's extremity
God's opportunity.

First, they used prayer unto the Divine powers for assistance; then they used such ordinary means as they knew best in such a time, by casting out their wares, to lighten the ship of them. Which order is necessary to be used of all Christians in their necessity: first, to seek for aid and assistance at the hands of God; and then to use all such good means to help themselves as God shall enable them to, trusting that of his goodnesse he will blesse their endeavours; or else may they goe over all the earth to seek help, and have none; for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought unto: for he will have us to acknowledge that *man liveth not by bread onely*, and, *A horse is but a vain thing to save a man*, and, *Except the Lord keep the City, the watchman waketh but in vain*; no means can help without his blessing. But then he will not have us carelesse and negligent to use lawfull means: for he never or very seldome worketh without means, when the means may be used by us. Danger then we have seen made them to fear; but fear astonished them not, but gathered their wits together: for they used means with wisdom to save themselves. But when the Lord sendeth calamity upon many of the ungodly, they have so guilty a conscience, that whilst they feel the great hand of God, they are even distraught of their wits, and made as it were senselesse, that they know not what they doe: yea, when troubles come, it makes them like a headlesse Bee, which buzzeth about she knows not whither; or like the Swallow, which, by compulsion of the wind, flieth backward and forward till it fall into the Sea; or like *Cain*, whose head Gen. 4. 14.

was fraught with fears, so that he knew not whither to go, doubting to be slain of every one whom he saw. But whatsoever befallerh the child of God, he hath ever matter of consolation, and some moderation of mind to bear it withall, expecting a joyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But *Jonah* was gone down into the sides of the ship, and laid down, and was fast asleep. They prayed unto their gods, and their gods were now deaf, while they were thus tossed; and *Jonah* is gone to sleep, when he should have been better occupied. We come hither to hear the Word, and here we fall asleep; but it were far better we were away: for we sleep when we should hear, and so sleeping sin, and sleep in sin. Therefore let them now give ear that are asleep, for we are come to *Jonah's* sleeping, not that we should sleep with him, but by his sleeping to be warned of our security; and we shall see him waked, that we may learn to wake with him. *Jonah's* fast sleeping is noted, to declare the occasion of the Shipmaster's speech to *Jonah*; but chiefly to note the dead security of *Jonah* in his sin: forasmuch as though the Mariners cried for fear, and cast out their goods, nay, the very senselesse ship seemed to feel the anger of God, and to cry to *Jonah* by rowling and cracking; yet *Jonah* was not once moved thereat, but lay still fast asleep. So by *Jonah* his sleeping we see the nature of all the sons of *Adam*; when they listen to the Serpent, they are like changelings, they are cast into a dead sleep: for when they forget God and his word, and bid conscience adieu, they sleep in sin, and that to death, like one sick of the Lethargy.

Jonah signifieth a Dove: *Jonah* therefore was now indeed *Jonah*; I mean, like the Dove which *Noah* sent forth of the Ark. For as the Dove, being gone out of the Ark, could find no rest for the sole of her foot, till she returned into the Ark again: so when *Jonah* arose up from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, until he returned again unto the Lord. For the cause of *Jonah's* going down to sleep was, it seemeth, to ease his minde; for it was disquieted, he felt it grievously troubled, the conscience of his sin tormented it. Therefore now, O that *Jonah* could sleep till the tempest were past! But it will not be, for the tempest is sent purposely to wake him.

Jonah sleeps
while all else
stir.

And he was fast asleep. See how little *Jonah* is ashamed of his sin: all the world smarted for it, and yet he sleeps. As if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the wares casting, nor the Mariners crying, with all the stir could move him, waken him from his sleep, or raise him from his sin. Now *Jonah* might say, I was asleep, and all might have perished for me, if one God had not helped more then all the rest: for *Jonah* slept, but God waked, and called to the winds and the waters, saying, Toss him.

him; but you shall not drown him; fear him, but you shall not kill him; whip him, and when you have whipt him, send him to me, that I may send him to *Ninive*. *Jonah* was fast asleep, when the winds over him were blowing, the waters under him tossing, the ship about him reeling, the Mariners by him crying, the wares over-board casting: in all the stir *Jonah* felt nothing, but slept, as if there were no stirring. Yet we go far beyond *Jonah* in security. For the Lord causeth the tempest to blow down houses beside us, the heavens to thunder over us, the earth to quake under us, the water to overflow the land about us, the fire to consume all that we have before us, the aire with cold ready to kill us, and all things in an uproar round about against us, thereby always crossing us one way or another; and all to put us in minde of our duty, the neglect whereof is the cause of all these troubles which the Lord doth send us: but we sleep more deadly then *Jonah* in our negligence, void of feeling, because we consider not what we have done, we look not back on our sin; yet every crosse should cause us to examine our selves throughly, and leave no sin unviewed, that we might lively feel our wickednesse, and so duly repent it, and soon find release of our miseries. Therefore if we sleep still, and will not be wakened, God will deal more roughly with us then he did with *Jonah*: for the Lord caused a whale to swallow him, and afterward to cast him up again; but we shall be swallowed of that serpent which never restoreth again.

He should have been their teacher, if he had not been asleep: he should have taught them to pray aright, if he had had any good feeling in him. But all this while we reade not that *Jonah* once condemned his thoughts, nor so much as once said to himself, *Jonah*, take heed what thou doest, thou knowest how God may handle thee upon the waters: though thou fly, he can overtake thee; though thou hide thy self, he will finde thee out; though thou give thy self to sleep, he shall give thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a Prophet as was the figure of *Christ*, could not withstand this one temptation, but suffer himself to be led away so far, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestir himself, he is fast asleep?

In *Jonah* his sleeping we observe two things. The first is, that when we think our selves most at rest, then we are in greatest danger. When shipwreck is most likely, then *Jonah* is asleep: when *Herod* is vinting, then he is stricken: when *Nebuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith unto his soul, *Thou hast enough*, then his soul is taken from him: when the *Philistines* are sporting, then the roof is falling. So destruction overtaketh sinners when they least think of it; like a Leopard which is taken while he sleepeth, or a Bird when she singeth: therefore suspect thy pleasure like a bait.

In *Jonah's* sleep two things.

1. Most secure in greatest dangers.

Act. 12. 21, 22, 23.

Dan. 4. 29, &c.

Dan. 5. 4, 5. Luke 12. 19, 20.

Judg. 16. 25, 30.

Sinners suddenly destroyed.

2. Sin pleasant whiles it is a-doing. The second note is the nature of sin, which is here expressed (while it is a-doing) to be not bitter, but sweet; not painfull, but pleasant; like a harlot which sheweth nothing but her bravery and beauty. *Adam* swallowed the forbidden fruit with pleasure; *Gebezi* lied for gold with gladnesse; *Noah* drank his wine with mirth; *David* committed whoredome with delight: so sinners go on merrily, till wrath overtakes them at unawares; like the fool, I will sleep a little longer, and fold my hands together a little, yet a little and a little longer, till poverty comes as an armed man, and God's just judgement as the whirlwind, suddenly and unresistably. Then though thou hast gotten gold with *Gebezi*, or honours with *Haman*, or *Naboth's* vineyard with *Ahab*, or all the delights of the world; if thou have not an assurance of thine own salvation, if sin be still pleasant, if it be not bitter in thy belly, though it be sweet in thy mouth, deceive not thy self, believe God, thy hope is but doubting, thy strongest confidence but a vain trust.

A Prophet
awakened
by a Pagan.

Then the ship-master came unto him, and said, What meanest thou, O sleeper? arise, and call upon thy God. Here *Jonah* is taken napping: sin hath brought him asleep, and now the Ship-master wakens him. The Mariners may doe him more good then the tempest. Whom sin should waken, perill cannot waken: the winds are not loud enough, nor the waters rough enough, therefore the Ship-master must waken him; else all shall be indangered. If the winds will not waken him, let the waves waken him: if the waves will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleep, and die in his sin.

So God often
shames
his servants.

Gen. 20. 9.
Num. 22. 28.

Now mark who is asleep, and who wakens him. *Jonah* is asleep, and the Mariners waken him; an *Israelite*, an *Infidell*. What a thing is this, that he which is the son of *Abraham*, who is wiser then a thousand Mariners, is now wakened and told his duty by a Mariner? This is a shame for *Jonah*, that he which had taught Princes, should now be told his duty by Mariners. He that long had and should still wake others, needs oftentimes to be wakened by others: and he that should reprove sinners, is often reprov'd of sinners. And thus the Lord sometimes shameth his servants, and doth vex them with a foolish nation; as he reprov'd *Abraham* by *Abimelech*, and *Balaam* by an Ass.

Now we might ask *Jonah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray thou didst sleep? If thou hadst not thus laid open thine own shame, thou mightest have been reckoned as one of the best Prophets: therefore why didst thou so? *Jonah* did it to this end, that in him we may see the reward of disobedience: for, as *Paul* saith, *whatsoever is written, is written for our instruction*; and *Jonah* would never have written it, had it not been for our sakes. If he have done thus much for us, which way shall we requite him? That which he would have us to doe for him is this, to be war-

warned by him to suppress all evil motions, not suffering them to take effect, as he did.

What meanest thou, O sleeper? arise. As if they should say, O retch-
lesse, altogether carelesse, quite senselesse, man! art thou dead, that
thou wakest not; or benumbed, that thou feelest not; or deaf, that
thou hearest nothing? or carest thou not whether thou live or die?
Have not the winds nor waters raging, nor our loud cries so long thun-
dering, wakened thee? Canst thou sleep in all this stir? Do not our
troubles, nor labours, nor losses, nor the common danger, move thee?
What meanest thou? Why dost thou not come and labour with us in
this dangerous time? Is this a time to sleep in, when we are all in peril
of our lives? Shall we cry, and thou hold thy peace? shall we labour,
and thou rest? shall we cast away all our goods, and thou lie sleeping,
caring for nothing? This is no time to sleep; it is a time to pray unto
thy God for his assistance, and to use the means that may save our lives:
up, arise, help what thou canst. *Jonah* hearing this, did not snap like some
currish Dogs, and bite him that wakened him; neither did he (as in pub-
lick danger most are wont) sit still, devising with himself to shift for him-
self, neglecting others: but he ariseth, he thanked him that waked him.

Many of you come to hear the Word, and here you fall asleep when Against sleep-
pers.
you have most need to be waking: but I am glad I have now gotten a
Text to waken you, for now I cannot read my Text but I must say, *What
meanest thou, O sleeper? arise.* But I pray you, have I not wakened you,
and yet you sleep again? If you mark not what is said unto you, you
are asleep, though your eyes be open. But if you were as wise as *Jonah*,
you would not sleep here in the sight of all the people, but would rather
get you to sleep in some corner: for *Jonah* went under the hatches to
sleep, and would not sleep in the sight of the Mariners. If you were as
wise as *Jonah*, you would thank him that wakened you, as no doubt
Jonah did. *Solomon* saith, that ~~he which reproveth,~~ *shall have more favour* Prov. 28. 23.
of a wise man ~~than he which flattereth.~~ The Lord *Jesus* saith, Wo be un- Luke 12. 45,
to that servant, that when his Master cometh he shall find sleeping. 46.
Canst thou not watch one hour, saith he to *Peter*? Can you not wake Mark 14.
while I speak to you? You would all be found in the Church when the 37.
Lord cometh, but you would not be found sleeping in the Church. You
are watched, (though I see you not below;) and none of you can steal
a nap, and not be espied; but when your eyes be most shut, and see
least, then most eyes be upon you: and I can as well stand in the pulpit
unseen, as you can sit and sleep there and not be espied. I marvell
how you can sleep having so many eyes looking on you, so many
clamours in your ears, and God himself speaking unto you. Shall
I continue jogging till you be wakened? How long shall I preach a-
fore I can convert the Usurer, the Extortioner, the Drunkard, or the
Blasphemer, seeing I speak thus long, and cannot convert you from your
sleeping?

sleeping? What would you doe if I read some Homilies unto you; whereas you cannot wake while I preach unto you, and speak against you? If you should see a traitour sleep on the hurdle, or if you should see men sleep with meat in their mouths, would you not marvel? Yet even so doe you: while I denounce the great judgements of God against you, and while I am feeding some of you, you fall asleep, and so I preach in vain. There is a Countrey whereof it is said, that it is night with them when it is day with us. I think that Countrey be here: for how many are here which have lost their eyes and their ears since they came hither? If all of you were as many of you be, (I mean, asleep,) the strangers which came hither to hear would think that you were all dead, and that I preached your funerall Sermon: therefore for shame leave your sleeping. What meanest thou, O sleeper? arise, sleep no more, and I will waken you no more.

Arise, and call upon thy God, if so be he will think upon us, &c. This is another means which they use, *Jonah* being wakened, to appease the tempest; now that they see they cannot themselves allay the winds, nor assuage the waters, they desire, they exhort *Jonah* to try what he can doe by calling upon his God. *Arise, call upon thy God, &c.*

After that the Ship-master had wakened *Jonah*, he bids him call upon his God; as if he had said, Watch and pray. He speaks like a Saint, yet he is an Infidel: he said not, Call upon Gods; but, Call upon thy God. The Ship-master would not call upon his God: but, saith he, Call upon thy God, and it may be he will help us. If he had said, Call upon our God, when he said, Call upon thy God, and if he had said, He will help us, when he said, If so he will help us; then he had shewed some spark of faith. Because he wanted help and comfort, he bids him arise; and because he was fearfull, he bids him pray. It may be (saith he) he will think upon us, that we perish not. As if he had said, *Jonah*, we know that thou hast a God as well as we, and therefore we say, Call upon thy God, for now every God is to be tried; therefore if ever thou didst pray in thy life, fall to it now. Thus Satan leads men a blind way with zeal, in hope of some relief, being in trouble. They called upon them for help which were neither willing to assist them, nor able to hear them: and when they perceived by wofull experience that there was no kind of succour to be had that way, they fly to God; and then Satan laboureth to undermine the confidence and expectation of help, and to place in stead thereof doubtfulnesse and infidelity. Thus Satan will be sure to lose nothing by this bargain any way. *Jonah*, (say they) call upon thy God; for if he cannot help us, we are all undone and lost: for we have called upon our gods, we have laboured hard to amend our state, we have cast away our goods to lighten the ship, but all in vain, for we are no whit the better; like the woman which had spent all her substance about Physick, yet all could not help her till *Christ* came. So

the Papists, while they are well, they pray unto every Saint and Angell for succour against the troublesome times; but in extremity, or at the point of death, none of them can help, so that then they are faine to fly unto God, or be destitute; as like Idolaters as one Fly is like another. They are like the Heathen, which worship *Juno, Venus, Neptune, Pallas, Jupiter*, and the rest: some hold on the one, and some on the other. Some say, if *Jupiter* be with me, I care not for all the petty gods, because I hold him chief: so another saith, If *Saint Gabriel* be with me, I care not for the rest. And some raise great disputations whether this Saint or that Saint, this Angell or that Angell, be better; whether our Lady of *Bullen* or our Lady of *Rome* be surest; whether *S. James* of *Callis* or *S. James* of *Compostella* be strongest: and so, like beggars which run from door to door, they run from one Saint to another. If one god will not help, another will, think these: as though the gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the *Trojans*, and *Pallas* was not their friend: as fools think of Witches, one strikes, another heals.

Call upon thy God. They bid him call upon his God, before they knew him: but the faithfull will not worship a false god, though they may be helped by him. By the example of these Mariners, if they thought that their god was the true God, (and why else did they worship him?) we may learn the substance of every temptation that doth undermine us, namely, that it will bid us doe this evill, that good may come of it: mark, whensoever thou art motioned to evill, if it do not promise thee some goodnesse to come of it. But the servants of God ought not to doe that which is evill, though they were sure to gain all things that can be wished by so doing; for they have learned their lesson, and how to answer Satan at such times, Why temptest thou me, Satan? for it is written, Thou must not doe evill that good may come of it. And this is the armour called *Scriptum est*, wherewith the Lord overcame the Devill in the wilderness.

Here also we may see the difference between the faithfull and infidels: for, *Call upon thy God*, saith the Ship-master and the rest. The Mariners bid *Jonah* pray unto his God in their behalf: but *Jonah* saith not to the Mariners, Pray to your gods in my behalf. And this is also manifest, that a Papist will say unto a Protestant, and one that lives well, Pray for me: but a Protestant, if he be any thing zealous, will not say unto a Papist, Pray thou for me; knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God; and therefore they will not bid them doe it, because they will not doe evill to the intent that good may come of it. Whereby it is manifest that our religion is the true religion, our adversaries themselves being judges. And so *Pharaoh* said to *Moses*, Pray for me: but *Moses* said not to *Pharaoh*.

Infidels desire the faithfull to pray for them.

Sin always promiseth good.

Rom. 3. 8.

The truly faithfull desire not infidels to pray for them.

Exod. 8. 8, &c.

Pharaoh desired Moses, not Moses Pharaoh.

1 Sam. 15.
25.

raoh, Pray for me. *Saul* said to *Samuel*, Pray thou for me, but *Samuel* said not to *Saul*, Pray thou for me. Therefore the *Mariners* had need of *Jonah* to pray for them; but *Jonah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Jonah's* God, and *Pharaoh* pray to *Moses's* God, seeing God hath said, *Call upon me in trouble, and I will hear thee? Call upon thy God*, (say they) when they cried and saw no help; they distrusted their gods, they thought they would not help: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him; because they thought some God there was that could doe it. So the *Papists* run from one god to another, from *S. Dominick* to *S. Francis*; and why should they run from *S. Dominick* to *S. Francis*, but that they mistrusted *Dominick*? they think he will not hear them, and so they go forward. But in the end the unknown God is thought to be the best. Yet the Lord taught not *Peter* one Prayer, and *John* another, but taught them all one Prayer unto one onely God, and to wait still upon him, praying still, with assurance that he will be a help in due time.

The sinners
saith.

If peradventure he will think upon us, that we perish not. This is, perhaps, and peradventure, cost *Adam* Paradise. God said to *Adam*, *If thou dost eat of this tree, thou shalt surely die.* Then *Eva* reported these words thus, *lest peradventure we die.* The Serpent seeing her in such a minde, so carelesse or forgetfull of the Commandment, he came and quite changed the matter, and said, *You shall not die.* Thus sin creeps upon us, while doubtfullnesse remaineth in us. So God saith, *You shall be saved: the trembling flesh saith, Peradventure I shall, &c.* then cometh *Satan*, and he saith, *Thou shalt die.* So that if you will ask what is the faith of sinners, or if you would have it defined; it is this, Peradventure yea, peradventure no. If you will ask me whereupon this faith is grounded; it is upon *ifs* and *ands*: this is the faith of the ungodly, to say, *If so be God will help us*; for they cannot assure themselves of any help. But we may not doubt of our God, and say, *It may be, or, If peradventure*: for we may freely pray to our God with confidence; and may say, *Our God, and the God of Jonah, will surely help us, and hath helped us.* But yet let us know that we have sinned like *Infidels*, and do deserve to be punished like the *Egyptians*.

If so be he will, &c. Thus it cometh in like a little leaven, which soureth the whole lump of dough; and like the moth, which eateth the whole wedding-garment: and this same little thief hath stoln away all the *Papists* faith. Therefore with them wickednesse lieth sick in bed, and calleth to every one that cometh by, *Call upon God, and pray for me, if so be he will look upon me and help me*: and so their hope, when the tempest cometh, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will think upon us. Our God thought upon us in the time of trouble: he thought upon us, and laid the tempest, when our enemies called

called upon their gods, Saints and Angels. But what do we mean, beloved, when mercy is come, to send for judgement? For though we be saved with *Israel*, we deserve to be plagued with *Pharaoh*, because we are not thankfull for this, namely, that the Lord hath thought upon us in our distresse: for he travelleth with mercy, and laboureth till he be delivered, he goeth laded like a Bee, but wants a Hive. There are two hands, a hand to give, and a hand to receive; God's hand to give, and man's hand to receive. The hand of God is a bountifull and a mercifull hand, a hand loaden with liberality, full of gracious gifts: therefore let us stretch forth the good hand to receive it, thankfully to embrace it, chearfully to entertain it, and carefully to keep it; let us receive it by the hand of Faith, the hand of Love, and the hand of Prayer: for whoso cometh with this hand shall be filled, and whoso cometh without it shall go empty away, because they have despised the ways of God: for when I instructed them they would not hear, and what I taught them *Pro. 1.24*, they would not learn, saith the Lord. *Jonah* wakened thus, and thus *25.* exhorted to call upon his God, soon no doubt perceived his danger, and partly with the horror of his sin, partly for fear of the deserved, and thus threatned, drowning and other punishments, without question was grievously vexed. For he could not but see that the very dumb creatures were bent against him for his disobedience: the wind blows, as though it would overturn all; the waters roar, as though they would drown all; the ship tumbles, as though she were weary of all; and albeit the Mariners had cried, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater then ever.

Wherefore now one might have said to Satan, Satan, thou perswadedst him to flie from his defence for his safety, and madest him believe that he should come safe to *Tarshish*, and there live at liberty and ease, enjoying all temporall benefits at his pleasure: but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leavest him in the greatest danger, and rejoicest that *Jonah* quaketh at the tempest, and hath his heart aking for fear of the danger thus threatned due to rebellion, yea, seekest also to drown him, and that also in hell, howsoever thou pretendest a desire to preserve him from troubles, and procure him many pleasures, with much security. O most wretched and deceitfull liar! he that trusteth his enemy, and he that believeth thee, shall ever be deceived. And now might *Jonah* say, Beware by me, for thus hath the Tempter deceived me: he hath allured me with flattering fantasies, and perswaded me that it was but an easie thing to flie from the presence of the Lord, that seeth always all things, and from whom no man, no nor secret lurking in any man's heart, can be hid, but all are always in his presence. He made me believe that light could be brought out of darknesse, that good may come of evill: for

he assured me, that if I would set forth towards *Tarshish*, I should not only shun the presence of the Lord, but should live at ease like one unknown, both for my vocation, and also for my behaviour in the execution thereof; and so I might creep into a familiarity with these people, and enjoy the benefit of their society. Otherwise, if I went to *Ninive*, as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery: both because they being Gentiles, and I a *Jew*, they cannot abide me, for the one holdeth the other in contempt; and also because of my message, namely, a Prophecy of destruction, grounded upon a reproof of their vile and sinfull pleasures. Which message Satan perswaded me would be so hainously taken, that no death nor torment that they could devise for me would be thought sufficient, and so I should be sure never to escape their hands alive, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lions, and *Christ* in the wilderness among the savage beasts. And when Satan had thus perswaded me, I believed him, and so took my journey to flie from the presence of the Lord, if I could have performed my intention. But the Lord hath beheld the stubbornnesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest upon the sea, whereby we are like to be overwhelmed; and so near as we are to the water, so near we are to death by all likelihood.

THE



THE
PUNISHMENT
OF
JONAH.
The Second Sermon.

Jonah i. 7.

Afterwards they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evill is come upon us. So they cast lots, and the lot fell upon Jonah.

NOW followeth another mean which the Mariners use to appease the Tempest. *They cast lots.* But first they consult and consent to cast lots. The tempest was so strong, that they concluded with themselves it was the revenging power of some angry God, for the sin of some notorious wretch that was among them.

Seeing therefore neither they nor *Jonah* praying had appeased the tempest, but it was rather increased, and no man confessed he was the

finner; they take counsell, and agree to finde him out by lots. Wherein let us observe, first, never a one of them is of *David's* spirit, who, when he saw the people plagued, said, Lord, it is I. Every man excuseth himself: for every man would extenuate his own sin and diminish it, and every one thinketh his sin salved when he hath excused himself. Let *Adam* be his own judge, and he will say, The woman tempted him to sin: and let the woman be her own judge, and she will say, yonder Serpent perswaded her to it. Let every one be his own judge, and there will be such posling off of Sin, that never a one will be found guilty. There is none that will be so impudent as to say he hath no sin at all; yet few that will freely confesse they have grievously sinned. Therefore these here say, every man within himself, though he be a sinner, yet he is no great sinner. None are accounted sinners, unlesse they be openly detected of some notable and hainous crime. If they be Diccers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, unlesse they be thieves, traitours, open and grosse Idolaters, and taken with such like capital crimes; no nor these neither, were it not for fear of the law: as none among the *Jews* but the Publicans were counted sinners; all the rest were good fellows, and just men.

The Papists say, some thoughts, affections, words and outward actions not agreeing with the Law of God, are easily washt away with a little holy-water, &c. They are not deadly, they deserve not the wrath of God, they are but veniall. Did you ever reade of these veniall sinners in the Scripture? But think you they have nothing but Scripture? Yes, they have Decrees, they have Decretals, the Ceremonies whereof observed, these veniall sins are soon pardoned; and they have a Pope that can forgive any sins. Thus they lessen sins, thus they abate the price of sins, and they can buy out sins with money, or redeem them with Masses, and by a little short penance purchase a large and long Pardon.

And as the Mariners every man thought he was no great sinner; so *Jonah* thought with himself, Though I be a great sinner, yet am I not so grievous a sinner as these idolatrous heathens. Or if he thoroughly condemned himself, yet, unwilling to be known such a rebel, he thought, it may be, and it is most likely, They are many, I but one, peradventure therefore the lot will not fall upon me. Like a thief, which, notwithstanding in his own heart he acknowledge himself guilty of that where-withall he is charged, yet will not confesse, untill the matter be thoroughly sifted, and clearly proved to his own face, in such sort that he cannot for shame (though with shame he confesse) deny it. Therefore if God had not sifted out this sinner the better, *Jonah* would not have been known

known the man, and the Mariners would still have contended who was the lesser sinner : therefore they consult to cast lots.

Let us cast lots. They did not use to cast lots, this was no custom among the Mariners : but the tempest was so wonderfull, that it made them seriously to think of God, and willing to use the means prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God ; by the falling of the lot he revealeth the truth. Prov. 18. 18.
Prov. 16. 33.

These, like worldlings, never confesse God but when he cometh in a tempest ; they will not see his mercy, untill his justice appear ; they will not acknowledge God's government, before he bring on them some judgement : like *Pharaoh's* Sorcerers, who confessed not God's Majesty while they lived at ease ; but when the Lord plagued them, they cried out, *This is the finger of God.* Exod. 8. 19.

Let us cast lots, that we may know for whose cause this evil is come upon us. Why ? what are they the better when they know him ? what would they doe with him on whom the lot should fall ? Surely they supposing, or rather clearly seeing, this tempest to be sent from some wrathfull power, and that for some one man's sin among them, they determined, having found him, to sacrifice him unto the God that was so offended by him. God turneth evill into good, but the Devill turneth good into evill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they took by imitation of the *Jews* in offering Beasts, and of *Abraham* in offering his son ; the Devill, that Father of lies and Schoolmaster of all mischief, teaching them. So the Devill took advantage to doe evill by the service of God, in moving the Gentiles to work abomination by offering men, imitating the *Jews* commanded sacrifices. But if they had rightly known the true God, they would have taken their sins by the throat, and have sacrificed them.

Come, let us cast lots. The Mariners were not so wise to prevent the tempest before it came, as they are diligent to allay the tempest when it may not be laid. We, once overtaken with God's just judgements, are very carefull always to use all means to be rid of them. But who keepeth a watch of his own ways, and diligently laboureth to keep himself free from that which necessarily draweth on it self God's judgement ? who purgeth himself of his sins, lest he be sick ? who letteth or fetcheth out his corrupt bloud of pride, lust, covetousnesse, lest he be fore ? who keeps a good diet, and maketh his choice of holy exercises, godly companions, religious conferences, &c ? But know we, he is not safe that is sound, neither he sound that is intemperate.

So they cast lots. Whether it be lawfull to cast lots, it is not evident by this example, because they were Gentiles, and therefore no precedent for us : but so far may we use them as the Word doth lead us, and no farther.

There

Levit. 16. 8, &c. There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not: These Goats signifie *Christ*: for as he died, he lived again; and as he was buried, he rose again. Again, the land of *Canaan* is parted by lots, to see what part each Tribe should inhabit. Again, that thief *Achan* is found out by lots, first by his Tribe, then by his Family, and, lastly, by his particular person. Again, it is said that *Saul* was chosen King by lots: and lest any should have said, that it was his good luck, his good lot or chance, to be King; therefore the Lord appointed that he should be anointed before he was chosen by lots. Again, *Matthias* is chosen by lots to the Apostleship in stead of *Judas*. So that it is lawfull in some cases to cast lots, so that they do attribute nothing unto them, and acknowledge that *the lot is cast into the lap, but the disposition thereof is from the Lord*: for they must not say that it is their chance, fortune, or good luck; for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Saul's* fortune to be King, but God's mercy: it was not *Achan's* chance to be caught, but God's judgement. Lots may be used to prevent strife, when all other means have been used; and sometimes before all other means, when in wisdom it is thought the best means. Brethren often and godly men at first divided their inheritance by lots; as the Children of *Israel* divided the land of *Canaan*. Therefore in the Church of *Geneva* there is an order, that in the time of plague there should be an house set apart for the sick to lodge in; and lest they should be uncomforted, they chuse out a Minister by lots to doe it.

So they cast lots. Now we are come to put up our selves to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for love; viz. that they would end mens suits quickly, and let the poor Clients have equitie. Some say that Lawyers be good untill they be Counsellours; like Lions, which will be gentle untill their talons grow. Be not offended, but amend, for malice speaks not.

I am perswaded that if the lots were cast to see who troubles the ship, it would fall upon the Lawyers. Be not offended, but amend, for malice speaks not. A poor Client cometh forth accusing one, and going home accuseth a hundred: for so few seek to further him, and so many seek to hinder him, that all his gain is but labour and losse.

For a small matter many will come to Law, to strive for that which with reason might easily be attained without such contention; and others seek to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strive about a thing commonly, till the Lawyer hath gained more by them then the thing which is in controversie is worth. These are like the Mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to Law about a small matter, and therein so

intangle

intangle themselves, that they cannot rid their hands of it untill it have almost undone them; like a silly sheep that is hunting a fly, which runneth from bush to bush, and every bush catcheth a lock of him, so that the poor sheep is thread-bare ere he hath done, and hath not a fleece left him to cover himself withall. So he runs from Court to Court, to sue, to complain, to plead, till he have spent his cloak and his coat: were it not better to have cast lots for the coat at first? For the Law is like a Butler's box; play still on, till all come to the Candlestick. Therefore it is lawfull, to end any controversie in a hard matter, to use this means.

Now whether it be lawfull to cast dice: If lots may not be used (as Solomon's words, *Prov. 18. 18. The lot causeth contention to cease*, compared with *Hebr. 6. 16.* prove) but in hard matters and weighty causes, when the thing is doubtfull, and all good means are tried before to avoid strife; that question is decided which none but voluptuous men make question of, namely, whether Dice-play be a meet exercise for a Christian soul. Solomon saith, *The lot causeth contention to cease*; therefore lots are to end strife: but these lots make strife: for before thou takest the Dice, thou knowest thine own, and no man striveth to take it from thee; but when thou castest the Dice, thou dost (as it were) ask whether thine own be thine own, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? Dost thou not deserve to forgoe thine own, which art so greedy of anothers, that thou wouldst have his living for nothing but for turning of a Die? *Esa* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger: but God hath given thee a living, and thou spendest it for nothing. The Mariners did cast lots to find out the sinner; they did not cast Dice to see who should win, as Dicers doe: for to whom the lot falls, he taketh all, which deserves to lose all as well as the other, and hath no right unto it by any law. For God hath not allowed one man to take another's goods for the tripping of a Die: but either they must be merited, or they must be given, or they must be bought; or else it is unlawfull, ungodly, unconscionable, to take them. Besides the brawls, the couzenages, the oaths annexed to this game, which would not agree with it, unlesse it had been a meet companion for them. Thou takest another man's goods for nothing, whereas God hath appointed thee to get thy living with the sweat of thy brows; for thou takest away that which others sweat for: and whereas thou shouldst live by working, thou seekest to live by playing, like as the Ape, which lives by toying. Doth any Dicer think he doeth well? Tell me, what thinkest thou? for every sinner doth condemn in his prayer to God that which he excuseth before men. If they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldst doe nothing but that thou wouldst have God finde thee doing, if he should come to judgement. Wouldst thou have him take

Arguments
against Di-
cing.
Prov. 18. 18.

thee at Dice? I am sure thou wouldst not have God see thee so vainly occupied. Neither canst thou think that *Christ*, or his Prophets, or Apostles, or Evangelists, were Dicers; for no such lots are named in the Holy Scripture: and yet the Lord's day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy-days. What hast thou to alledge for Dice, now evidence is given up against them? Hast thou any patron to speak for them, but thy vain pleasure and filthy covetousnesse, which are condemned already, and therefore have no voice by Law? Take away these, and take away Dice. The Patron condemns the Clients, when one vice condemns another. If the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speak for it. Take thy pleasure therefore in that which is good, and the Angels will rejoyce with thee. If this were good, God would prosper them better that use it: but neither winners nor losers are gainers. I know not how, but there is not so much wone as lost, as though the Devill did part stakes with them, and draw away with a black hand when no man seeth; for the winner saith, he hath not wone half so much as the loser hath lost. One would think that one of them should flow, when so many ebbe: there is never an ebbe without a flowing, never one loseth but another winneth, but at Dice. What a cursed thing is this, that turns no man to good, which robs others, and beggars themselves? The School of deceit, the Shop of oaths, and the field of vanities. Thou dost not onely hazzard thy money in this game, but venturest thy salvation, and castest Dice with the Devill who shall have thy Soul. For every thing that cometh well to man, he giveth thanks; but for that which cometh by Dice, he is ashamed to give thanks: which sheweth, that in conscience that gain is evil gotten, and that he sought it without God. Can this be good, when worst men use it most? If it were good, the evil would like worse of it then the good: but the more a man savoureth of any goodnesse, the more he begins to abhor it, and his Conscience doth accuse him for it, as for sin. They which doubt whether God doth allow it, need but look how he doth prosper them that use it: but they trust not in God, (the terms of their occupation descric,) for they call all their casts Chances, as though they relied not upon God, but upon chance. Therefore if Dice make strife without cause; if they take away others good for nothing; if we may not live by playing, but by labour; if they which have been Dicers repent it among their sins; if the Holy men never used this recreation, but the worst most delight in it; if thou wouldst not have God see thee when thou play'st at Dice, nor take thee at it when he comes to Judgement; if nothing but pleasure and covetousnesse speak for them; if they do not prosper which take pleasure in it; if they trust not upon God, but rely upon chance; if thou dost not onely venture thy money, but
hazzard

hazard thy Soul; then the best cast at Dice is, to cast them quite away.

And the lot fell upon Jonah. The lot fell upon *Jonah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted. If any one be seen to bear his cross, then many will say, This is a wicked man; and so think well of themselves, supposing that God is not bent against them to punish them as well.) but because *Jonah* should feel the hand of the Lord both punishing and preserving him, and be reformed. For God correcteth all as he did his Son, to learn them obedience. But if judgement begin with the house of God, what shall become of the ungodly? *Luke 13. 2, &c.* *1 Pet. 4. 17, 18.*

And the lot fell upon Jonah. Now when the sinner that troubled the ship is taken, *Jonah* can hide himself no longer. Now he might also fear to be sacrificed by the Mariners presently. For the Mariners, partly for the pain they had endured, partly for the loss they had sustained, partly for the danger wherein they remained, were no doubt as the Wolves robbed of their Whelps, out of measure furious, and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more pain to save him, endeavouring by rowing to recover land. For having heard of the true God, and, though they lost their goods, having found who is all good, Shall we (say they) destroy him that hath saved us? Shall we give him up to death unnecessarily, that hath brought us to life, and assured us to reign with God in all glory everlasting? Surely the thanklesse are gracelesse: especially they that love not, and shew not forth the labour of love for, their gracious guide to God. But therefore we may see that the hearts of men are in the hands of God, and he turneth them which way he list; he fashioneth their hearts every one; yea even Kings hearts as rivers of water doth he turn, to water and make fruitfull his vine, to pity and to persecute, to honour and to shame, to love and hate his people, to deliver their power to the beast, again to eat the Whore's flesh, and to burn her with fire, Therefore let us never fear to perform our duties whatsoever, to whomsoever: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that do despise him. Neither let us put confidence in man, nor in Princes; for their hearts are rivers of waters of themselves, fleeting easily, as they be led following. But especially let us not forget chiefly to make prayers, supplications, intercessions, and to give thanks, for all those on the godlinesse or profanenesse of whose hearts the flourishing or defacing of the Gospel of Christ Jesus and the chosen of God doth most depend. *Prov. 20. 1. Psal. 33. 15. Psal. 106. 41, &c. Isay 5. 2, &c. Ezra 1. 4. Isay 3. 24. Neh. 2. 1 Sam. 2. 30. Psal. 146. 3. 1 Tim. 2. 1.*

And the lot fell upon Jonah. Now *Jonah* could not deny he was that sinner, unlesse he would accuse God of unrighteous judgement: for

the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The winds thundering, the waves tumbling, the ship cracking, the Mariners quaking, upon their gods crying, their wares forth casting, *Jonah's* prayers requesting, to cast lots consulting, *Jonah* kept himself close; he would not be thought that sinner. The wind said, I will overturn thee: the water said, I will drown thee: the ship said, I cannot hold thee: the Mariners said, We cannot help thee: his prayers said, We cannot profit thee: his conscience within bleeding, and God at the door of his heart knocking, and the lots now ready for casting, said threateningly, For thee the tempest is come, thou fugitive, and we will discover thee.

Yet *Jonah* conceals his sin; so much did he abhor the shame of men, of strange men, a few men, frail men, or the fear of the fury of the flesh. Therefore after the winds had roared, the waves raged, the ship reeled, the Mariners cried, and the lot, his conscience, and God himself threatened him; the lot also condemned him, and the fear of being sacrificed by sinners to Satan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sin freely. Such a stir hath God before he can come by his own: he must crosse us, set himself and all his creatures against us, strain our bodies, or leave our souls, and constrain us to it, before we will return from our wicked ways, and throughly humble our selves to yield him due obedience. O the goodnesse of the great God! O long-sufferance and bountifulnesse unspeakable, which not onely leadeth, but also in the chains of love draweth, us to true repentance!

It was God's great goodnesse to *Jonah*, that the Mariners sacrificed him not: greater, that he truly repented; that God continued him in his calling, (whose flying from God deserved flying to Satan) and blessed his, not so much solemn Preaching, as sudden confession, and short denunciation of vengeance; yea, made it so powerfull, that it converted idolatrous Heathens, most hardned Idolaters; first Mariners, then *Ninivites*.

For what a blessing felt *Jonah*, God vouchsafing him of this honour, to offer them a lively, holy and acceptable sacrifice to God, by whom he presently before greatly feared to have been offered a dead, unholy, and so a delightfull, sacrifice to Satan? This fear banished, and that joy possessing him, what a mercy of the Almighty did *Jonah* think it? But before he converted the *Ninivites*, he was more to be humbled, fuller to be strengthened, better every way to be prepared. Therefore God would have the sea to wash him, the Whale to fast him, and yet miraculously safe to preserve him, that, being purified, he might pray fervently; and being delivered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, and by his own confession found the man that procured the tempest, the Mariners, in love and compassion of him, had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Jonah* himself professed he knew the

the tempest was sent for his cause, and would be laid he being cast into the Sea; *Jonah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? is there any? To swallow up all, soon after he is swallowed whole of a Whale. Here let us mark, that after the tempest had terrified *Jonah*, the Mariners reproved him; when they had reproved him, his conscience pricked him; when his conscience had pricked him, the consulting to cast lots grieved him; after grief for consulting, their concluding to cast lots vexed him; vexed at the conclusion, the lot condemns him: the lot having condemned him, in what an agonie think we was *Jonah*; partly, that he should be held that notorious wretch that had brought this woe; partly, lest they in their raging grief, for their great trouble of body, loss of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the unknown angry God? But after this agony the terrour of drowning followed, and after that the horrour of that huge fish; first, lest it tear him in pieces; then, lest it melt him; afterward, lest it poison him: lastly, three days and three nights the comfortlesse horrour of darknesse and noisome stink in the fishes belly tormented him.

First then see, the winds could not further him, the waters could not bear him, the ship could not hold him, the Mariners could not help him: and, being cast out, lest all for him be cast away, the Whale would not spare him, the stench would ill feed him, the darknesse would lesse glad him, and light might not visit him. Now see then what *Jonah* got by his journey: notwithstanding all the promises of which Satan assured him, and all the furtherances which the Serpent procured him, he lost his labour, lost his money, lost his joy, lost his credit, lost his quiet, and saw no hope but to lose his life too, finding plentifully and bitterly feeling dreadfull fears. He trusted to the winds, the winds could not save him: he trusted to the ship, the ship could not keep him: he trusted to the Mariners, the Mariners could not help him: he trusted to the lot, the lot would not spare him: he trusted to the waters, the waters could not bear him: neither would the Whale forbear him; neither did any thing make shew of likelihood to save him. Therefore we may see in *Jonah*, what it profiteth a man to fly from God, forsaking his calling, and so practising the evill motions of Satan instead of the known will of God. Assuredly, if we follow his flatteries, as *Jonah* did, we shall have as he had, accusing consciences, fearfull hearts, and the wrath of God upon our heads. For he hath nothing to give us, although he promise and make us believe he hath Kingdoms. Yet indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receive it.

See, secondly, in this punishment of *Jonah* the justice of God. The Bee, when she hath once stung, doth lose her sting, so that she can sting no more: so doth not God's justice punishing sin; for it retaineth

power, it hath store of stings to vex still. When one judgement is executed, he ever hath others enough ready, either of the same kinde in another degree more sharp, or of another sort. For all the creatures, with their severall powers, are God's darts to strike us when he commands. Therefore if we be sick, sicknesse is not dead with us: if we be poor, poverty endeth not: if we be in danger, danger is not therefore put down for ever after: and if we be vexed, vexation hath not therefore lost his sting. His dart, his weapons also are as sharp now as they were at the first; and sharper too, because we are sinfuller. For according to the sicknesse is the medicine; and wounds more dangerous require more dolorous plaisters.

Lev. 26. 16,
&c.

And if thou be disobedient, then he will lead thee through them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly destroyed thee.

2 Sam. 18.
2 Sam. 12.
and many o-
ther places.

Thirdly, let us not forget neither lightly think of this, that God knoweth how to punish for sin, yea, most severely to correct his children, though repenting. If our Prophet *Jonah* here may not keep thee some good while in a due meditation of it, let that man after God's own heart, the sweet Prophet of *Israel*, come to thy mind, and in him see whether God cockereth his intirest friends, or doth not something sharply, if not bitterly, handle them, if they settle themselves in their dregs, or securely serve the Lord.

Jon. 2. 10.
Jer. 38. 13.
Dan. 6. 23.
& 3. 26.
Exod. 17. 6.
Exod. 16. 13.

Lastly, yet consider God is rich in mercy, and full of compassion; loth to punish, unlesse too far provoked; content to shake his rod over us, to make us fear onely, and keep us free from feeling his stroaks, if that may have his due work in us, that is, recall, reform, and confirm us. For as the winds could not overthrow *Jonah*, nor the waters drown him; so neither could the Whale consume, poison, or annoy him, or ought but fear him, though it had swallowed him: for *Jonah* remembring God, God shewed he forgot not *Jonah*. Therefore when and where *Jonah* thought verily and speedily to have perished, then and there God caused him to be three days and as many nights most safely preserved. O power omnipotent! O goodnesse all-sufficient, in all things, at all times! God then as well knoweth to deliver his out of all distresse in due time, as to reserve the wicked to the day of judgement to be punished. And in what danger shall we despair? in what extremities ought not we to hope in our most mighty Saviour, remembring *Jonah* in the Whale's belly, *Jeremy* in the mire of the deep dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000 men of war, and three times as many moe, men and women, young and old, in the Wildernesse, lacking now drink, then meat; and all these delivered out of all danger, these last miraculously satisfied with drink out of the rock, and with meat abundantly from heaven?

Secondly,

Secondly, though *Jonah* be cast into the troublous Sea, and swallowed of a huge Whale, yet he must preach at *Ninive*: though *Moses* fly out of *Egypt*, yet he must be the leader of God's people thence: *Joseph* is in prison, but he must be the Lord of *Egypt*, and preserve the Church alive. Who would have thought that *Saul* should become *Paul*, or forswearing *Peter* a faithfull Preacher? Suspend then thy judgement, and wonder at God's works, whether of mercy or justice: and think not the worse of a man, though he were cast out of the Sea, as *Jonah*; or basely brought up, as *Amos*: for the deliverer of *Israel* was brought out of the Flagg; and the converter of *Ninive* out of a Whale; and the Salvation of the whole World out of a Stall.

And the lot fell upon Jonah. The lot fell upon *Jonah*, that he might be cast out of the ship: that as the ship was almost broken, but not altogether; so *Jonah* might be almost drowned, but not altogether; almost consumed, almost poisoned in the belly of the Whale, but not altogether: that being in the double deep duely humbled, and as gold in a Furnace fined and fitted for God's works, he might thence in a miraculous manner come forth, like *Lazarus* in his winding-sheet, that he might glorifie God once again, and courageously cry against *Ninive*.

And the lot fell upon Jonah. The lot fallen upon *Jonah*, the Justice of God (both manifesting the truth incorruptly, and chastising his disobedient servant severely,) did appear, but with all singular mercy shined; and the Mariners minds were mollified, in that they sacrificed him not to Satan: but much more was God's mercy, that he by that means truly repented. Insomuch that the old idolatrous Mariners presently by him were converted; and he, cast into the Sea, was not drowned, swallowed of the Whale, and three days continuing therein perished not, but miraculously was preserved, and most graciously cast on land safe; and, lastly, crying against *Ninive*, that sinfull City, had his Preaching so mightily prevailing, that he wonderfully humbled them all. This mercy was marvellous, this goodnesse of God to *Jonah* most glorious: For the *Ninivites* hearing, *Yet forty days, and Ninive shall be overthrown*, first, as the mariners had before done, believed the word of God, though they never heard it before. If we heard the word of God preached, as the Mariners and *Ninivites* did, with trembling hearts in the sense of God's Majesty, it would not be but we should feel the power of it lively, and filled with all joy in believing speedily: but uneffectuall and fruitlesse is preaching, because there is nothing almost but unreverent and senselesse hearing. And why should God teach the heedlesse to learn? why should he give pearls to dunghill Cocks, nay, to very Swine? But they believed the word as soon as they heard it, though they never heard it before. What doth that argue? Surely it sheweth, that the foolish and simple are more diligent and ready, both to hear and receive the word of God, then those that are wise in their own conceit, or also in the view of.

Exod. 2. 15.
& 3. 10.
Gen. 39. 20.
& 41. 40.
& 45. 11.
Act. 9.
1 Cor. 15. 10.
Mar. 14. 71.
Act. 4.
Jonah 2. 10.
Amos 1. 1.
Exod. 2. 3.
Jonah 2. 10.
Luk. 2. 16.

of the world. What saith Christ? *The poor receive the Gospel.* What
 Matt. 11. 5. saith Paul? *Not many rich, not many wise.* For though we have know-
 1 Cor. 1. 26. ledge, if our knowledge be like the *Pharisees*, that is, in shew of sincerity
 Matt. 23. 13. &c. onely, in counterfeit holiness, and hollow-hearted friendship through
 hypocrisie, it had been better for us that we had been ignorant, for it will
 but leave us the more inexcusable; it will be found insufficient to save
 Luke 12. 47. us, but sufficient the more fearfully to condemn us, because we know our
 48. Master's will, and doe it not. Therefore as Peter said to Simon Magus,
 Acts 8. 20. Thy money perish with thee: So will the Lord say unto such, Thy know-
 ledge perish with thee, seeing it is fruitlesse.

But when *Ninive* had believed God, what did they secondly? They
 speedily, they notably repented; they proclaimed a fast, they put on
 sack-cloth, they humbled themselves before the Lord, they earnestly
 Jonah 3. 4. besought him to turn away his wrath from this wofull City. *Jonah*
 preached at *Ninive*, crying against it; it seemeth to have humbled them,
 and that without a miracle, (without which scant any doctrine is of cre-
 dit among the Gentiles:) for not onely within forty, but within four
 days, much within forty days, he converted *Ninive*, ruffling *Ninive*, old
 and Idolatrous *Ninive*; long before forty days be ended, the seed is
 sown, grown, increased mightily, and full ripe, in a soil in reason most
 barren. Sow therefore, ye seedsmen, where ye are set. If ye sow chear-
 fully, ye shall reap plenteously in due time: faint not. Say not, I have
 a stony, or a starved, or a thorny ground: *Ninive* repents in sackcloth.

In which willing submission of theirs, and speedy lively repentance
 at the words of the Prophet, (after he had been three days and three
 nights in the Whale's belly) the calling of the Gentiles by Christ (after
 he had been three days and three nights in the bowels of the Earth)
 might well be signified: for they no lesse willingly then the *Ninivites*
 submitted themselves to the Gospell preached; no lesse speedily, and
 peradventure more truly, repented. For though they now thus won-
 derfully humbled themselves, not the fearfull multitude onely, but the
 richest and greatest, the Nobles and King also, and so all escaped now:
 yet soon after they returned to their vici-
 ty, and never ceased to add sin
 to sin, till they were by open wars miserably weakned, and at length,
 fulfilling the Prophecy of *Nabum*, utterly consumed. Therefore, first,
 for the comfort of the godly, since *Abab* humbled himself before the
 Lord; *Abab*, I say, that had done exceeding abominably in following
 1 King. 21. Idols, and sold himself to work wickednesse in the sight of the Lord,
 25, 26, 27, submitted himself under the hand of God, fasting in sackcloth, though he
 29. did all in hypocrisie, and had not the evill threatned brought upon him
 2 Chron. 12. in his days: seeing *Rehoboam* and the Princes of *Israel*, who had forsaken
 1. the Lord, and the whole Tribe of *Judah*, which wrought wickednesse in the
 1 King. 14. sight of the Lord, and provoked him more with their sins then all that their
 22. fathers had done, humbling themselves before the Lord, and confessing him
 2 Chron. 12. 6, 7, 12. just,

just, had not the wrath of the Lord poured on them by *Shishak* King of Egypt, were not destroyed, but shortly delivered, yea also things prospered in Judah, though the Lord had threatned to leave them in the hands of *Shi-* Verse 5.
hak, albeit they truly repented not: lastly, forasmuch as *Ninive*, that bloody city, full of lies and robbery, the beautifull harlot, with multitude of fornications, that *Mistresse of Witchcrafts*, which sold the people through her whoredomes, and the nations through her witchcraft, humbling themselves with fasting, and putting on of sackcloth, the Lord repented of the evil he had threatned them, and did it not: how assured may we be, that whatsoever judgement the Lord threatneth us, and howsoever he threaten it, it shall not light on us, when we unfeignedly humble our selves in true fasting, turning from our evill ways, and from the heart-yowing to serve God in all holinesse? For this is the clear promise of the faithfull God: If I shut the heaven, that there be no rain; or if I command the grasshopper to devour the land; or if I send pestilence among my people: if my people, among whom my Name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways; then will I hear in heaven, and be mercifull to their sins, and heal their land. Again, as generally most plainly saith just *Jehovah*, I will speak suddenly against a nation, or against a kingdome, saying, I will pluck it up, and root it out, and destroy it: But if this nation against which I have pronounced this turn from their wickednesse, I will repent of the plague that I thought to bring upon them. Let us then, O beloved of the Lord, whosoever love the Lord *Jesus*, be carefull to fulfill the condition; and then be confident, not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible judgements.

Now for the terrour of the ungodly, as many of them as repent onely when God's hand is upon them, and then humble themselves outwardly onely, and that but onely when the fiercenesse of his wrath appeareth, or else after they have escaped the feared judgement fall to their wonted wickednesse again; let them be sure, the strong and just God, that consumed *Ninive* slidden back, will overtake them also in wrath, and for ever turn them over to ceaselesse woe. For the greatnesse, the beauty, the strength and riches of *Ninive* could not withstand the hand of God, or keep it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugenesse or the strength of this or any other City cannot save it from the judgement of God, being sinfull in his sight.

Great *Sodome* is destroyed, great *Fericho* is destroyed, great *Ninive* is destroyed, great *Jerusalem* is destroyed; and great *Rome*, the room of all unclean spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be delivered:

and these were and shall be punished for unthankfulness and contempt of the word of God. Yet *Ninive*, *Jericho*, *Sodome*, nor *Rome*, have had half the preaching that we have had; yet we are unthankfull too: then what have we to look for? But when *Sodome* was burned, *Zoar* stood safe: when *Jerusalem* was destroyed, *Bethlehem* stood still. So the Lord doth always provide for his people, though he make never so great a slaughter and destruction among his enemies. For the Lord, because of his covenant, doth always provide for his chosen, although they be but a remnant, like the gleanings after harvest, or like a cluster of Grapes on the top of the Vine after the vintage, and though there be never so great calamity or trouble: as we see in the Book of *Genesis*, when there was a great time of dearth and scarcity to come upon the land where *Jacob* was, the Lord had sent *Joseph* to provide for his father *Jacob*, lest he should want bread, he or any of his sons and folks, and so ordered the matter that *Joseph* was treasurer over all the Corn in *Egypt*. And so among the *Turks* and *Spaniards* and Infidels, the Lord will finde means to doe them good which unfeignedly love him; and in the dungeon in prison, and in bonds, yea and in death, the godly shall find God.

GODLY

G O D L Y P R A Y E R S

F O R

The M O R N I N G and E V E N I N G.

Morning Prayer.

O Eternall God and mercifull Father, which art the Light that no man can attain unto, and by thy marvellous lightnesse drivest away the darknesse of the night and shadow of death, and by thy grace enlightenest all those that being in darknesse come unto thee; I thy unworthy servant do blesse and praise thy most holy Name for all the mercies and gracious benefits that from time to time I have received from thee, and most humbly thank thee that thou hast vouchsafed me this favour, to passe this night in so quiet and comfortable rest, and hast brought me again to see and enjoy the light of the Morning. And now I beseech thee, O Lord, of thine infinite goodnesse and mercy, by the merits of my Blessed Saviour, that

L l l l 2

thy

thy mercifull compassion may this day be extended to me, that being inlightned with thy grace, I may not be carried away by the power of darknesse, to spend this day after the lusts and pleasures of my own corrupt mind; but that I may, with all care and conscience, follow thy fatherly will, which thou hast revealed unto me in thy holy Word. Increase in me (O Lord) all spirituall gifts and graces, and beat down in me all carnall and corrupt affections. Enable me by thy blessed Spirit, in some measure, both to withstand that which is evill, and to perform what is good and pleasing unto thee: and that neither by my own negligence, nor the power of any temptation which either the World, the Flesh or the Devill shall present unto me, I be driven away from a true faith; but may lay hold of those gracious promises that thou hast made unto me in Jesus Christ my Saviour. Dispell (O Lord) the thick mist and clouds of my sins, which corrupt my soul, and darken my understanding, and wash them away (I most humbly beseech thee) in the precious bloud of thy Son's Passion; that so I may be acknowledged for one of thine Elect, when I shall appear before thy Judgement-seat. Give me a will carefully to follow my vocation, and let thy blessing be upon me in the same. Blesse me in my body, in my soul, and in whatsoever belongs unto me: lighten my mind, and inflame my heart with a love of those things that are good. And as my body (by thy power) is risen from sleep, so let my soul daily be raised from the slumber of sin

sin and the darknesse of this world; that so both together may enjoy that everlasting light which thou hast provided for thy Saints and purchased with the blood of thy dear Son our Saviour Jesus Christ; to whom with thee, O Father, and the blessed Spirit, be all honour and glory for evermore. Amen.

O Lord, prepare our hearts to Prayer.

O Lord God our heavenly Father, we thy poor and wretched creatures give thee most humble and hearty thanks for our quiet and safe sleep, and for raising us up from the same. We beseech thee, for Jesus Christ's sake, to prosper us this day in our labour and travell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next, to the profit of this Church and Commonweal; and, last of all, to the benefit and content of our Masters. Grant, dear Father, that we may chearfully and conscionably doe our businesse and labours, not as men-pleasers, but as serving thee our God, knowing thee to be the chief Master of us, and that thou seest and beholdest us with thy fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocation, and threatned everlasting death and damnation to them that deceitfully and wickedly doe their works and labours. We beseech thee, O heavenly Father, to give us the strength of thy Spirit, that godly and gladly we may overcome our labours, and that the te-

dioufnesse of that irksome labour which thou for our sins hast poured upon all mankind may seem to us more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Son our Saviour's sake, in whose Name we pray, as he himself hath taught us,

Our Father, which art in Heaven, &c.

Evening Prayer.

O Almighty and everlasting God, the Father of mercy and God of all consolation, that by thy mercifull Providence defendest all those that walk before thee and put their trust in thee; I, poor and miserable sinner, (unworthy of the least of thy favours,) do yet presume (in the name and mediation of Jesus Christ) to present myself before thee, and to offer up this poor sacrifice of praise and thanksgiving unto thee, that thou hast nourished and preserved me by thy power, and hast guided and governed me by thy Word and Spirit: and, as for all other thy blessings, so for that mercy that hath this day accompanied me, whereby I have both been preserved from many sins that the wickednesse of my nature was inclined unto, and also delivered from many punishments that the sins that I have committed have deserved. I most humbly beseech thee, in the merits of Christ Jesus, to pardon and forgive me all my sins, which either in thought,

thought, word or deed, I have this day, or any time heretofore, committed against thee; whether they be the sins of my youth or of my age, sins of omission or commission, whether wittingly or ignorantly committed: good Lord, pardon them unto me, and let them not cause thee this night (as justly thou maist do) to take vengeance of me; but be mercifull unto me, O Lord, in forgiving the evill I have committed, in supplying the good that I have omitted, in restoring me to that which I have lost, in healing my soars, in lightning my blindnesse, in cleansing my filthinesse, and in altering the whole course of my corrupt minde, that I may be diverted from that which is evil, and enabled to perform that which is agreeable to thy blessed Will and Word. And, Lord, as thou hast this day preserved and kept me in safety; so I most humbly beseech thee to protect me this night from all danger, both bodily and ghostly, and to give me such quiet and comfortable rest, as may enable me to walk on in that vocation wherein thou hast placed me, and that I may both be delivered from the darknesse of this present night, and may also escape that everlasting darknesse which thou hast provided for those that without Repentance continue in their sins: from which, good Lord, deliver me, and all those that belong unto thee; and that for the merits of the death and passion of my Blessed Saviour Jesus Christ, in whose Name I continue my prayers for myself and thy whole Church, saying, as he hath taught us, Our Father, &c.

2

THREE
SERMONS

MADE BY
Mr. HENRY SMITH.

- I. *The Benefit of Contentation.*
 - II. *The Affinity of the Faithful.*
 - III. *The Lost Sheep is found.*
-



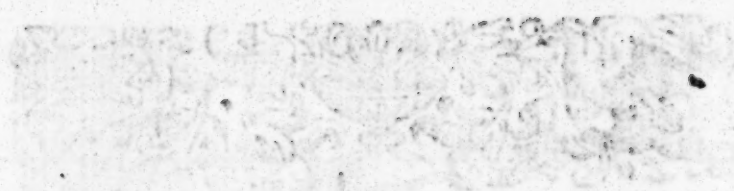
L O N D O N :

Printed by *A. Maxwell*, for *Edward Brew-*
ster at the *Crane* in *St. Pauls Church-*
yard, and *John Wright* in *Little*
Brittain. 1673.

THE
SERMONS

MADE BY
MR. HENRY SMITH

The Benefit of Contemplation
The Affinity of the Faithful
The Love of Sheep is found



L O N D O N

Printed by A. Maxwell, for John and Peter
at the Crane in St. Pauls Church
yard, and John Wright in Little
Brittain. 1673.

T H E
B E N E F I T
O F
C O N T E N T A T I O N.

I Timoth. 6. 6.

Godliness is great gain, if a man be content with that he hath.

BEcause when we preach, we know not whether we shall preach again; my care is, to choose fit and proper Texts, to speak that which I would speak, and that which is necessary for you to hear. Therefore, thinking with myself what Doctrine were fittest for you, I sought for a Text which speaks against Covetousness, which I may call the *Londoners* sin. Although God hath given you more than others, which should turn Covetousness into Thankfulness. Yet as the Ivy groweth with the Oak, so Covetousness hath grown with Riches; every man wisheth the Philosophers-stone; and who is within these Walls that thinks he hath enough, though there be so many that have too much? As the *Israelites* murmured as much when they had *Manna*, as when **Exod. 16. 2.** they were without it; so they which have riches covet as much as **Numb. 11. 4.** they which are without them; that conferring your minds and your wealth together, I may truly say, this City is rich, if it were not covetous. This is the Devil which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot choose but covet riches, I will shew you riches which you may covet, *Godliness is great riches*. In which words, as **Gen. 35. 4.** *Jacob* craved of his Wives and his Servants to give him their Idols, that he might bury them. So *Paul* craveth your Covetousness, that he might bury it; and that ye might be no losers, he offereth you the

- the vantage, instead of gain he proposeth great gain. *Godliness is great gain*; as if he should say, will you covet little gain before great? you have found little joy in money, you shall find great joy in the Holy Ghost; you have found little peace in the world, you shall find great peace in conscience. Thus seeing the world strive for the world, like Beggars thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against Neighbour, for the golden Apple, that poor *Naboth* cannot hold his own, because so many *Ababs* are sick for his Vineyard; when he had found the disease, like a skilful Physician, he goeth about to pick out the greedy worm which maketh men so hungry, and setteth such a glass before them that will make a Shilling seem as great as a Pound, a cottage seem as fair as a Palace, and a Plow seem as goodly as a Diadem; that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as jocund as he which hath a thousand; and he which hath a thousand shall be as well contented as he which hath a million; even as *Daniel* did thrive with water and pulse, as well as the rest did with their wine and junkets. This is the vertue and operation of these words; if you hear them with the same spirit that *Paul* wrote them, they will so work upon your hearts, that you shall go away every man contented with that which he hath, like *Zachew*, which before he had seen Christ, knew nothing but to scrape, but as soon as he had heard Christ, all his mind was set upon giving; this was not the first day that *Zachew* seemed rich to others, but this was the first day that *Zachew* seemed rich unto himself, when riches seemed dung, and godliness seemed riches. Christ doth not will others to give all their goods away to the poor, as he bad the young man, to see what he would do; but he which forbid him to keep his riches, forbiddeth us to love riches, and makes our riches seem poverty. When ye contemn riches, ye shall seem rich, because no man hath enough, but he which is contented; but if ye covet, and groan, and thirst, as *Gen. 49. 4.* *Jacob* gave *Reuben* a blessing, but said, *thou shalt not be excellent*; so God may give you riches, but he saith, *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have Contentation, must leave his Covetousness in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behind, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had been washed, and all your sins swept away, like the scales from *Pauls* eyes. For what hath brought Usury, and Simony, and Bribery, and cruelty, and subtilty, and envy, and strife, and deceit unto this City, and made every house an Inn, and every Shop a Market of Oaths, and lies, and fraud, but the superfluous love of money? Name Covetousness, and thou hast named the mother of all
- 1 Reg. 21. 4.
- Dan. 1. 12.
- Luk. 19. 8.
- Mat. 19. 21.
- 2 King. 5. 14.
Act. 9. 18.

all these mischiefs, other sins are but hirelings unto this sin, usury, and bribery, and simony, and extortion, and deceit, and lies, and oathes, are factors to Covetousness, and serve for Porters to fetch and bring her living in. As the Receiver makes a thief, so Covetousness makes an usurer, and extortioner, and deceiver, because she receiveth the booty which they steal. Even as *Rachel* cried to her Husband, *Give me children or else I die*, Gen. 30. 16. so Covetousness crieth unto usury, and bribery, and simony, and cruelty, and deceit, and lies, *Give me riches or else I die*. How they may save a little, and how they may get much, and how they may prolong life, is every mans dream from Sun to Sun, so long as they have a knee to bow unto *Baal*; so many vices bud out of this one, that it is called, *The root of all evil*, as if we would say, the spawn of all sin. Take away Covetousness, and he will sell his Wares as cheap as he; he will bring up his Children as vertuously as he; he will refuse bribes as earnestly as he; he will succour the poor as heartily as he; he will come to the Church as lightly as he. If ye could feel the pulse of every heart, what makes *Gehazi* take the bribe which *Elisha* refused, what makes *Demetrius* to speak for Images, which *Paul* condemned, what makes *Nabal* deny *David* that which *Abigail* gave him? What makes *Judas* grudg the oyl which *Mary* tendred? Nothing but Covetousness. When thou shouldest give, she saith it is too much; when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great; when thou shouldest repent, she saith it is too soon; when thou shouldest hear, she saith it is too far: like *Pharaoh*, which found one business or other to occupy the *Jews*, when they should serve God. 2 King. 5. 11. Act. 19. 4. 1 Sam. 25. Exod. 5. 6.

Thus every labour hath an end, but Covetousness hath none; like a suiter in Law, which thinks to have an end this Term, and that Term, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land; so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lyed, he is ready to lie again; when he hath sworn, he is ready to swear again; when he hath deceived, he is ready to deceive again; when the day is past, he would it were to begin again; when the Term is ended, he wisheth it were to come again; and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lank and empty, like the disease which we call the *Wolf*, that is always eating, and yet keeps the body lean. The Ant doth eat the food which she findeth. The Lion doth refresh himself with the prey that he taketh, but the covetous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon it; like the Prince to whom *Elisha* said, *That he should see the corn with his eyes, but none should come*. 2 Reg. 7. 2.

Prov. 9. 12.

come within his mouth. Thus the covetous man makes a fool of himself. He coveteth to covet; he gathereth to gather; he laboureth to labour; he careth to care; as though his office were, to fill a coffer full of Angels, and then to die like an Ass, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not Gold from Lead? *If thou be wise* (saith Solomon) *thou shalt be wise for thy self.* But he which is covetous, is covetous against himself. For what a plague is this (unless one would kill himself) for a man to spend all his life in carking, and pining, and scraping (as though he should do nothing but gather in this world, to spend in the next) unless he be sure that he should come again when he is dead, to eat those scraps which he hath gotten with all his stir? Therefore Covetousness may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Gen. 4. 14.

Prov. 30. 15.

Mat. 4. 9.

Luk. 4. 6.

Luk. 16. 24.

Of them which seem to be wise, there be no such fools in the world, as they which love money better than themselves; but this is the judgment of God, that they which deceive others deceive themselves, and live like *Cain*, which was a Vagabond upon his own land, so they are beggars in the midst of their wealth; for though they have understanding to know riches, and a mind to seek them, and wit to find them, and policy to keep them, and life to possess them, yet they have such a false sight and blear eye, that when their riches lie before them they have poverty, and he which hath not half so much, seems richer than they: Will you know how this comes to pass? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach crieth, give, give, so their hearts cry, bring, bring; and though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet all will not content them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfy him; for if a drop had been granted him, he would have desired a drop more, and a drop to that; so they will lie, and swear, and deceive for a drop of riches. The Devil needs not offer them all, as he did to Christ, for they will serve him for less, but if he could give them all, all would not content them, more than the world contented *Alexander*. For it is against the name and nature of Covetousness to be content, as it is against the name and nature of Contentation to be covetous. Therefore one saith, That no mans Heart is like the covetous mans Heart, for his Heart is without a bottom.

Gen. 5. 15.

A Prentice is bound but for nine years, and then he is free, but if the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave. It

It is a wonder to see; as the Devil compasseth about, seeking whom he may devour, so men compass about, seeking what they may devour; such love is between men and money, that they which profess good will unto it with their hearts, will not take so much pains for their life, as they take for gain. Therefore no marvel, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake, when he said, *No man can serve two Masters*, (meaning God, and the world) because each would have all. As the Angel and the Devil strove for the body of *Moses*, not who should have a part, but who should have the whole; so they strive still for our souls, who shall have all. Therefore the Apostle saith, *The love of this world is enmity to God*. Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God; and so no covetous man is Gods servant, but Gods enemy. For this cause Covetousness is called Idolatry, which is the most contrary sin to God, because as Treason sets up another King in the King's place, so Idolatry sets up another God in God's place.

This word doth signifie, that the covetous make so much of money, that they even worship it in their hearts, and would do as much for it as the Idolaters do for their Idols. *Paul* seeing such sins committed, and such pains taken for gain; thought with himself, if they could be perswaded, that *Godliness is gain*, it is like that they would take as much pains for godliness as they did take for gain. Therefore he taketh upon him to prove this strange Paradox, That godliness is gain, against all them in the verse before, which hold, that gain is godliness. These two opinions are very contrary, and here are many against one. A man would think that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for he hath chosen a hard Text, What, *Paul*, will you prove that *Godliness is gain*? You shall have more opponents against you than *Michajah* had when he forbad *Ahab* to fight. If you had taken the former verse, which saith that *Gain is godliness*, then you should have had matter and examples enough, the Merchant, and Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speak for gain, as the *Ephesians* cried for *Diana*: But if you will be cross to all, and preach, *Godliness is gain*, to them which cannot gain godliness, men will think of you as *Festus* did, that you speak you know not what. These lessons are for himself. As Christ saith, *All do not receive this word*, so all do not count this gain, but loss; we count him rich that hath his Barns full like the churle.

- Dan. 5. 1. churle, his Coffers full like the Glutton, his Table full like *Belshazzar*,
 1 Reg. 4. 26. his Stable full like *Solomon*, his Grounds full like *Job*, his Purse full
 Joh. 1. 3. like *Craesus*. You speak against you Master, for Christ sent word un-
 Luk. 7. 22. to *John*, that the poor receive the Gospel, as though the godly were
 Psal. 73. 3, 12. of the poorer sort; and *David* calleth the wicked rich, *they prosper and*
flourish, saith he, their seed blasteth not, their Cow casteth not; as if
 Luk. 16. 19, he should say, It is not as you take it, *Paul*, that godliness doth make
 20. men rich: For this I have observed in my time, that the wicked
 Ioh. 7. 48. be the wealthiest; and good *Lazarus* is the poor man, and wicked
Dives is the rich man. Again, we read that the Officers were asked,
 Which of the Pharisees, or of the Rulers did follow Christ, yet these
 were counted rich men, though they had no godliness; and if you
 1 Thes. 2. 9. should examine your self, it seems you were no rich man for all your
 godliness, when you did work with your hands for your living;
 Joh. 3. 1. therefore if godliness be such gain, how happeneth it that your share is
 no better? So they which are like *Nicodemus* (when Christ saith that
 they must be born again) think that they can have no other meaning,
 but that they must return into their mothers womb; and when he calls
 himself bread, that he must needs mean such bread as they dine with.
 John 6. As the *Jews*, hearing the Prophets speak so often of Christs King-
 Mat. 20. 20. dom, and call him a King, looked for a Temporal King, that should
 bring them peace, and joy, and glory, and make them like Kings them-
 selves; so the carnal ears, when they hear of a Kingdom, and trea-
 sures, and riches, straight their minds run upon earthly, and worldly,
 and transitory things, such as they love, to whom *Paul* answereth, as
 Joh. 4. 3. Christ answered his Disciples, *I have another meat which you know*
not of; so there are other riches which you know not of; I said not, that
 godliness is earthly, or worldly, or transitory gain, but *great gain*.
 He will not only prove godliness to be *gain*, but *great gain*; as if
 he should say, more gainful than your wares, and rents, and fines,
 and interests, as though he would make the Lawyer, and Merchant,
 and Mercer, and Draper, and Patron, and Landlord, and all the men
 of riches believe, that godliness will make them rich sooner than Co-
 vetousness. I fear this saying may be renewed, *If a man tell you, ye*
 Abac. 1. 5. *will not believe, &c.* As the Lord looked down upon the earth, to see
 Psal. 14. 2. if any did regard him, and said, *There is not one*; So this sentence may
 & 53. 2. go from Court to City, from City to Country, and say, there is scarce
 one in a Town that will subscribe unto it. *Many* (said *David*) *ask who*
 Psal. 4. 6. *will shew us any good?* meaning riches, and honour, and pleasure,
 which are not good. But when he came to godliness it self, he leaves
 out *Many*, and prayeth in his own person, *Lord lift thou up the light*
 Mat. 11. 19. *of thy countenance upon us*; as if none would joyn with him. Yet wis-
 dom is justified by her own children, and the godly count godliness gain;
 to make us love godliness, he calleth it by the name of that we love
 most,

most, that is, *gain*. As the Father calleth his Son which he would love more than the rest, by his own name, to put him in mind of such a love as he beareth to himself. Here we may see that God doth not command men to be godly, only because it makes for his glory, but because godliness is profitable to us. For godliness is not called *gain*, in respect of God, but in respect of us: it is gain to us, but it is duty to him. So it is called a health in respect of us, because it is the health of our souls; so it is not called a *Kingdom* in respect of God, but in respect of us, because we are entitled to the Kingdom by this difference from the Reprobates. Put all the good things in the world together, and the goodness of all is found in godliness, and therefore godliness is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as others are with health, and wealth, and pleasures. Therefore it is said of the godly, *The fear of the Lord is his treasure*. Therefore (saith *Jeremy*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches than all the treasures of Egypt*. If crosses be riches, as *Moses* thought, what riches are in godliness? But is this all the harvest? shall godliness be all the godly mans riches? Nay (saith *Paul*) *Godliness hath the promise of this life, and of the life to come*, that is, the godly shall do well in heaven and here too. And therefore Christ saith, *First seek the Kingdom of God, and all the rest shall be cast upon you*, even as the sheaves fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose, therefore as *Jacob* got the blessing, so he got the inheritance also: to shew that as the faithful have the inward blessing, so they have the outward blessings too when they are good for them. For (saith *David*) *They which seek the Lord shall want nothing that is good*. Now God knoweth better than we what is good for us, as the Nurse knoweth better than the Child when the Milk is ready for it. Therefore Christ saith, *Your heavenly father knoweth what you have need of*. He saith not, that *we know what we have need of*, but that *our Father knoweth*. As if he should say, when you have need of health, your Father will send you health; when you have need of riches, your Father will send you riches; when you have need of liberty, your Father will send you liberty; for he saith not only, that *our Father knoweth what we have need of*, but that *he will give us the things*

Luke 1. 51.

Prov. 3. 8.

Mat. 6. 33.

Ecd. 11. 26.

Lam. 3. 24.

Heb. 11. 26.

1 Tim. 4. 8.

Mat. 6. 33.

Ruth 2. 16.

Gen. 27. 8.

Psal. 34. 10.

Mat. 6. 32.

Mat. 7. 11.

Mat. 6. 31.
Psal. 34. 10.
and 25. 5.

which we need. Therefore as Children take no care for their Apparel what Clothes they shall wear, nor for their victuals, what meat they shall eat, but leave this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Deut. 12. 17.
Mar. 47.
1 Tim. 6. 9.
Phil. 3. 9.

He was not content to call *Godliness gain*, but he calleth it *great gain*, as if he would say, *Gain*, and more than *Gain*; riches, and better than riches; a Kingdom, and greater than a Kingdom. As when the Prophets would distinguish between the Idol-gods, and the living God, they call him the *great God*: so the gain of Godliness is called *great gain*. The riches of the world are called

Prov. 34. 9.
Prov. 4. 9.
and 13.
Prov. 8. 11.
and 8.

earthly, transitory, snares, thorns, dung, as though they were not worthy to be counted riches; and therefore, to draw the earnest love of men from them, the Holy Ghost brings them in with these names of disdain, to disgrace them with their loves; but when he comes to Godliness, which is the riches of the Soul, he calleth it great riches, heavenly riches, unsearchable riches, everlasting riches, with all the names of honour, and all the names of pleasure, and all the names of happiness. As a woman trims and decks her self with an hundred ornaments, only to make her amiable, so the Holy Ghost setteth out Godliness with names of honour, and names of pleasure, and names of happiness as it were in her Jewels, with letters of commendation, to make her be beloved. Left any riches should compare with godliness, he gives it a name above others, and calleth it *great riches*, as if he would make a distinction between riches and riches, between the gain of Covetousness, and the gain of Godliness, the peace of the World, and the peace of Conscience, the joy of Riches, and the joy of the Holy Ghost. The worldly men have a kind of peace, and joy, and riches. But I cannot call it *great*, because they have not enough, they are not contented as the godly are, therefore only Godliness hath this honour, to be called *great riches*. The gain of Covetousness is nothing but wealth, but the gain of Godliness is wealth, and peace, and joy, and love of God, and the remission of sins, and everlasting life. Therefore only Godliness hath this honour, to be called *great gain*.

Gen. 3. 6.

Riches makes bate, but Godliness makes peace; Riches breeds Covetousness, but Godliness brings Contentation; Riches makes men unwilling to die, but Godliness makes men ready to die; Riches often hurt the owner, but Godliness profiteth the owner and others. Therefore, only Godliness hath this honour, to be called *great riches*. Such gain, such joy, such peace is in Godliness, and yet no man covets it; and this is the quality of vertue, it seemeth nothing unto

Prov. 20. 14.

a man until he hath it, as *Solomon* saith of the buyer, while he is in buying, he dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye ask; but when he hath bought it, so soon as he is gone, he boasteth of his peny-worths, and saith

saith, it is better than his money. So Godliness, before a man hath it, he saith it is not worth his labour, and thinks every hour too much that he spendeth about it; but when he hath found it, he would not lose it again for all the world; because he is now come to that, which followeth, to *be contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath; and there is great reason why he should so; because no man knoweth what is fit for him so well as his Carver. And therefore every one should esteem so reverently of God, that he think nothing better for him (for the time present) than that which God measureth forth unto him. For when Christ had no money, he was content; and when he wanted money to pay tribute, he sent for no more than he needed; he might have commanded twenty pounds as well as twenty pence. But to shew, that we should desire no more than will serve our turn, he would have no more than served his nature. Now, because Contentation is of such a nature, that it can please it self with poverty, as well as riches, therefore it is called the *great gain*: as though it had all which it wanted. And this Contentment (saith *Paul*) we owe to Godliness, because it is not possible for a wicked man to be contented; for as he is not satisfied with sin, so is he satisfied with nothing. Riches come, and yet the man is not pleased; liberty comes, and yet the man is not pleased; Pleasure comes, and yet the man is not pleased; until God come, and then he saith, *My cup is full*. Shew us thy Father (saith *Philip*) and it sufficeth. Nay, shew us thy truth, and it sufficeth. Now my soul (saith the Churl) take thy rest: Nay, now my soul take thy rest, for thou hast laid up for many years. The godly man hath found that which all the world doth seek, that is, *Enough*. Every word may be defined, and every thing may be measured, but *Enough* cannot be measured or defined, it changeth every year; when we had nothing, we thought it *Enough*, if we might obtain less than we have; when we came to more, we thought of another *Enough*; now we have more, we dream of another *Enough*; so *Enough* is always to come, though too much be there already. For as Oyl kindleth the fire which it seems to quench, so riches come as though they would make a man contented, and make him more covetous. Therefore seeing Contentation was never found in Riches, the Apostle teacheth to seek it in godliness, saying, *Godliness is riches*, as though it did, not only make a man contented, but make a man contented with it self. He speaks as though he had found a new kind of riches, which the world never thought of, that are of such a nature, that they will satisfy a man like the water that Christ spake of, *he that drinks of this wa-*

Mat. 17. 27.

Psal. 23. 5.

Joh. 14. 7.

Luk. 12. 19.

Joh. 4. 13.

The Benefit of Contentation.

- Act. 2. 2.** *ter shall thirst no more*; so they that taste of these riches, shall covet no more; but as the Holy Ghost filled all the house, so the grace and peace, and joy of the Holy Ghost filled all the heart;
- Gen. 44. 15.** that as *Joseph* had no need of *Astronomy*, because he had the spirit of Prophecie; so he which hath Contentation, hath little need of riches; he thinks not of the Philosophers-stone, nor the Gold of
- 1 Reg. 9. 25.** *Ophir*, nor the Mines of *India*, but he hath his *quietus est*, without suit of Law; for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were so wise to take counsel of it.

When the law is ended, if the man be not content, he is in trouble still; when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still; when bondage is turned into liberty, if he be not content, he is in bondage still; but though he be in law, and sickness, and poverty, and bondage, yet if he be content, he is free, and rich, and merry, and quiet, even as *Adam* was warm though he had no Clothes.

Such a commander is Contentation, that wheresoever she setteth foot an hundred blessings wait upon her; in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every grief she is a Comforter, like a sweet perfume which taketh away the evil scent, and leaveth a pleasant scent for it. As the Unicorns horn, dipped in the Fountain, makes the waters which were corrupt and noisom, clear and wholsom upon the sudden; so, whatsoever estate godliness comes unto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man.

I may liken it to the five Loaves and two Fishes, wherewith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast; so the godly, though they have but little for themselves, yet they have something for others, like the Widovvs Mite, that they may say as

Mar. 12. 41. the Disciples said to Christ, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth

Luk. 22. 35. all. For if she want bread, she can say as Christ said, *I have another bread*; If she want riches, she can say, *I have other riches*; If she want strength, she can say, *I have other strength*; If she want friends, she can say, *I have other friends*. Thus the godly find all within, that they seek without. Therefore if you see a man contented with that he hath, it is a great sign that godliness is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paul* saith after his Conversion;

that

that which he could never say before his Conversion; *I have learned to be content.* First he learned godliness, then godliness taught him Contentation. Now (saith Paul, *I have learned to be content*; as though this were a lesson for every Christian to learn, *to be content.* For thus he must think, that as God said to Moses when he could not obtain leave to go to Canaan; *Let this suffice thee to see Canaan*; so, whatsoever he giveth, he gives this charge with it, *Let this suffice thee.* As Jeremy saith, *This is my sorrow, and I will bear it,* so thou must say, *This is my portion, and I will take it.* This is the sign, whether godliness be in a man, if he have joy of that which he hath for things which God giveth to the righteous, Paul saith, that he giveth them to enjoy, that is, if he have much, he can say with Paul, *I have learned to abound*; if he have little, he can say with Paul, *I have learned to want*; that is, if he have much, as Abraham, and Lot, and Jacob, and Job, and Joseph, yet it cannot corrupt his mind, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command; so, though the godly man be full of riches, yet his heart is not rent, his mind is not troubled, his countenance is not changed, because he remembers, that these things were given him to do good, as Hester thought of her honour; for if we have little, it is like the little oyl which served the widow as little as it was. *A little to the righteous* (saith David) *it is better than great riches to the ungodly*; for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moon shine or no, because he hath no need of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*; not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but thirst more, as the ambitious, voluptuous, and covetous do: but *they that thirst after righteousness, shall be satisfied*, albeit they have no riches, nor honour, nor pleasure. If ye ask like the Virgin, *How can this be?* I answer, Even as Adam was warm without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakedness, so long as he was innocent; but when he began to rebell, then began he to want clothes; so though a man be poor, yet he sees not his poverty, so long as he is contented; but when he begins to covet, then he begins to want riches, and from that day the curse (in the first of Hag. vers. 6.) takes hold on him; *ye eat, but yet have not enough; ye drink, but ye are not satisfied; ye cloth your selves, but ye are not warm.* Indeed the covetous man seems to draw the world to him with cords, his coffers are of Loadstones, his hands like nets; his fingers like lime-twigs; there it comes, and there it comes, one would think this man should be happy one day.

When

1 Cor. 3. 16.

Phil. 4. 12.

Deut. 3. 26.

Jer. 10. 19.

1 Tim. 6. 17.

Phil. 4. 1.

Joh. 21. 11.

Hest. 1. 14.

2 Reg. 4. 7.

Psal. 37. 16.

Mat. 5. 6.

Gen. 2. 16.

When the Churl's Barns were full, he bad his soul take rest, thinking to gain rest by covetousness, that he might say, Riches gain rest, as well as Godliness; but see what happened, that night
 Luk. 11. 16. when he began to take his rest, riches, and rest, and soul, and all, were taken from him. Did he not gain fair? Would he have taken such pains if he had thought of such rest? Covetousness may gain riches, but it cannot gain rest; ye may think like this Churl, to rest, when your Barns, and Shops, and Coffers are full; but ye shall
 Isa. 48. 22. find it true which *Esay* saith, *There is no rest to the ungodly*; therefore the wise man, to prevent all hope of rest, or honour, or profit by sin, speaks as though he had tried, *A man cannot be established by iniquity*. Therefore he cannot be quieted, nor satisfied by the gain of deceit, or bribes, or lies, or usury which is iniquity. Therefore blessed is the man whom godliness doth make rich; for when
 Prov. 12. 3. the blessing of the Lord maketh rich, saith *Solomon*, he doth add no sorrow to it; but, saith he, *the revenues of the wicked is trouble*; as though his money were care. Wherefore let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which thief, nor moth, nor canker can corrupt; these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworn for, and fretted for, and couzened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters; then Godliness shall seem as great gain to us as it did to *Paul*; and he which loved the world most, would give all that he hath for a dram of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Here then is an answer to them which ask, *What profit is it to serve God?* How happy was *Barzillai* that would not be exalted?
 2 Sam. 19. 33. What quiet had the *Shunamite* which cared not for preferment?
 3 Reg. 4. 13. When did the Disciples seem so rich, as when they were willing to leave all? This shall be your gain, when you are usurers of Godliness. Is not the word gone forth yet, which hath killed covetousness, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conscience; before you were vexed with covetousness, but now the world shall vex you too; for you shall never covet, nor lie, nor deceive hereafter, but a Serjeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a memorandum of Hell, that ye shall wish, Oh that I could abandon this sin, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it; if they which are greedy still, could see what peace and rest, and joy go home with them that are contented, though
 they

they may say with *Peter*, *Gold and silver have I none*, every man Act. 3. 16. would be a suiter to Godliness that he might have the dowry of Contentation.

If any here be covetous still, let him always think, why *David* Psal. 119. prayeth, *Turn my heart to thy law, and not to covetousness*; he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousness when it came upon him; he saith, *Turn my heart unto thy law, and not to covetousness*, as though a man could not be covetous, and have any leisure to think upon any good. But as *John* baptized with water, so I can but Luke 3. teach you with words.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this City, that many Citizens of *London* have good wills, but bad deeds; that is, you do no good until you die. First, ye are ungodly, that you may be rich; and then you part from some of your riches, to excuse for some of your ungodliness. It may be that some here have set down in their wills, when I die, I bequeath an hundred pounds to a Colledg, and a hundred pounds to an Hospital, and an hundred gowns unto poor men. I do marvel that you give no more when you are at that point; for *Judas*, when he died, returned all again; so Mat. 27. 1. ye die, and think when ye are gone, that God will take this for a quittance. Be not deceived, for God doth not look upon that which 2 Cor. 9. 7. ye do for fear, but upon that which ye do for love; if ye can find in your heart to do good while you are in health, as *Zacheus* did, then God hath respect to your offering; but before, God hearkens how ye give your riches; first, he examines how ye came by them; for a man may be hang'd for stealing the money which he gives to the poor, because if he should count godliness gain, much more should he care to gain by godly means. Thus you see the fruits of godliness, and the fruits of covetousness, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for Asses, they lose a better Kingdom than *Saul* found. If you be covetous, ye shall never have enough, 1 Sam. 10. 1. although you have too much; but when ye pray, *Thy Kingdom* Luc. 11. 2. come, ye shall wish, *my Kingdom* come. If ye be godly, ye shall have enough, though ye seem to have nothing, like to the *Smyrnians*, Revel. 3. 9. of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsel shall I give you, but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of riches*, and Phil. 5. 12. know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, Godliness is not yet come to your house; for the companion of Godliness is Contentation; which, when she comes, will bring

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John 8. 36. bring you all things. Therefore as Christ saith, *If the Son make you free, you shall be free indeed*; so I say, if Godliness make ye rich, ye shall be rich indeed. The Lord Jesus make ye doers of that ye have heard. *Amen.*

F I N I S:

The Affinity of the Faithful.

Luk. 8. 19, 20, 21.

19. *Then came to him his Mother and Brethren, and could not come neer him for the press.*

20. *And it was told him by certain, which said, thy Mother and Brethren stand without and would see thee.*

21. *But he answered and said unto them, My Mother and Brethren are those which hear the Word of God and do it.*

HERE is Christ preaching, a great press hearing, his Mother and his friends interrupting, and Christ again withstanding the interruption, with a comfortable doctrine of his mercies towards them which hear the Word of God and do it. When Christ was about a work, and many were gathered together to hear him, the Devil thought with himself, as the Priests and Sadduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children; therefore devising the likeliest policy to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to hear him again. As he set *Eve* upon *Adam*, and made *Job's* Wife his instrument, when he could not fit it himself; so he sendeth Christ's Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when he was in this holy exercise, and call upon him while he was preaching, to come away, and go with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might go away empty, and say where they came; We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though he would carry us to heaven; but in the midst of his Sermon, came his *Mother and Brethren* to him, that it might be known what a kinsman they had; and so soon as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to go and make merry with them. Christ, I say, seeing this train laid by Satan, to disgrace him (as he doth all his Ministers) did not

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leave of speaking, as they thought he would; but as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction between Christ and the Faithful, than between the Mother and the Son, which are one flesh. Therefore when they say, *thy Mother and Brethren are come to speak with thee*; he pointeth to his hearers and saith, *These are my Mother and Brethren, which hear the word of God, and do it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *hear the word of God and do it*, she is like a Step-mother, and these are like a natural Mother.

With this wise answer, he quieted the Auditors, and made them hear him better than they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet he would not go from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said, Satan, this Sermon was not begun for thee, neither shall it end for thee; this work was not done for my Mother, neither shall it be left for my Mother. Thus he caught the Devil with his own bait, and made his people more loving and attentive towards him, by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Devil tempt him, or the Woman tempt him, or Princes tempt him, all is as one.

Mar. 12. 37.
Mark 3. 31.
Luk. 9. 20.

Here are two doubts; the first is the difference between the Evangelists; for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe; both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noised it first, and many may be said to bring this message, because many noised it after.

Gen. 27. 20.
Deut. 15. 1.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speak with thee*. You must understand, that they which are here called Christs Brethren, were his Cousins by the Mothers side; that is, her Sisters children, for there were three *Maries*, and these three were Sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sons these were; their names were *James*, *Joseph*, *Judas*, and *Simon*; and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be four sorts of Brethren; Brethren by Nature, so *Esaú* and *Jacob* are called Brethren, because they had one Father, and one Mother; Brethren by Nation, so all the *Jerus* are called Brethren, because they were of one

one Country; Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, Gen. 13. 8. and *Sarah* his Sister, because they were of one Line. Brethren by Gen. 12. 13. profession, so all Christians are called Brethren, because they are Mat. 23. of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come near him for the press. Here were Auditors enough, Christ so flowed now with Disciples, that his Mother could have no room to hear him; but after a while it was low water again. When the Shepherd was stricken, the sheep Mat. 26. 31. were scattered; when he preached in the streets, and the Temples, and the fields, then many flocked after him; but when he preached upon the Cross, then they left him, which said they would never forsake him; then there was a great press to see him die, as there was here to hear him preach. And many of these which seemed like Brethren and Sisters, were his betrayers and accusers, and per- Mat. 27. secuters; so inconstant are we in our zeal, more than in any thing else. Thus much of their coming and calling to Christ; now, to the Doctrine which lieth in it.

Here be two speakers, one saith, *thy Mother, and thy Brethren are come to speak unto thee*; The other saith, *Those are my Mother and Brethren which bear the Word of God and do it*. The scope of the Evangelist is this; First, that Christ would not hinder his Doctrine for Mother, or Brethren, or any Kinsman. Then to shew that there is a neerer conjunction between Christ and the Faithful, than the Mother and the Son. The first is written for our comfort; Touching the first, he which teacheth us to honour our Father and Mother, doth not teach here to contemn Father and Mother, because he speaks of another Mother, for it is said, *that he was obedient to his Parents*. This he sheweth, when being found in the Temple amongst the Doctors, he left all, to go with his Mother, because she sought him, so he honoured her, that he left all for her. This he shewed again at his death, being upon the Cross, he was not unmindful of her; for pointing unto *John*, he said, *Mother, behold thy Son*; and pointing unto her, he said, *Behold thy Mother*; so he commended her to his beloved Disciple before he died. Therefore, this is not a Doctrine of disobedience, but a rule how to obey. As he taught his Disciples to give unto *Cæsar*, that which is *Cæ-* Mar. 22. 21. Luk. 20. 25. Mat. 19. Exod. 20. sars, and to *God*, that which is *Gods*; so he teacheth us here, to give unto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said, *Honour thy Father and thy Mother*, he did not give a Commandment against himself; and therefore he saith, *Honour me*, before he saith, *Honour them*. The first Command-

- ment is, *Honour God*; the fifth Commandment is, *Honour thy Parents*, lest you should honour your Parents before God. When
- a Reg. 2. 20. *Solomon* bid his Mother ask him any thing, he signified that the Mother should be obeyed in many things; but when he denied his Mother that one thing which she asked, he sheweth, that the Mother should not to be obeyed in all things. When Christ said,
- Mat. 23. 9. *You have but one Father and Master*, he speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion.
- Ephes. 6. 1. When *Paul* said, *Children obey your Parents in the Lord*, he means
- Rom. 13. 5. not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that we should obey them against conscience. Therefore when it cometh to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing; then as *Peter* answered the Rulers,
- Act. 4. 19. so maist thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye.
- In *Mat. 19*. A man must forsake his Father and his Mother to dwell with his Wife. In *Luk. 16*. he must forsake Father and Mother, and Wife, to dwell with Christ; For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our love towards God should be so great, that in respect of it, our love towards men should be but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how far they are to be obeyed, which are set in authority over us.
- As none but God speaks always right, so none but God must always be obeyed; we are not called only the *Sons of men*, but we are called *the Sons of God*. Therefore as Christ answered his
- Gen. 6. 2. Mother, when she would have him turn water into wine, *Woman, what have I to do with thee?* So we should answer Father and Mother, and Brethren, and Sisters, and Rulers, and Masters, and Wife too, when they will us to do that which is not meet, *What have I to do with you?* For to leave doing good, and do evil, were not to turn water into wine, but to turn wine into water. *Peter* was not
- John 2. Satan, but when he tempted Christ like Satan, Christ answered him as he answered Satan, *Come behind me Satan*; shewing that we should give no more attention unto Father or Mother, or Master, or Wife, when they tempt us to evil, than we would give unto Satan, if he should tempt us himself.
- Mat. 15. 23. Three

Three things Children receive of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three; for life, they owe love; for maintenance, they owe obedience; for instruction, they owe reverence; For life, they must be loved as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be revered as Tutors. But as there is a King of Kings, which must be obeyed above Kings, so there is a Father of Fathers, which must be obeyed above Fathers; therefore sometimes you must answer like the Son, when he was bid to go into his Fathers Vineyard, *I will go*; and sometime you must answer as Christ answered, *I must go about my Fathers business*.

1 Sam. 6. 10.

When two milch Kine did carry the Ark of the Lord to *Bethshemesh*, their Calves were shut up at home; because the Kine should not stay, when they heard their Calves cry after them; so when thou goest about the Lords business, thou shalt hear a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must think of another Father, as Christ thought of another Mother; and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt go on, till the Lord bring thee where thou shalt rest. It is better to fly from our friends, as *Abraham* did, than to stay with some friends, as *Samson* did with *Dalila*.

Gen. 11. 3.

& 12. 11.

Jude 16, 14,

&c.

1 Sam. 2.

1 Sam. 8. 1.

I may say, beware of kinsmen, as well as our Saviour said, *beware of men*, for this respect of cousinage made *Eli* his Sons Priests; and this respect of cousinage hath made many like Priests in *England*: this respect of cousinage hath made *Samuel's* Sons Judges, and this respect of cousinage hath made many like Judges in *England*: this respect of cousinage brought *Tobias* into the Levites Chamber; and this respect of cousinage hath brought many Gentlemen into Preachers livings, which will not out again. As Christ preferred his spiritual Kinsmen, so we prefer our earthly Kinsmen. Many priviledges, many offices, and many benefices, have stooped to this voice; thy Mother calleth thee, or thy Kinsmen would have thee. As this voice came to Christ while he was labouring, so many such voices come to us while we are labouring. One saith, Pleasure would speak with you; another saith, Profit would speak with you; another saith, Ease would speak with you; another saith, a Deanery would speak with you; another saith, a Bishoprick would speak with you; another saith, The Court would speak with you.

Neh. 13. 4, 5.

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voice cometh to his ear, as this came to Christ, and saith, Thy friends would have thee study the Law, for by Divinity thou shalt attain to no preferment, and thine own flock will vex thee, or the Bishop will stop thy mouth. The Mind

Jonas 2.
Some-

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sometime turneth *Jonas* his Sails from *Ninive* to *Tarshish*, and makes him bury his talent.

If he be a Divine already, and preach his conscience, a voice cometh unto him again, as this did to Christ, and saith, Thy friends would have thee to be quiet, or there be spies which do note what thou saist; or, there be fellows that lie in wait for thy living; so sometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is sent with war. Thus we are cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should encourage us; and therefore as

Mat. 19. 14. Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

So soon as the Children be born, their Parents bring them to the Temple, and baptize them, and offer them to God; but so soon as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enough; but we must learn to leap over all, as Christ leaped over this. If we should *leave Father, and Mother, and Wife, and Children for Christ*, much less should we care for labour, or loss, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his natural Kindred; now of his spiritual Kindred.

Here is a Genealogy of Christ, which *Matthew* and *Luke* never spake of. As Christ saith, *I have another bread which you know not*: so he saith, *I have other Kinsmen which you know not*.

2 John 1. St. *John* writing to a Lady, which brought up her Children in in the fear of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. St. *Luke* speaking of certain *Bereans*, which received the word of God with love, calls them *more noble men than the rest*; shewing, that God counteth none Noble but such as are of a noble Spirit. As *John* calleth none elect but the virtuous; and *Luke* calleth none Noble, but the Religious; so Christ calleth none his *Kinsmen*, but the righteous; and of those only he saith. *These are my Mother and my Brethren which hear the Word of God and do it.*

Rom. 9. 8. As *Abraham's* Children are not counted after the flesh, but after the Spirit; So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit; therefore, God is not called the Father of bodies, but the Father of spirits. Now God which is a Spirit, prefer-
eth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaack's* flesh; but *Jacob* was blessed, because he was of *Isaack's* Spirit. As we love in the flesh, so Christ loveth

Gen. 1.

Heb. 11. 9.

Gal. 4. 28, 29.

loveth in the Spirit ; therefore he calleth none his *Kinsmen*, but them *which bear the word of God and do it.*

It seemeth that *Paul* thought of this saying, when as he said, *Till Christ be formed in you.* If Christ be formed in us, as *Paul* saith, Gal. 4. then we are Christ's *Mother* ; every one which will have Christ his Saviour, must be Christ's *Mother*. The Virgin asked the Angel, *How she could bear Christ, seeing she had not known a man.* So you Luk. 1. 24. may ask how you can bear Christ, seeing he is born again already.

As there is a second coming of Christ, so there is a second birth of Christ. When we are born again, then Christ is born again ; Mat. 25. the Virgin was his Mother by the flesh, and the Faithful are his Luk. 21. Mother by his Spirit ; The Holy Ghost conceived him in her, the Holy Ghost doth conceive him in them ; he was in her womb, and he is in their hearts ; she did bear him, and they do bear him ; she did nurse him, and they do nurse him. This is the second birth of Christ. As the soul of man may be called, *The Temple of the holy Ghost*, which is the third Person ; so it may be called, the 2 Cor. 3. 16. womb of the Son, which is the second Person.

Before these words it is said, that Christ asked, *Who are my Brethren?* As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which bear the word of God and do it.* To shew that Christ loveth us with an everlasting love ; he sheweth that he doth not love us for any temporal things, but for that which endureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might miss the blessing as *Esau* did. But as *John* saith, *He loveth Gen. 25. 283 in the truth*, so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred ; but the true love overcometh hatred, as the truth overcometh falsehood.

Now for this love ; Christ calls them by all the names of love ; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his servants* ; if that be not enough, in *Job. 15.* they are called *his friends* ; if there be not enough, in *Luk. 24.* they are called *his Brethren* ; if that be not enough, in *Mark 1.* they are called *his Children* ; if that be not enough, here they are called *his mother* ; if that be not enough, in *Canticles* the fifth, they are called *his spouse* ; to shew that he loveth them with all love ; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christ's love exceedeth them all ; and the Mother, and the Brother, and the Sister, and the Child, and the Kinsman, and the Friend, and the Servant, would not do and suffer so much among them all, as Christ hath done.

The Affinity of the Faithful.

done and suffered for us alone. Such a love we kindle in Christ, when we *hear his word, and do it*, that we are as dear unto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our hearts as his Mother did in her armes. As we are his Brethren, so we should prefer him, as *Joseph did Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac did Rebecca*; if thou be a kinsman, do like a kinsman.

Gen. 43. 43.

Now we come to the marks of these kinsmen, which I may call the Armes of his house. As Christ saith, *By this all men shall know my Disciples, if they love one another*; so he saith, by this shall all men know my kinsmen; *if they hear the word of God, and do it*.

As there is a kindred by the Fathers side, and as a kindred by the Mothers side; so there is a kindred of hearers, and a kindred of doers. In *Mathew* it is said, *He which beareth the will of my Father, and doth it*; here it is said, *He which beareth the word of God, and doth it*; both are one; for his word is his will, and therefore it is called his will, *Psal. 119*.

As he spake there of doing, so he speaks here of a certain rule, which he calls, *the word of God*, whereby all mens works must be squared; for if I do all the works that I can to satisfy anothers will or mine own will, it availeth me nothing with God, because I do it not for God. Therefore he which always before followed his own will, when he was stricken down, and began to repent himself, he presently cried out, *Lord, what wilt thou have me to do?* As if he should say, I will do no more as men would have me, or as the Devil would have me, or according as the flesh would have me, but as thou wouldest have me. So *David* prayed, *Teach me, O Lord, to do thy will, not my will*; for we need not to be taught to do our own will, no more than a Cuckoo to sing cuckoo, her own name. Every man can go to hell without a guide.

Act. 9.

Here is the rule now; if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but half kin, as it were in a far degree; but they *which hear and do*, are called his Mother, which is the neereft kindred of all. Therefore if you have the deed, then are you kin indeed; there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to believers or to doers,

Psal. 15. 2.

If you ask God, who shall dwell in the holy mountain; he saith, *The man which walketh uprightly*, here are none but doers. If you ask Christ, who shall enter into the Kingdom of Heaven, he saith, *Not they which cry, Lord, Lord*, (though they cry twice Lord)

Mat. 7. 22.

Lord) *but they that do the will of my Father* : here are none but doers. If you ask him again, how you may come to Heaven ; he saith, *Keep the Commandments* ; here are none but doers. If you ask him again, who are blessed ? he saith, *Blessed are they that bear the words of God, and do it* ; here are none but doers. If you ask an Angel, who are blessed ? he saith, *Blessed are they which keep the word of this Book* ; here are none but doers. If you ask David, who are blessed ? he saith, *The man is blessed which keepeth righteousness* ; here are none but doers. If you ask Solomon, who are blessed ? he saith, *The man is blessed which keepeth the Law* ; here are none but doers. If you ask Isaiah, who are blessed ? he saith, *He which doth this is blessed* ; here are none but doers. If you ask James, who are blessed ? he saith, *The doer of the word is blessed in his deed* ; here are none but doers. The blessing and doing run together.

Left any man should look to be blessed without Obedience, Christ calleth Love the greatest Commandment ; but Solomon calleth *Obedience* the end of all ; as though without Obedience all were to no end.

When Micah had got a Levite into his house, Now (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house* ; so many think, when they have gotten a Preacher into their Parish, Now the Lord will be good unto us, now Christ will love us, now we are good Sons, seeing we maintain a Preacher amongst us. But Micah was not blessed for a Levite, nor your for a Preacher ; but as you would have us to do as we teach, so God would have you to do as you hear, for you shall be no more saved for hearing, than we are for speaking.

When God created the Tree, he commanded it to bring forth fruit ; so, when he createth faith, he commandeth it to bring forth works, and therefore it is called a lively faith. When our Saviour would prove himself to John, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seen* ; not only heard, but seen ; so if we will prove our selves to be Christs Kinsmen indeed, we must work that which may be seen, as well as heard. John was not only called, *The voice of a crier*, but a *burning Lamp*, which might be seen ; so all which are crying voices, must be burning Lamps.

James doth not say, Let me hear thy faith, but *let me see thy faith*. As the Angels put on the shape of men, that Abraham might see them ; so faith must put on works, that the world may see it. *The works which I do* (saith Christ) *bear witness of me* ; so the works which we do, should bear witness of us : Therefore Christ linketh Faith and Repentance together, *Repent and believe the Gospel*,

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1.15. Therefore I conclude, *That which Christ hath joyned, let no man separate*, Mark. 10. 9.

Thus have I shewed you Christs preaching, a great press hearing, his friends and kinsmen interrupting, and Christ again withstanding the interruption; by this you may see what a spite the Devil hath to hinder one Sermon; therefore no marvel though he cause so many to be put to silence; no marvel though he stand so against a learned Ministry; no marvel though he raise up such slanders upon Preachers; no marvel though he write so many Books against the Christian Government in the Church; no marvel though he make so many non-residents; no marvel though he ordain so many dumb Priests; for these make him the god of this world; the Devil is afraid that one Sermon will convert us, and we are not moved with twenty; so the Devil thinketh better of us than we are.

Again, by this you may learn how to withstand temptations; whether it be thy Father which tempteth, or thy Mother which tempteth, or thy Brother which tempteth, or thy Sister which tempteth, or thy Kinsman which tempteth, or Ruler which tempteth, or Master which tempteth, or Wife which tempteth. As Christ would not know his Mother against his Father, so thou shouldest not know any Father, or Mother, or Brother, or Sister, or Friend, or Kinsman, or Master, or Child, or Wife, against God.

If the Mothers suit may be refused sometime, a Noblemans Letter may be refused too; he that can turn his hindrance to a furtherance, as our Saviour did here, maketh use of every thing. Again, by this you may learn how to chuse your friends. As Christ counted none his kinsmen, but such *as bear the word of God, and do it*: so we should make none other familiars, but such as Christ counteth his kinsmen. Again, you may see the difference between Christ and the world; Christ calleth the godly his kinsmen, be they never so poor, and we scorn to call the poor our kinsmen, be they never so honest; so proud is the servant above his Master. Again, by this you see how Christ is to be loved: for when he calleth us his Mother, he shews us the way to love him as a Mother; for indeed he is the mother of his mother, and his brethren too. Again, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not that thou hast a Knight to thy Brother, but glory, that thou hast a Lord to thy Brother. He which calleth *Abraham* his father, friend in hell, because God was not his father. If *Mary* might not be proud of such a Son as Christ, much less may you brag of any friend, or son that you have.

Again, by this you may know, whether you be kin to Christ; as those Priests were shut out of the Temple which could not count their

their genealogy from *Aaron*, so they should be shut out of Heaven that cannot reckon their pedigree from Christ. Here are the Armes now, whereby you may shew of what house you came; *If you hear the word of God and do it*; then Christ saith unto you as he said unto them; *These are my Mother, and my Brethren, and my Sisters*; You women are his *Sisters*, and you men are his *Brethren*; If you be Christs *Brethren*, then are you Gods *Sons*, and if you be Gods *Sons*, then are you his *Heirs*, for all Gods *Sons* are called *Heirs*, Rom. 8. 7.

Lastly, by this you may know the Devils kinsmen, and therefore Joh. 8. 48. Christ saith, *You are of your father the Devil*, shewing that the Devil and the wicked are as near kin, as Christ and the faithful.

Now, as *David* saith, *Seemeth it a light thing unto you to be the Son of a King, seeing I am a poor man, and of small reputation?* So may I say, seemeth it a light thing to you, to be the Sons of the King of Kings, seeing you are poor men, and of small reputation? it is counted a great honour to *Abraham*, *Isaac*, and *Jacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother.

If the Israelites had such care to match with the servants of God, what a blessing is this to marry with the Son of God? therefore if any affect rich kinsmen, or great Marriages, here is a greater than *Solomon*, marry thou him; This kinsman of ours is now gone up into Heaven, that we may have a friend in Court.

Joseph desired the Butler to remember him when he stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thief desired Christ to remember him, *when he came into his Kingdom*, and he received him into Paradise the same day, though he had always offended; to shew that though we have been as bad as thieves, yet we may have hope in Christ. Therefore, now we may conclude; You have heard the word, if you go away and do it, then you are the *Mother*, *Brethren*, and *Sisters* of the heavenly King; to whom with the Father, and the Holy Spirit, be all Praise, Majesty and Dominion, now and evermore. *Amen.*

F I N I S:

*The Declaration of Henry Smith, to the Lord Judges, how
he found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours Precept, I found this Rob. Dickons in these and like opinions, which he presumed he would hold unto death.

HE said that he had seen three visions by an Angel, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him Elias, whereupon he affirmed that the Prophecy of Malachy remains to be fulfilled in him.

He said that the Angel told him, that he should be a Leper two years, and a Bondman eight years.

He avouched, that his Father should be cast over into ignorance, and that all he had should perish.

He avouched, that there should be neither battel nor dearth in his Country for eight years, which is the time of his service.

He pretended that after two years, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth always exercise his natural power) he pronounced before us all, Now I am converted by Scripture; whereupon he requested me to set down his recantation, which he uttered in these words.

The Confession of Robert Dickons upon the first days Examination.

I Did believe my Visions to be true before I heard the Scriptures prove the contrary, and now I esteem them but a delusion of Satan. Therefore I desire to be set to learning for my own salvation, and for the edifying of my brethren. Witnesses Will. Dabridgecourt, Esq; Henry Smith, Edward Immims, Will. Whaly, Hugh Peace his Master, and a number more.

Robert Dickons.

This (I trust) he spake unfainedly; And for so much as his desire to learn is commendable, and his gifts not common to men of his degree, as your wisdom shall better see if you talk with him alone. I leave this motion to your Honours good consideration, which can best judg how to quench, or how to kindle such sparks.

The lost Sheep is found.

Henry Smith.

Robert

Robert Dickons confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see, upon Valentines day was eight years, green leaves, which was strange, in Winter, for which cause I brought them home, and the leaves of the same Oak in Summer became red; it chanced at the same time, to thunder and lighten; after this I was visited, as pleased God, for two years.

The matter of the second Vision.

Four years after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Judg) I found a leaf printed in my Chamber next morning, with those six sentences, saving only the first line; which leaf, unless it was lost out of my fellows books, I know not how it came.

The matter of the third Vision.

THis time twelve month, I saw light in the Shop alone, whereat I was astonished, and imagining with my self what it should mean, it came into my head to tell my fellows, which came in and found me afraid, that I had seen an Angel in a flame of fire, which called me Elias, and bade me write all that I had seen and heard; hereupon I remembring my former sights and dreams, thought to make me strange unto men, and so turned all that which I had seen, as if God had shewed me visions; Here is all the matter and sum of my supposed visions. To this confession I take God for my Judg, as I shall be saved in the latter day; but to the other I never swore, though I was never so often examined.

Robert Dickons.

Upon this he yielded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false title.

Henry Smith.

The Lost Sheep is found.

I John 4. 1.

Prove the Spirits, whether they are of God, or no.

Luke 7.

N Either too bold, nor too credulous, as *John* sent to Christ, *Art thou he that cometh, or look we for another?* So send I unto him which calleth himself *Elias*, Art thou he which was prophesied, or is he come already? But will *Elias* answer as well for himself, as Christ proved his authority to St. *John*? Go your way and bring word again to *John* what things ye have seen and heard, how that the blind see again, the lame go, the lepers are cleansed, the deaf hear, the dead rise, the poor receive the Gospel. These tokens the Lord used for an answer, because he would not that men should endanger their salvation, to believe every man that calleth himself Christ, or *Elias*, or a Prophet, unless he bring the testimony of the Holy Ghost in fulness of power; therefore he requireth himself, if I do not the works that no man doth, believe me not. Therefore he saith again, The works that I do, bear witness of me, that the Father hath sent me; therefore it is written, All that heard him, were astonished at his understanding and answers; therefore the servants came back, and could not bring him, but told the Pharisees how their hearts were stricken, No man ever spake as this man speaks. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which he spake: Therefore the Disciples would not receive *Paul* before *Barnabas* gave witness of him: Therefore all the Prophets prophesied of Christ's coming, that when he came we should know him, and receive our salvation; therefore Christ hath foretold us all the tokens of his second coming, and all the signs which shall go before his day of judgment; and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you, I have shewed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witness of *Elias*? Or who hath prophesied of *Elias*? Or who hath received

Mat 24.

John 10.

John 5.

Luke 2.

John 7.

Acts 6.

Acts 9.

Acts 3. 24.

Mark 13. 33.

received *Elias*? Or who hath said, of a truth this is a Prophet? O John 7. 40.
how necessary had it been, that Christ amongst all other tokens of
his coming, should especially have noted unto us that *Elias* that
great Prophet, that crier, that trumpet, that destroyer, that *Noah*,
that *Lot*, that soldier of the Lord, that Son of righteousness, that
man which no man shall accuse of sin, if there had been any such
to come? sure we would have respected more that sign, than all the
rest. But so it is that Christ hath forewarned us of many false Pro-
phets, but of any one singular Prophet of God, he hath not in all
his tokens once remembred. Alas, *Elias*, where wast thou that the
Lord did so forget thee? Hath the Lord revealed all tokens unto
us, and yet wilt thou be a token above number? He that cometh
in without his Wedding-garment shall be thrust out, and shame
shall come upon him which is without shame. Mark 13. 6.
Mat. 22.

It is enough for our belief, to say, that an Angel called thee *Elias*?
Satan is transformed into an Angel of light; search the Scripture,
saith Christ, those be they which testifie of me. Will it excuse *Adam*
to say, the woman deceived me? Be not deceived, saith Christ; if
an Angel from Heaven teach you any other doctrine than this, be-
lieve him not; he whom God hath sent, speaketh the words of Gal. 1. 8.
God. If ye continue in my word, then are you my very Disci-
ples; he which hath the gift of Prophecie, let him have it accor-
ding to the faith. You say, we are true in Religion; if thou wert
Elias, thou wouldest let us so continue. Why are we in the true
Religion? because we truly believe the Scriptures; but the Scrip-
tures so plainly, so often, so vehemently point unto us, that *Elias*
is come already, that now we cannot believe him that calleth him-
self *Elias*, unless we falsifie the word of God. You therefore which
say we stand in the true faith, and yet would inveigle us from the
faith which we do hold, to believe contrary to his infallible Word,
have a secret meaning to call us to one heresie after another, which
he may easily do, whosoever can prove the Son of man a lyer,
and go under the name of *Elias*. It is hard for thee to kick a-
gainst the prick. Read, see, and behold, how the spirit consents
against thee; I say unto you that *Elias* is come already, and they
knew him not, but have done to him whatsoever they list-
ed. John 5. 39.
John 3.
John 8.
Rom. 12.
Aet. 9. 5.
Mat. 17.

All the Prophets and the Law it self prophesied unto *John*; and
if ye will believe it, this is *Elias* which was for to come; he that
hath ears to hear, let him hear. *Elias* verily when he cometh,
first restoreth all things; but I say unto you, *Elias* is come, and
they have done unto him what they would, as it is written of him;
John shall go before him in the spirit and power of *Elias*, to turn
the hearts of the fathers to their children. What say you to all
these. Mat. 11.
Mat. 3.
Mat. 14. 10.
Luk. 1. 17.

John 3.
John 8.

Rom. 12.

these which bear witness against you? Do all the Evangelists speak in Parables? Was not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *John* for *Elias*, then would you have said the cause is plain; for all men believe that *Elias* is come. But now the Scribes knew him not; though Christ say, he is come, yet you will not know him; What is this but to confess the Scribes, and deny Christ? You therefore which speak not the words of God, are not sent of God; you which continue not in his saying, are not his Disciples; you which prophesie not according to the faith, have not the right gift of Prophecie. This is the sentence of truth, under which if *Elias* fall, all the false Prophets cannot raise him up again.

John 9. 23.
Mat. 17.
Mat. 9.

Now shew thy testimony *Elias*, thou art of age, answer for thy self. How many *Elias*es will you make? or of what *Elias* did Christ speak? his Disciples understood him of *John*, for unto him the *Jews* had done what they would; or that *Elias* was to be fulfilled? not he that was prophesied? or what *Elias* did the Scribes think should first come, before the Son of man should rise from the dead? or to what prophesie did they lean, why they should look for *Elias*? did they not stand upon the prophesie of *Malachy*? Yea no question, for they had no other to trust unto; but Christ made answer to his Disciples, that *Elias* which the Scribes looked

Mal. 4. 5.

Mat. 17. 10.

You have as much reason for *Elias*, as the *Jews* that thought Christ called for *Elias* when he said, *Eli, Eli, lama-sabachthani*.
Psal. 78. 39.
John 10.

for, was come already; therefore the *Elias* of *Malachy* was come already; for they knew no other but of *Malachy*; and the Apostles asked him in their meaning, to give answer unto the Scribes. If Christ say, *Elias* is come already, doth he not mean that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant other; then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said, the Scribes looked for *Elias*; Christ said *Elias* is come already; is not this as much as if he had said, let them look for him no more, for he that is come shall not come again; if we were now to look for another, he that comes not in at the door, is not the right shepherd, and you are as worthy to be welcome, as he which comes before he be bidden; but if you had done wisely, you would have come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would have said, This may be *Elias*. If Christ had not come when Christ came, then St. *Patrick* had been Christ. Can you not be content to think as the Apostles did? Sure it is, they knew not that any *Elias* should arise in those days, but accounted the Prophecie of *Malachy* fulfilled, when they heard Christ give sentence thereof, and they all in one spirit

An Irish devotion.

spirit understood him of *John*. Furthermore all the Prophets prophesied to *John*, but after *John* we read of no Prophet, but the Ministers of the Lord. So that if you will interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say that place of *Matthew* is not so to be understood, then you must needs construe it thus, that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets said to *Elias* they prophesied in meaning to *John*, and so *Malachy's* Prophecy is fulfilled in *John*. Thus *Matthew* construet^h himself in the next verse, saying, This *John* to whom the Prophets prophesied, is the *Elias* which was to come. Mat. 17. 19.
Mat. 11.
Luk. 17.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there, for in this point *Luke's* words do agree with the words of *Malachy*. Now demand I of you, whether names be any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachy* prophesied, that *Elias* should come, he meant not that *Elias* which was taken up in a fiery Chariot, should descend again, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall go before him in the spirit and power of *Elias*. The prophetic is fulfilled, when the thing prophesied is come to pass, and that is done which was spoken. He is not a Prophet that bears the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chuse but call her son *John*. *Mary* was warned before she was delivered, to call her fruit *Jesus*. Your Angel speaks to none but to your self: Makes Gods Prophets in such secret? The holy Ghost lighteth upon Christ in the likenels of a Dove, that *John* might see and bear witness; *Paul* was stricken down to the ground in the sight of all his companions; a voice came from Heaven that the people heard, and *Jesus* answered, This voice was not because of me, but for your sakes; but of this Angel I may say, he which intendeth evil hateth light. But *John* said, I am not *Elias*; he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come again, but one in the spirit and power of *Elias*, (as I have proved before) and this was *John*, but he would not call himself *Elias*, nor say he came in the spirit and power of *Elias*, though God had given him both his spirit and power. This was *John's* modesty, to humble himself, as Christ advanced him; so he said, I am not a Prophet, John 8.
Luk. 1.
Luk. 3.
Act 9.
John 11.
John 1.

Luke 1.

Heb. 11.

Mark 16.

Luke 1. 15.

Mat. 7. 22.

John 16.

Luke 11.

1 King. 22. 14.

1.

John 5.

2.

3.

and yet he was a Prophet, and more than a Prophet. Thou child (saith his Father) shalt be called a Prophet of the Highest. So little *John* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the New Testament to be fulfilled in our days? I thought the Prophets had determined about Christ, and that Christ had prophesied of us; thus St. *Paul* taught the *Hebrews* before *Elias* came; hold fast *Elias*, for if this be true, thy Kingdom is but short. But I come nearer unto you, do you believe, as St. *John*, as a Prophet, or an Apostle? Then you can shew me your faith by your works. These tokens, saith Christ, shall follow them that believe; They shall cast out devils in my name, they shall speak with tongues, they shall drive away Serpents; if they drink poyson, it shall not hurt them; and they shall heal the sick, by laying on their hands. If you cannot do all these, or none of these, then I may believe as well as *Elias*; shall he that is full of the Holy Ghost be unable to yield one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall have power to cast out devils, for the false Prophets shall come unto me (saith Christ) and shall say, We have cast out devils in thy name. But if thou be but a pettifogger, and have no cunning, but set a face on things, then take heed how you adjure these spirits, lest they turn upon you again, and say, Jesus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou serve, the same shall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a piece of a letter, under your name, If I be a false Prophet, what false doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghost should speak within you, and the spirit of truth should lead you into all truth, as it is written. And if you had the spirit of *John*, as *John* had of *Elias*, then you shall be full of the Holy Ghost from your mothers womb. The Prophet of God cannot speak, but that which God puts into his mouth; but you err, and that against God, and against his Word, and yet you ask what false doctrine have I taught? First, you call your self *Elias*, to which now I say no more, but set you the ensample of Christ, which you should follow. If I bear witness of my self, my witness is not true. You presume further, that Christ descended into Hell both in soul and body; which is so absurd, that never either Protestant or Heretick avouched; the Creed saith plainly, his body was buried, and if in this Article we do not believe truly, how say you that we are in the true religion, which are not yet come to the knowledg of our salvation? You avouch stiffly that the Patriarchs before Christ remained in Hell, where was no darkness but light; I stand not to refell absurdities, I rather look for

for your proof, than you to expect my confutation, some have said, in *Abrahams* bosom, some in *Limbo Patrum*, some in Heaven, and some in Hell; but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith. Did the Angel tell you this? ask him when you talk with him again, where this delicate Hell is, and to what purpose it serveth since Christ fetched his Patriarchs forth of it. You say that Christ knew all things saving the day of the Resurrection; which will not stand with his humanity, for so he knew not all things; nor with his Deity, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your self for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at School: You pervert the words of *Mat. 17*. He saith, *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a busie argument to no purpose; shall this be your proceedings to falsifie the truth, to prove a lie? what doctrine is this that shall destroy all things? Antichrist is called the son of perdition, because he destroyeth others, and shall be destroyed himself. My power, saith *Paul*, is to edification, not to destruction; construe thy words wisely, for if the sheep hear his voice, they will think that the Wolf comes rather than the true Shepherd. Did *John* thy office, and did he not destroy? Had *John* thy power, and could he not destroy? In this word all thy doctrine is manifest; if *Matthew* say destroy, then *Elias* doctrine shall stand for truth; but if *Matthew* say (Restore) then *Elias* shall be content to go for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your father shall be cast over into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable child for whom his Father is accursed; was *John Baptists* Father cast over into ignorance? was *Mary* accursed? did their cattel perish? No, thou shalt have joy and gladness, saith *Gabriel* to *Zacharias*, *Elizabeth* was filled with the Holy Ghost, saith *Luke*; Blessed art thou among Women, saith the Angel. Is it true *Elias*? this will go hard on thy side. You would bear men in hand, that never plague, nor dearth, nor earthquake, nor waters shall touch your Country, so long as you continue amongst them. This is more than ever was granted Christ; what shall we think? they promise liberty, saith *Peter*, and they themselves are bond-servants. Ah Lord God (saith *Jeremy*) behold the Prophets say to them, ye shall not see the sword, neither shall famine come upon you, but I will give you assured peace in

4.

5.

2 Thes. 2. 3.

Gal. 1. 10.

Luke 1. 17.

6.

7.

Jer. 14. 13.

8. this place. Then the Lord said unto him, they prophesie lies in my Name. I have not sent them, I spake not to them, but they prophesie unto you a false Vision, a divination, a vanity, a deceitfulness of their own heart, and they themselves shall perish by the plagues, from which they exempt their Country, without my commandment. You avouch that Religion is most sincerely professed, and throughly purged from Ceremonies in *England*: Now I would that *Elias* were not a false Prophet. But here I descry, that *Elias* the Prophet knoweth not what is done beyond Seas. No *Elias*, *Geneva* is yet to learn of *England*. I would all the wisdom of *Elias* could move *England* to learn of her Sister *Geneva*, then should we have more Religion, and less Ceremonies.

9.
10.
12.
11.

You pretend that *Calvin* was a good man, and yet in your Article of Christs descent, you make him a plain reprobate, for he never believed as *Elias* doth. You term your three apparitions, visions; and yet you do say they were true; wherein you will beguile your self, because you go further than your knowledg; you know not what a vision meaneth; but read, and you shall find that Visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dream and be awake; either all must be a vision, or part of a vision, all truth or no truth. You say, your soul was taken from your body, indeed

II. no truth. You say, your soul was taken from your body, indeed
2 Cor. 12. II. Saint *Paul* durst not say so, lest any man should think of him, above
that which he did see him to be, and that he heard of him; but
Elias had need speak for himself, for no man will speak for him. But
Christ saith, the word which I speak is not mine, but the Fathers
John 14. which sent me. Mark the strong reasons of our new Prophet, he
proves not as we do, by *Scriptum est*, but doth speak as one that
hath some authority, *ipse dixit*: for how would you have him
prove else that he walked upon the Clouds, and that the roof
opened to let forth his soul? I fear his time is not yet come to
prove this by *Scriptum est*. But what saith *Paul*? Say I these things
of my self? saith not the Law the same also? This geer will not
hold, *Elias*, you did not look well at the knitting, how these things
would agree.

2 Cor. 12. 6. *Paul* refraineth to glory of himself, because men should not account him above that, which they saw in him; *Elias* boasteth himself of secret visions, because he would that men should account of him above that which they see in him to be, Christ would not be known before his time, *Elias* will be a Prophet before he can prophesie. Be ye followers of me, saith *Paul*, and look on them that walk so, as ye have us for an example. Therefore fashion thy self to *Paul*, and we will look on thee; for he that commendeth himself is not allowed, but he whom the Lord commendeth. Is this man likely

likely to have revelations, which cannot reveal any more unto us than we know? God did bear witness unto the doctrine of the Apostles, with signes and wonders, divers miracles and gifts of the Holy Ghost. Is *Elias* also among the Apostles? Well, he is the least of the Apostles, we will not look for wonders, we will crave but truth. Heb. 2.

The Prophet which speaketh a word which I have not spoken, shall die; and if thou think in thy heart, how shall we know the word which the Lord hath not spoken? mark if the thing be not, nor come to pass, then the Lord hath not spoken, but presumption. Deut. 18. 20..

Is it come to pass that the word of *Matthew*, Restore, is turned to destroy? Is it come to pass, that *England* is before *Geneva* in sincere profession? we see (alas) it is not so; therefore we know the Lord hath not spoken to this man, but he speaketh of himself, therefore thou shalt not be afraid of him, saith God. You were sick as nature inclined, and you say that the Angel prophesied you should be a Leper; you were bound Frentise as others be, and you say the Angel prophesied you should be a bond-man; your Country hath done well, as many moe, and you say the Angel prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot have enough of such Angels, if men would believe them? yet *Hanno* wrought with more credit than this, he taught birds to sing, *Hanno is a God*, and when they had learned their lesson, he lets them fly in the air, and wheresoever they came they cried, *Hanno is a God*. This had some miracle in it, but *Elias* will face us out with a card of ten.

This is but a young Devil. You affirm, that at the desire of the proud, *Elias* is beheaded; this is propheticall indeed, it passeth my understanding. The spirit of truth speaketh plainly to edifie in truth, and giveth understanding to the simple, but the spirit of Satan leadeth mens minds to construe his saying as they list, that under ambiguous words he might sow erroneous opinions, and contention amongst men. These are the wells without water, or those which be deep that men can draw no water out of them. This sentence cannot be verified, unless you make *John*, *Elias*; and so we receive your *Submittimus*; see how Satan shall be taken in his own snares. You demand confidently, if I be a false Prophet, what evil have ever I done? or where is the person that can accuse me of sin? Christ might very well say so, which had power and reigned over sin; but *Elias* is a man subject to infirmities, as we are, so saith *James*; But was there any Prophet or Apostle whom man could not accuse of sin? O *Solomon*, thou wast not the wisest man, if a child be wiser than thou! O *David*, thou wast not a man after Gods own heart, if thy heart were not. Psalm 1. 190.
2 Pet.
James 5.

Psal. 89.

Mat. 23. 27.

2 Cor. 11. 14.

Act. 16.

Phil. 1. 15.

Gal. 2. 18.

not as pure, and thy life as holy as a simple Prentise's; if no man rebuke thee of sin, thou hast no faithful friend; if no man could accuse thee before, now I accuse thee of sin, thou hast made thy self wiser than the wisest, and thou hast said, I am purer than he which is a man after Gods own heart. Wo be to that holiness which leadeth in hypocrisie unto damnation. Indeed I hear well of your conversation towards all men, and I am heartily sorry that such a good name should impart credit unto a false doctrine. I lament that the wisdom of the flesh should be readier to godly works, than the wisdom of the spirit. It may pity a good heart that a body so well mortified from sin, should not have a spirit fitted unto it. But what do you think of these false Prophets? Shall they not make a shew of godliness? Shall they not set forth a kind of good works (as the *Papists* do to merit heaven?) yea, no doubt, else Christ would never have said, They shall be able (if it were possible) to seduce the Elect. Satan himself is transformed into an Angel of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The Damsel cried after *Paul* and *Barnabas*, These men are the servants of the most high God, which shew unto us the way of salvation, and yet she had a foul spirit; *Judas* kissed, and yet he betrayed; *Pilate* washed his hands, and yet he was guilty; Satan alledged Scripture, and yet he was but a devil; some preach Christ of envy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these days, when shall they come? if they confess not many truths, how shall their lies be credited? if they make not a shew of good works, how shall they be held for Prophets? Whatsoever thou art, *Elias*; the false Prophets shall come daily, they shall come in sheeps clothing, and they shall call themselves great men; and they shall speak strange words, they shall work wonderful things, and they shall seem holy amongst men, and shall deceive many, but the end shall try them. *Judas* received thirty pieces, but after he cast them down. Thou maist win glory among some, but when desperation shall see from whence his torments came, then they shall cry, Wo unto that Prophet, Wo unto that Prophet. Cast down those thirty pieces, if thou be not a child of perdition as *Judas* was, cast down thy false name, cast down all which thou hopest to gain by that cursed spirit; dost thou not know that he is a lyer? what dost thou look for at his hand? build again the things that thou hast destroyed, then *Saul* shall be called *Paul*; if it be such a glory to be called a false Prophet, why dost thou call thy self a true Prophet, and detract from thy praise? if thou hast not thy reward here, where wilt thou call for it? is the Dragon become so familiar? is hell-fire become so tolerable, that any man should look for ease with the devil, and make his pastime to lead a number after him into hell?

Truly

Truly *Elias*, thou canst not seduce the Elect, for their names are John 10. written in the book of Life, and the Lord hath promised, no man shall pluck them out of my hands. Alas, wilt thou lose thy self, to lose those that are the children of perdition already? This is a strong delusion; yet a little nearer to thee, and if thou canst suffer me, even to thy heart, thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man; wilt thou teach the Gal. 1. truth? thou sayest we know that already; but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyn thy self with the Disciples? Why doth not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might believe; for so did the *Jews* when *Peter* came; and so Act. 1. did the Gentiles where *Paul* preached; and as the Angel warned *Peter* to come, so he warned *Cornelius* to send. Surely the Lord Act. 10. will do nothing, but he revealeth his secrets to his servants and Pro-Amos 3. 7. phets. Amongst the people some said he is *Elias*, some *John Baptist*, Mat. 16. some a Prophet; but the Disciples had him strait before he told them, Thou art the son of the living God. For the Spirits of the Prophets are 1 Cor. 14. subject to the Prophets; so saith *Paul* which had the Spirit of God. *My sheep know my voice*, (saith Christ) *but a stranger they will not follow.* John 10. What Prophet is he that the spirit brooketh not, and the elect do not believe? It is I, saith *Elias*, and none else; God grant that never false Prophet find no more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the Holy Ghost from your Mothers Mat. 17. 12. womb, and do ye not believe, or is not your time yet come, where- Luke 1. in men shall believe you? Why then do you speak for credit before your time? or why do you bid us believe you; I am weary of these tales, and have been too long in reproving that spirit, which I trust no brother will believe; Mark therefore, you shall hear, in a word, all which I have spoken; you which bear witness of your self, which have done nothing wonderful, which speak like other men, which cannot answer in disputation, of whom no Disciple beareth witness, of whom no Prophet hath prophesied, whom no Brother hath received, which are not in the number of all the tokens; which come without your Wedding-garment, which prophesie not according to the faith, which lead us from our belief, which make the Son of man a lyer, which construe the simplicity of the Apostle, in parables, and figures, which confess the Scribes, and deny Christ, which presume Christ did not respect the Prophecie, which come before you be bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which think not as the Apostles did, which understand not Christ as his Disciples, which make

make the Spirit prophesie names, which were not called *Elias* from your birth, whose Angel speaks to none but your self, which claim your calling from the Propheſie of the old Teſtament fulfilled before Chriſt, which have not the tokens which follow them that believe, which come to deſtroy, whose father is accuſed, which privileged your Country above all the promiſes that were granted to Chriſt, which teach falſe Doctrines, which pervert the Text of the Scripture, which prophesie of things when they are paſt, which ſpeak darkly to divers ſenſes, which caſt your ſelves in your own ſayings, which proclaim, Who can accuſe me of ſin, which glory of your ſelf above that which all men ſee in you, which will be wiſer than the wiſeſt, and more righteous than he which is a choſen man after Gods own heart, which riſe in theſe ſuſpicious days, which make a ſhew of holineſs, which confeſs truths to infer lies, which cannot joyn your ſelf to the Diſciples; what are you a true Prophet or a falſe? If theſe be the marks of a true Prophet, how ſhall we try ſpirits of Satan? Our Religion taketh theſe for the marks of a falſe Prophet. *Elias* ſaith, we believe the truth; therefore he which takes *Elias* with all theſe marks for a true Prophet, by *Elias* own ſentence is in a wrong belief. *Let us therefore keep the profeſſion of our hope without wavering, for he is faithful that promiſed. Be not ſuddenly moved from your mind, nor troubled neither by ſpirit, neither by word, neither by letter, as it were from us. If a dreamer or Prophet riſe amongſt you, and give you a ſign or wonder, and the ſame ſign come to paſs, and he notwithstanding ſay, let us go another way; ye ſhall not hearken unto his words; for the Lord proveth you, to know whether you will love him with all your heart.* The Prophet at whom *Jeroboam* ſtretched out his hand, was charged by word from heaven, neither to eat nor to drink, nor turn again the ſame way he came; but when he was gone, a man of *Bethel* over-took him, and ſaid, *I am a Prophet alſo as thou art, and an Angel ſpake unto me, bring him again to thy houſe, and let him eat and drink with thee, but he lied unto him, yet he went with him, and did eat; but as they ſate at the Table, the Lord ſpake to the man of Bethel, Becauſe thou haſt not done as the Lord commanded thee, but turned again and eaten, thou ſhalt not come home to be buried with thy Fathers. And as he was gone, a Lion met him by the way, and ſlew him.* God ſpake once to *Balaam*, but *Balaam* beſought God to ſpeak unto him again, and ſo the fooliſh Prophet was rebuked of his Aſs, becauſe he tempted God to alter his Commandment. How long look we after deceitful ſigns? How long halt we between two opinions? If the Apoſtles ſpeak the truth, believe them, if *Elias* ſpeak the truth, hear him; a Prentice in *Mansfield* calleth himſelf *Elias*; but *Thomas* will not believe, how ſhall *Thomas* be made to believe? Put to thy hand *Thomas*, and feel my wound.

Heb. 10. 23.

2 Theſ. 2. 2.

Deut. 13. 1.

1 King. 13.

1 King. 18.

The Lost Sheep is found.

41

wound. So shew me thy testimony *Elias*, let me feel your heart, let me see your works, let me hear your faith, your wisdom your knowledge, and what you can foretell to come; If you will not come to this reckoning, then I say no more, but warn all men to beware. If I had not known the truth, I would have thought this man had spoken truth.

God is my witness, I have suffered the Spirit to speak unto thee, because I seek thy conversion; but if thou wilt not return, while mercy is ready, I bring thee sorrowful tidings, when Satan shall not help thee, the rack must prove this doctrine; Wilt thou heap God and the Devil, and Man upon thee all at once? O wretched creature, and miserable Prophet! Who is able to sustain? *My Son*, (saith *Solomon*) *if thy heart be wise, my heart shall rejoyce, and I will be glad over thee*; so I, which have gone thus far to bring thee unto Christ, if thy portion be amongst the righteous, and thou hast an hour yet wherein thou shalt be called, if thou canst go with me, and it may please the Divine Providence to call thee at my voice: I will sing praises, I will give thanks, I will say unto my soul in all her troubles, Rejoyce my soul, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conversion shall not be hid from *Israel*: pity thy self before the day of payment, and always remember the sentence of *Gamaliel*, which never lighted false: *Act. 5. 31.* If thou be not of God, thou shalt come to nought, and thy end shall be worse than thy beginning.

The word that I have spoken, the same shall judg you in the last day. *Joh. 12. 48.*

F I N I S.

*Questions gathered out of his own Confession, by
Henry Smith, which are yet unanswered.*

WHether you are sure you shall live these three years, because you say, after three years you must preach?
Whether may a man expect Visions from God, because you say, for these three years you are to look for more

Visions?

Whether shall you be able at any time to interpret the truth of the Scripture in all places without error, better than all the Doctors?

One of your sentences saith, you shall live chaste in Wedlock; when must you take a Wife? and why should you not rather continue single?

Whether there hath been neither Pestilence, nor Dearth, nor War, nor Earth-quake in your Country these five years, nor shall be any time of your continuance there, because the Angel so promised? Is this more than ever was granted to Christ?

What Bible or Translation mean you, when you say, this Bible is truly translated?

Whether it be necessary to Salvation, to believe all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that he did hold and believe the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to be preached unto Lay-men? What free-will had *Adam*? And what free-will remaineth unto us?

What Scriptures are Canonical, and which are not Canonical?

Whether a man may marry his Child with a *Papist*, or other Heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether in some cases, a Minister may not be non-resident?

Whether Hereticks, living to themselves, without corrupting others are to be punished with death?

Whether Satan knoweth the inward thoughts, further than by the outward habit of the body, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be known, and preached unto all Nations of the World?

Where

Where is hell? and what shall be the manner of punishment there to the reprobate?

What think you of the Antipodes, and those monstrous people which live in *Asia*, and of monsters in general?

What think you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this, and where, and to what purpose now it serveth? and whether it was a material Apple that *Adam* did eat?

How esteem you of Astronomy, Physiognomy, Palmistry, casting of a figure, of Musick in the Church? &c.

What think you of our Common-prayer book and Litany?

What esteem you of Fairies, Hobgoblins, &c. Whether their money be true, and how they have it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Divinity, as you have done?

Whether the Font, Surpless, Caps, Tippetts, Bells, Holy-days, Fasting-days, and such like Ceremonies, are better observed, or omitted?

Whether they which are called *Protestants*, or those whom we call *Puritans*, be of the purest religion, and most reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit?

Whether our joys in Heaven shall be, to all equal, and the torments in hell, to every one alike? and whether we shall see, and know one another?

Where was the soul of *Lazarus*, while his body was in the grave?

Whether *Elizans* cursing the little Children, did not sin.

At what age and stature shall all rise in the Resurrection? and whether the wounds and scars shall remain in our bodies glorified.

What think ye of the Scribes in the third of *Mark*, that said, Christ had an unclean spirit, and casted out devils by *Beelzebub*, did they sin against the Holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembering Christ by seeing the Cross, doth sin.

Which is the greatest sin that reigneth this day in *England*?

How is the soul created in man, and when it cometh, and how, or in what part it is placed in the body?

In what estate shall the Sun, and Moon, the Heavens, and Elements be after the last day, when there shall be no creature upon earth?

What think you of Plays, and representing Divine Matters, as in Pageants?

Whether all things amongst the faithful Christians ought to be common? *Act. 4. 32.*

What do you think concerning the Bishopping of Children ?
 What City is described of *John* in the seventh of his Revelation ?
 Whether did the Apostles know sufficiently their salvation, before
 Christ died and rose again ?

Answered to every point, or yield.

Henry Smith of Husbands Borewell, *at the commandment of the right
 Worshipful his Uncle, Master Brian Cave, High Sheriff of Leicester-
 shire.*

F I N I S.

G O D ' S
A R R O V V
A G A I N S T
A T H E I S T S .

By H E N R Y S M I T H .



L O N D O N ,

Printed by *A. M.* for *Edward Brewster*, at
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GOD'S

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A Table of such Chapters, as are handled in this Book following.

I*N the first Chapter, is contained the absurdity of Atheism and Irreligion, with the confutation thereof.*

In the second and third Chapter, the Christian Religion is approved to be the only true Religion, against the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is disproved to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approved to be the only true Church of God.



Table of Cash Disbursements

as are detailed in the following

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Gods Arrow

AGAINST

ATHEISM and IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be Worshipped.



Theism and Irreligion was ever odious even among ^{1 Arg.} the Heathen themselves; insomuch as that *Protagoras*, for that he doubted whether there were any ^{Consent of the} God or no, was by the *Athenians* banished out of ^{Heathen, and} their Country. *Diagoras* was such a notorious ^{confession of all} Infidel, that he held there was no God; him, and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, than reasonable men. For *Cicero*, the Heathen Philosopher doth condemn them all; and further saith, *There was never any Nation so savage, or people so barbarous, but always confessed that there was a God?* ^{Cicero lib. de natura Deor.} whereunto they were led even by the light of nature, and natural instinct. For, the very same is confirmed by the common use of all ^{2. Arg.} Heathens, in lifting up their eyes and hands to heaven, in any sudden ^{Instinct of Na-} distress that cometh upon them. Yea, by experience of all ages it ^{ture.} hath been proved that Atheists themselves, that is, such as in their ^{Tertul. in Apo-} health and prosperity, for more liberty of sinning, would strive ^{log.} against the being of a God, when they came to die or fall into great misery, they of all others would shew themselves most fearful of this

Seneca Lib. 1. de Ira.

3. Arg.
Confession and
experience of A-
theists themselves

*Sueton. in Cal.
1. 51. Dion. in
Caligula.*

this God, as *Seneca* himself declareth; inſomuch as *Zeno* the Philoſopher was wont to ſay, that it ſeemed to him a more ſubſtantial proof of this matter, to hear an Atheiſt at his dying day, preach God (*when he asked God and all the world forgiveness*) than to hear all the Philoſophers in the world diſpute the point. For that at this inſtant of death and miſery, it is like that ſuch do ſpeak in earneſt and ſobriety of ſpirit, who before in their wantonneſs impugned God. It is remembred of *Cajus Caligula* (that wicked and inceſtuous Emperour) that he was a notable ſcorner and contemner of God, and made no reckoning of any other to be God but himſelf; yet this abominable and wicked Atheiſt, as God left him not unpuniſhed (for by his juſt judgment he was ſlain by ſome of his own officers); ſo whiſt he lived, he was wont (as the Hiſtoriographers report of him) at the terrible thundering and lightning, not only to cover his head, but alſo to get himſelf under his bed, and there to hide himſelf for fear. Whence I pray you, came this fear upon him; but that his own Conſcience did tell him (howſoever in words perchance he would not affirm ſo much) that there was a God in Heaven, able to quail and caſt down his pride and all the Emperours of the world, if he liſted, whoſe thunderbolts were ſo terrible as that juſtly by his own example he ſhewed, he was to be feared of all the world? And hereof it is that ſome ſay, that God is called *Deus*, of the Greek word, *Theos*, which ſignifieth fear, becauſe the fear of him is planted and ingrafted in the very natures and conſcience of all reaſonable Creatures, yea even in the conſcience of the greateſt contemnors, and rankeſt Atheiſts of the world; who, ſay what they liſt, and do what they liſt, yet ſhall they never be able to root out this impreſſion; namely, that there is a God, whoſe fear is ingraven in the hearts of all men. And whence, I pray you cometh ſhame in men after an offence committed. Or why ſhould men (by natural inſtinct) put a difference between vertue and vice, good and evil, if there were not a God, who becauſe he loved the one, and hated the other, hath written that difference in every mans heart? Therefore conclude, that every mans knowledg, conſcience, and feeling, is inſtead of a thouſand witneſſes to convince him (whoſoever he be) that there is a God which is to be feared, which hateth iniquity and wicked ways, and which in time of trouble and deep diſtreſs is to be ſought unto for refuge and relief, as the acts of the very Heathen themſelves do plainly demonſtrate.

4. Arg.
Difference and
conſcience of
good and evil.

5. Arg.
The Creation of
the World.

2. Moreover, as God is to be felt ſenſibly in every mans conſcience, ſo is he to be ſeen viſibly (if I may ſo ſpeak) in the Creation of the World, and of all things therein contained; for that this World had a beginning, all the excellent Philoſophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that
this

this World had no beginning, but was from all Eternity; but at last in his old age, he confessed and held the contrary, in his Book *De mundo*, which he wrote to King *Alexander*, (which Book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotle's* true Philosophy.) This then being so, that the World had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd; for how could it make it self before it self was made, and when it had no being at all? If you say that something within the World made the World, that is, that some one part of the World made the whole, that is more absurd; for it is as much as if a man should say that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater and more excellent thing than is the whole World put together; yea, that something which was before Heaven and Earth were made, was and must needs be the maker and framer of this World; and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, and is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he only was without beginning himself, and shall be and remain without ending. For he is eternal, being the *Primus Motor*, and the only *Almighty Creator of all things*. So true it is which *Paul* the Apostle doth testifie, when he saith, *that the invisible things of God, (that is, his eternal power and divine Essence) are seen perfectly in the Creation of the world, being perceived by his works which he hath made.* If therefore men would but cast up their eyes to Heaven, and from thence look down again upon the Earth, and so behold the excellent beauty and building of this World, they cannot be so sottish or dull conceited; but they must know there was and is a God which was the maker of them; and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their Original and Creation from Him; so that if we should draw our eyes from the beholding of the great World, and consider but man (who for his beauty and excellency is called in Greek *Microcosmos*, the little World) still we shall be enforced to acknowledg God the Author of us, *the Father and Creator of us*. So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith that *Ejus progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that in *him we live, move, and have our being*. And therefore we owe all dutiful obedience and subjection unto him, which duty and nature commands us to perform

Vide Plutarch. de placit. philos. Aristot. lib. 8. Aristot. lib. 8. de mundo, & vide Plot. l. de mundo Justin. in Apot.

Rom. i. 20.

Act. 17. 29.

form in regard of our Creation. For the Son honoureth his Father by natural duty, and all men are naturally carryed to be grateful to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extream unthankful and dissolute.

6. Arg.

The mercies and
blessings of God
Heb. 11. 2.
Gen. 1.

Act. 14. 17.

3. Not only the Creation of the World, and of all things therein contained, doth proclaim that there is a God, who is to be honoured for his infinite extended authority and Almighty power (for he made all things of nothing, only he spake the word, and they were created,) but his daily blessings and benefits sent down upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which Saint Paul saith in this behalf, that *God left not himself without witness, when he bestowed benefits from heaven, giving unto us rain, and seasonable weather, and filling our hearts with meat and gladness.* By means of these and all other his blessings, men might, and still may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledg and attribute all praise and thanksgiving unto him, as to their first principal and special benefactor. For the Ox doth know his owner, and the Ass his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not only their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a grateful mind towards him: And hereof is it that he is called, *Deus, à dando, Of giving.* And in *English* we call God *quasi Good*, because he is only and perfectly good of himself alone, and the giver of all goodness, and of all good gifts and blessings unto others; from whom, as from the fountain, all benefits whatsoever do come, descend, flow, and be derived unto them.

Mat. 19. 17.
Jam. 1. 17.
Rom. 9. 16.

7. Arg.

The judgments
of God.

4. I might here show how God is also known to the World by his Judgments upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them); for hereby also hath God manifested himself, as Paul the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said); for by them we may easily see and prove, that there is a God which created the World, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the Earth, and all the Creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the work of his hands,
every

every mans own conscience doth plentifully teach (as I said before) *That there is a God which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could wish in his heart there were no God, because he seeth God no otherwise than in his vengeance; yea, howsoever many a wicked person doth sooth himself in his wickedness, and flatteringly say unto himself (like the fool in the *Psalms*) *There is no God;* yet at other times his own Conscience will so provoke him, and enforce this matter, (*that there is a God*) *that with horreur and dread of him,* it will make him quake, fear and tremble; for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men; though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the World, who all have some one kind of Religion or other, though all find not the right Religion. All be devoted to the Worship of God, howsoever all do not find out the true God, nor his right manner of Worship, but worship him according to the devices of their own brain. Considering then that there is no Nation under the Sun so barbarous (nor ever was) but aimed at the Worship of God, and either worshipped him, or something else in his place; it appeareth to be a most vain and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politick device of humane invention; for it is evident, that religious affection to worship God is naturally seated, (and ever was) in the hearts of all men; and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his Judgment seat, doth abundantly testify, that a religious devotion of fear towards God is bred and born with every man, and therefore it cannot be any policy of humane invention; in as much as if there were no laws of men, yet this religious affection to worship God, and the fear of him, would and doth remain written by the finger of God, in the hearts and consciences of all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the air, and saw the flashing flames of lightening about him, to run under his bed, and to hide himself for fear of this terrible and great God; or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or what made the Heathens in any dangerous or sudden distress to lift up their eyes or hands to Heaven, mightily to fear and to be astonished?

nished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a natural instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remain firm and most undoubted. *That the fear of the great God, and a religious disposition to worship the same God, is not inforced by the laws of men, but naturally sown in the hearts of all men*, though all find not out, nor observe the right Religion. Let us therefore now seek and search out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be observed of men. For all Nations and people have a kind of Religion (as I said before) but all have not the true and right Religion.

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

Christian religion proved to be the true religion against the Jews: because Christ is the Messiah.

Christ the true Messiah. The general and main argument.

*Psal. 18. 22.
Isaiah 6.
Deut. 28.*

IN ancient times all the World was divided and distinguished into *Jews* and *Gentiles*; and this distinction doth, and may still remain among us; if therefore I can prove the truth of this our Christian Religion against both *Jews* and *Gentiles*, I shall then prove it against all the world. In this Chapter I will first prove it against the *Jews*, and in the next against the *Gentiles*. Concerning the *Jews*, they will easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we believe to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of God. And this we are sure may easily be proved; and therefore in vain do the *Jews* look for any other *Messias*, than *he that is already come*, namely, *Jesus Christ our Mediator, Saviour and Redeemer, in whom God his Father is well pleased, and for whose sake (if we believe in him) he will not be offended with us, but be reconciled to us and save us*. Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other; and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known; and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the *Jewish Nation*, to the end he might

might be put to death amongst them, according to the fore ap- pointment and determinate counsel of God; for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slain amongst them, as was foretold he should. This then being one mark of the *Messias*, that he should be refused for the *Messias* of the *Jewish* Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the *Jewish* Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true *Messias* indeed. In vain therefore it is, if any do look for such a *Messias* as should be wholly received of the *Jewish* Nation; for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was; that so he might be made an offering for sin, according to the pre-ordination of God.

Isa. 55.
Isa. 53.
Dan. 9.
The first proof
that Christ was
the *Messias*.

2. It was foretold of the *Messias*, that he should be born of a Virgin, *Isa.* 7. 14. That the place of his birth, should be *Bethlehem*, *Mich.* 5. 1. That at his birth all the Infants round about *Bethlehem* should be slain for his sake, *Jer.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Jerusalem*, for the greater glory of the second Temple, *Mil.* 3. 1. That he should fly into *Egypt*, and be recalled thence again, *Hos.* 11. 2. That a Star should appear at his birth, to notifie his coming into the world, *Numb.* 24. That *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10, 14.) should be the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mir.* 1. 2. *Isa.* 43. After this, that he should begin his own preaching with all humility, quietness, and clemency of spirit, *Isa.* 42. 2. That he should be poor, abject, and of no reputation in this world, *Isa.* 53. *Dan.* 9. *Zach.* 9. *Jer.* 14. That he should do strange Miracles, and heal all Diseases, *Isa.* 61. 1. That he should die and be slain for the sins of his people, *Dan.* 9. *Isa.* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. *vers.* 9. and *Psal.* 55. *vers.* 13, 14. That he should be sold for thirty pieces of silver, *Zach.* 11. *vers.* 12. That with those thirty pieces, there should be bought afterwards a field of potsheards, *Jer.* 30. That he should ride into *Jerusalem*, upon an Ass before his Passion, *Zach.* 9. 9. That the *Jews* should beat and buffet his face, and defile the same with spitting

1 Many other
2 particular
3 proofs.
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18. spitting upon it, *Isa.* 50. 6. That they should whip his body before
 19. they put him to death, *Isa.* 53. 2. *Psal.* 37. 18. That they should
 20. put him to death among thieves and malefactors, *Isa.* 53. 12. That
 they should give him Vinegar to drink, divide his Apparel, and
 21. cast lots for his upper garment, *Psal.* 68. 22. and *Psal.* 22. 11. That
 the manner of his death should be Crucifixion, that is, nailing of his
 22. hands and his feet upon the Cross, *Psal.* 22. 16. *Zach.* 12. That his
 23. side should be pierced, and that they should look upon him when
 they had so pierced him, *Zach.* 12. That he should rise again from
 24. death the third day, *Psal.* 16. 10. *Hos.* 6. 3. That he should ascend
 into Heaven, and sit at the right hand of his Father (in glory and
 royalty, and like a conquering potentate over-ruling all), *Psal.* 101.
 1, 2. All these things and whatsoever else belonging to the *Messias*,
 are found perfectly fulfilled in Jesus Christ, and in no other. And
 therefore he alone and no other is the true *Messias*.

3. Hitherto have I spoken of such circumstances and accidents, as
 did belong unto the *Messias*, concerning his Incarnation, Birth, Life,
 Death, Burial, Resurrection, and Ascension into Heaven, and there
 sitting at the right hand of his Father; and also of his rejection by
Jews, and the *Jewish* Nation; which things albeit they be very
 wonderful, and sufficient to establish any mans belief in Christ Jesus
 our Lord, in whom only they are found faithfully fulfilled; yet if
 we shall consider withal, *the time of the Messias, his appearing*, and
 when he should come into the world, our faith will be so much the
 more confirmed towards him.

Dan. 2. 39, 44.
 Another argu-
 ment from the
 time of Christs
 coming.

Daniel the Prophet of God (who lived in the time of the first Mo-
 narchy) foretold that there should be three Monarchies more, and the
 last of these four Monarchies greatest of all. And that in the days
 of this fourth and last Monarchy (which was the *Roman* Monarchy
 or Empire) the eternal King or *Messias* should come, and build up
 Gods Kingdom throughout all the world. And this hapned accord-
 ingly; for Jesus came, and was born in the fourth Monarchy (which
 was the *Roman*) namely, in the days of *Augustus* the *Roman* Empe-
 rour. But yet let us go more strictly to the matter.

The Temple of *Jerusalem* (as all men know) was builded twice;
 first by King *Solomon*, which lasted about 440. years, and then was
 destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about se-
 venty years after, it was builded again by *Zorobabel*, who reduced
 the *Jews* from their Captivity. But this second Temple, for pomp
 and riches of the material building, was nothing like unto the first,
 (which the old men in the Book of *Esdras*, do testifie by their weep-
 ing, when they saw this second, and remembered the first, and which
Haggens the Prophet doth expressly testifie.) And yet saith God by his
 Prophet *Haggens* in the same place, that after a while, the *Desired of*
all

1 *Esd.* 3.
Hag. 2. 4.
Hag. 2. 5, 6, 7, 8,
 9, 10.

all Nations shall come, and then should that second House or Temple be filled with glory, and that greater should be the glory of this last house, than of the first. Which Prophecie was fulfilled by the coming of our Saviour Jesus Christ into this second Temple; which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by Solomon. It is therefore manifest that the *Desired of all Nations*, that is, the *Messias* should come whilest the second Temple stood. Dan. 9. 26. And so doth Daniel also shew, that the second Temple (after the building thereof) should not be destroyed until the *Messias* were first come and slain. And Malachy the Prophet doth also most plainly Mal. 3. 1. testifie, that he should come during the second Temple. And so indeed he did; for Christ Jesus came into the world during that second Temple, and did himself likewise foretell the destruction thereof, e're that generation passed, which came to pass accordingly; for it was destroyed about forty six years after the Ascension of our Saviour into Heaven, by Titus Son to Vespasian the Roman Emperour. Most vainly therefore do the Jews, or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let us yet moreover consider the prophecy of old Jacob concerning the particular time of the *Messias* his appearing; Come hither my children (saith he) that I may tell you the things that are to happen in the latter days, &c. The Scepter shall not depart from Judah until Shilo come, which is the expectation of the Gentiles. By Shilo is meant the *Messias* (as both Jews and Christians expound it.) This Prophecie so long foretold, was performed at the birth of Jesus Christ, in the days of Herod King of Fury. For from the time that the Scepter was given to King David, (who was the first King of the Tribe of Judah) it did not depart from that Tribe, but remained always in it, until the days of King Herod; in whose time, and not until whose time, all Government was taken away, and clean departed from the Tribe of Judah, and committed to a stranger; and therefore in the time of Herod, was the *Messias* to be born, and neither before nor after his time. That the Scepter or Government was not clean taken away, or departed from the House of Judah, (after it was once settled in it, in the person of King David) even till the days of Herod the King, is evident; for from David (who was the first King of that Tribe) unto Zedechias that died in the Captivity of Babylon, the Scripture sheweth how all the Kings descended of the House of Judah; And during the time of their Captivity in Babylon (which was seventy years) the Jews were always permitted to chuse unto themselves a Governour of the House of Judah (whom they called *Reschgaluta*.) And after their delivery from Babylon, Zorobabel was their Governour of the same Tribe, and so others after him until you come to

Gen. 48.

Sambel. cap.

Dinei Man-
mouth.

Rab. Moses

Egypt in præ-
fat.

Maimonim.

Esd. lib. 1. cap.
1. 23. Mac. lib
1 cap. 2. 3.
Rab. Kimhi.
com. in Agg.

the *Machabees*, who were both Governours and Priests, for that they were of the Mothers side of the Tribe of *Judah*, and by the Fathers side of the Tribe of *Levi*, (as *Rabbi Kimhi* affirmeth) and so from these men down to *Hircanus* King of *Jury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Judah*.

Joseph. lib. 1. 1
3 & 14. Ant.

For after *Hircanus*, came the aforesaid *Herod*, a meer stranger, whose Father (as *Josephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*; he came into acquaintance and favour with the *Romans*, partly by his said Fathers means; (who was, as *Josephus* saith, a well moneyed man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualities, by which commendations he came at length to marry the Daughter of *Hircanus* aforesaid, King of *Jewry*, and by this Marriage obtained of his Father-in-law to be chief Governour and Ruler of the Province and Land of *Galilee* under him. But *Hircanus* afterward in a Battel against the *Parthians*, fell into their hands, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to *Rome*, and there he obtained to be created King of *Jury*, without any title or interest in the world; for that not only his Father in law, *Hircanus*, was then living in *Parthia*, but that also his younger brother *Aristobulus*, and three of his Sons, (viz. *Antigonus*, *Alexander*, *Aristobulus*) with divers others of the blood Royal in *Jewry* were alive also.

Joseph. lib. 15:
Antiq.

Herod then having procured by this means to be King of *Jury*, procured first to have in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three Sons likewise. He put to death also his own wife *Mariamnes*, which was King *Hircanus* Daughter, as also *Alexandra* her Mother, and soon after two of his own Sons, which he had by the same *Mariamnes*, for that they were of the blood Royal of *Juda*; and a little after that again, he put to death his third Son, named *Antipater*. He caused also to be slain forty of the chiefeft Noble men of the same Tribe of *Judah*. And as *Philo* the *Jew* (who lived at the same time with him) writeth, *He put to death all the Sanhedrin*; that is, the twenty seven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kill'd the chief of the sect of the *Pharisees*. He burned the Genealogies of all the Kings and Princes of the house of *Judah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his servant, to draw out a pedigree for him and his Line, as though he had descended from the ancient Kings of *Judah*. He translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of *Judah*, in such sort, as no one jot of Government or Principality remained therein. Now then in the

Phil. lib. de
tem.

the days of this King *Herod*, and not till then was the Scepter, that is, the Government departed from *Judah*; and therefore then, and not till then, was the *Messias* to appear, according to that Prophecie of *Jacob*, and so it came to pass accordingly; for Christ Jesus the true and undoubted *Messias* was then born, viz. in the time of *Herod* King of *Jewry*. In vain therefore do the *Jews*, or any other, look for any other *Messias* to come after the days of that *Herod*, in whose time (and not before) was the Scepter and all Principality and Government departed utterly from the house of *Judah*; and therefore in his time, and neither before nor after, was the *Messias* to appear and come, according to *Jacobs* prophecie.

Daniel the Prophet yet goeth nearer to work, and foresheweth even the very day, and time of the day when the *Messias* should be slain for the sins of the people; for in the first year of *Darius*, son of *Ahasuerus*, King of the *Medes*, about the time of the evening Oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their Captivity (foretold by *Jeremy*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angel *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandment came forth for the return of the people from their Captivity, and to build again *Jerusalem*; and sheweth likewise, that as the people had now been in the Captivity of *Babylon* seventy years, and then were delivered from that their earthly bondage; so it should come to pass, that within seventy weeks of years, the *Messias* should come, who should finish wickedness, seal up sins, blot out iniquity, and bring in everlasting righteousness, and be a deliverer not only from the outward, but from the spiritual *Babylon*, and hellish *Egypt*.

The words of the Angel be these following. *At the very beginning of thy supplications, the commandment came forth; and I am come to shew thee, for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined over thy people, and over the holy City to finish wickedness, and to seal up sins, and to blot out iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecie, and to anoint the Holy of Holies, or the Most Holy. Know therefore and understand that from the giving forth of the Commandment, to bring again the people, and to build Jerusalem, unto Messiah the Prince, there shall be seven weeks and threescore and two weeks, &c. After these threescore and two weeks shall Messiah be slain, but not for himself, &c. He shall confirm the Covenant with many for one week, and in the midst of the week he shall cause the Sacrifice and the Oblation to cease.* For the better understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken

Exposition of
Daniels Pro-
phetic.

Dan. 10. 2.

Levit. 25. 8. &
cap. 22. & alibi
postea.

for a week of days, that is seven days ; and then it is called *Hebdomada dierum*, a week of days ; as in this Prophecie of *Daniel* he saith of himself *that he did mourn three weeks of days*. But at other times it signifieth the space of seven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit. 25. 8.* where it is said, *Thou shalt number unto thee seven weeks of years, that is, seven times seven years, which make forty and nine years.*

Now it is most certain that these seventy weeks are to be understood of weeks of years, and not of days, for that even by the *Jews* own confession, as also by the Books of *Esdrae* it is manifest, that the Temple and *Jerusalem* were many years in building before they were finished. These seventy weeks of years therefore are seven times seventy years, which makes in a sum total, Four hundred and ninety years, within which time the *Messias* should be slain ; for from the going forth of the Commandment to bring the people back again, and to build *Jerusalem* (which Commandment went forth at the beginning of his Supplications ; which were the first year of *Darius*, as the Text sheweth) unto the time that *Messiah* the Prince was anointed to preach the Kingdom of God, which was after his Baptism, when he began to be about thirty years of age) there must be seven weeks, and three-score and two weeks, that is, forty and nine weeks, which make four hundred, fourscore, and three years ; which number of years being rightly accounted from that time of *Darius*, wherein the Commandment went forth, are fully accomplished in the fifteenth year of *Tiberius Caesar*, at which time Christ Jesus was baptized and anointed by the spirit of God, descending down upon him in the form of a Dove, a voice also being heard from Heaven, saying, *This is my beloved Son in whom I am well pleased.*

Yet is there one week more to make up the number of seventy, in the midst of which week the *Messias* should be slain, which came to pass accordingly ; for in the midst of that week, that is about three years and a half after Christs Baptism, Christ Jesus the true *Messias* was put to death, and died for our sins, which was in the eighteenth year of *Tiberius Caesar*. In vain therefore do the *Jews* or any other look for another *Messias* to come, after the days of that *Tiberius Caesar*, the Roman Emperour.

Psalm 88.

2 King. 7.

1 Chron. 22.

4. The Scriptures do shew that the *Messias* should come of the seed of *David*, according to the words of God, *I have sworn unto David my servant. I will prepare thy seed for ever ; and will build up thy seat to all generations,* which cannot be applied to King *Solomon* his Son (as the latter *Jews* apply it), for these words, that his Kingdom shall stand for ever, and for all eternity cannot be verified in *Solomon*, whose earthly Kingdom was rent and torn in pieces straight after his death by *Jeroboam*, and not long after as it were extinguished ; neither can they

they be understood of any Terrestrial King; but they must needs be understood of an Eternal King, which should come of *Dauids* seed. The promise then made to *David* for Christ to come of his seed is again repeated after his death by many Prophets, and confirmed by God; as in *Jeremiah*, where God useth these words, *Behold the days come on, Jer. 23. 6, &c. that I will raise up unto David a just seed, and he shall reign a King, and shall be wise; and shall do judgment and justice upon earth, and in his days shall Judah be saved, and Israel shall dwell confidently; and this is the name that men shall call him, Our just God.* All this was spoken of *David* above four hundred years after *David* was dead; which proveth manifestly that the promises and speeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporal King of *Dauids* line, but for Christ, who was particularly called the Son of *David*; for that *David* was the first King of the Tribe of *Judah*, and not only was Christs progenitor in the flesh, but also did bear his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the *Messias* is called by the name of *David* himself; for thus saith God at that time to *Ezekiel*, *I will save my flock, neither shall they any longer be left to the spoil; I will set over them a shepherd and he shall feed them, even David my servant, he shall feed them, and he shall be their shepherd, and I will be their God, and my servant David shall be their Prince.* In which words, not only we that are Christians, but the latter *Jews* also themselves do confess in the Talmud, that their *Messias* is called *David*, for that he was to descend of his Seed. Ezek. 34. 31, &c.

Now then let us see whether Jesus Christ our Lord did come of the seed of *David*, as was fore-told the *Messias* should. It is plain that he did, for never any man doubted or denied but that Jesus was directly of the Tribe of *Judah*, and descended lineally, by his mother, of the only house of *David* (as was fore-told he should); which is confirmed most clearly by the two Genealogies and Pedigrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgin, whose descent from *David* and *Joseph*, that was of the same tribe and kindred with her; Mat. 1. 1. Luk. 3. 31. for according to the Law of the *Jews*, they used to marry in their own Tribe. And therefore the Evangelists shewing the line of *Joseph*, do thereby also declare the lineage and stock of *Mary*, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more.

Secondly, it is confirmed by their repairing unto *Bethlehem* (when commandment was given by *Augustus Caesar*, that every one should repair to the head-City of their Tribe and Family, to be taxed or assessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein. Luk. 1. 1. 4, 5.

Third.

Tal. tract. Sab.
cap. Higmar.
Rom. 1. 3, 4.

Thirdly it may appear by this, for that the *Jews* who sought out all exception they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Judah*, nor of the house of *David*; which they would never have omitted; if they might have done it with any colour; for such a speech (if it could truly have been spoken) would easily have convinced our *Jesus* not to be the true *Messias*. But it appeareth they never doubted of this. Yea, I add further, that it remaineth registred in the *Jews* Talmud it self, that *Jesus* of *Nazareth* crucified was of the Blood Royal, from *Zerubabel* of the house of *David*. Wherewith agreeth that saying of *Paul* the Apostle, where he testifieth thus, *Jesus Christ was born of the seed of David according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

Rab. Sim. Ben.
Johai. in cap. 2.
Gen.
Rab. Moses
Hadarf. in
Psal. 14.

Rab. Mos. Had.
in Gen. 23. Rab.
Hacad. ad qu.
3. in Isa. cap. 9.
Rab. Hacad. in
Isa. 9. 11.

Jer. 31. 22.

5 That the Mother of *Jesus* was a *Virgin*, is plentifully testified by the Evangelists; and that so the *Messias* Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Isa. 7. 14.* it is told as a strange thing to King *Achaz* (and so it is indeed) that a *Virgin* should conceive and bring forth a Son, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the *Hebrew* word in that place did signifie only a young woman (as some later Rabines do affirm) for that is no strange or new thing, but common and ordinary for young Women to conceive and bear Children. Wherefore the *Septuagint* do rightly translate the word *Parthenos*, which properly and fully signifieth a *Virgin*, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarf* (of singular credit among the *Jews*) upon these words of the Psalm, *Truth shall bud forth of the earth*, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud forth*, to signifie thereby that the *Messias* (who is meant by the word *Truth*) shall not be begotten as other men in carnal copulation; he also citeth *Rabbi Berechius* to be of the same opinion; and finally *Rabbi Hacadofsch* proveth by art Cabalistical out of many places of Scripture, not only that the Mother of the *Messias* shall be a *Virgin*, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadofsch* proveth by the same art out of many Texts of Scripture, that the *Messias* name at his coming shall be *Jesus*. And that the Mother of the *Messias* should be a *Virgin*, may further appear in the Prophecie of *Jeremiah*, where God saith, *I will work a new thing upon earth, a woman shall inviron or inclose a man*; which were no new thing, but usual and wonted, except he understood of a *Virgin* that should bear a child.

6. Now because *Christ Jesus* by the wonderful works and surpassing Miracles which he did, being such as no man could do (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himself to be the Son of God, sent from the bosom

bosom of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jews give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Isaiah*, when he saith, *They shall call his name Emanuel, which is by interpretation, God with us.* Again, the same *Isaiah* testifieth, that they shall call his name, *Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* Again by *Isaiah* he is called, *the issue of the Lord, and also the fruit of the earth to signifie him to be both the Son of God, and the Son of man.* And *Jeremiah* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness.* And God himself saith of him, *Thou art my Son this day have I begotten thee.* And *David* proveth him plainly to be the Son of God; for though he knew he should come of his seed as touching the flesh, yet doth he also call him his Lord, saying thus, *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool.* Sith *David* calleth him *his Lord*, it is manifest that he maketh him not only to be man but God also, even the Son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jews, and therefore I need no further to amplifie.

7 Yet because the Jews do look for the Messias to be a Terrestrial King which should reign in *Jewry*, and subdue all their enemies with his terrestrial power and force; wherein how grossly they err, as the premisses do partly shew, so is it not impertinent here to speak somewhat to convince their so gross an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such Terrestrial King as they dream of, hath been reigning in *Jewry*; and therefore very experience and knowledg of the times might teach them to abandon so foolish a conceit. *Daniel* calls him *the eternal King.* *Micah* saith, *he shall reign for ever*; which cannot be supposed of an earthly Kingdom. Again, *Ask of me* (saith God to his Son *the Messias*) *and I will give unto thee the Heathen for thine inheritance, and the uttermost part of the world for thy possession.* Which words do shew, that the Messias should be an universal King to rule not only over the Jews, but over the Gentiles also, even over all the World. Again, it is said, *That he shall endure with the Sun, and before the Moon from generation to generation, he shall reign from Sea to Sea unto the end of the world. All Kings shall adore him, and all Nations shall serve him, all Tribes of the earth shall be blessed in him, and all Nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed; how then should he overthrow any Nation for the Jews sake (as they dream) when all Nations were to receive their blessing from him? In the prophesie of *Isaiah*, the commission of God his Father

Zach. 9.

Isa. 53.

Dan. 9.

Zach. 12.

Isa. 53.

Father unto him is thus set down. *It is too little that thou be unto me a servant to raise up the Tribes of Jacob, and to convert unto me the preserved of Israel; Behold I have appointed thee also to be a light unto the Gentiles, that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the *Messias* as the *Jews*, and should be as beneficial unto them. The *Messias* therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King, (as the Prophets declare him); for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty Terrestrial Conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorly, riding upon an *Ass*? Doth not *Isaiab* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slain, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Isaiab* say of him, that he gave his soul an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lamb dumb before his shearer, so opened he not his mouth? Where then is his pomp, when he was to be poor? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himself to be slain? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to lead him to death as the sheep to the slaughter, and as a Lamb dumb before his shearer, not opening his mouth to save himself? Yea, how should the *Jews* think (if they would thoroughly consider) that the *Messias* should be such a one as they dream of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Christ the
true Messiah,
Ergo,
Christian Religion the
true Religion.

These things which have been spoken (though in very brief and plain sort) are, I trust, sufficient to convince the *Jews*, that our Lord and Saviour Jesus Christ is that seed of the Woman which should break the Serpents head, which deceived *Adam* and *Eve* our first Parents; and he in whom all the Nations of the Earth should be blessed, and is in all points the very true, certain, and undoubted *Messias*, which was fore-promised and foretold by their Prophets; for all things which were foretold of the *Messias*, do fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian Religion which we profess, and which we hold derived to us from that Christ the true *Messias* (the Author thereof) is the only true Religion which is acceptable to God.

CHAP. II.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the World.

THat there is a God, the Heathen have ever more confessed, The Heathen that there is but one God (as the Christian Religion holdeth) confessed one all the learned sort of the Heathen Philosophers have acknowledged; for howsoever they dissembled at sometimes, God. Plato Epist. 13. ad Dionys. and applied themselves outwardly to the error of the vulgar sort, in naming of Gods, yet surely they never spake of more than of one God. Which thing may appear by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a sign when he spake in jest, and when in earnest; *Hinc discas tu scribam ego serio necne; cum serio, ordior Epistolam ab uno Deo; cum scus, à pluribus.* Hereby (saith he) you shall know whether I write in earnest or not; for when I write in earnest, I begin my Letter with one God; and when I write not in earnest, I do begin my Letter in the name of many Gods. And three of the most learned that ever professed the Plotin. Enneæ 1 lib. 8. 1, 2, & En. 6. lib. 4. cap. 12. 3, 4. Perph. lib. 2. de Abst. & lib. de occa. cap. 2. Procl. in Theog. Platon. & lib. de Anima & dam. 1. 31. 42. 55. *Platonick* Sect, *Plotinus*, *Porphyrus*, and *Proclus*, do all testifie and prove in divers parts of their works (being themselves but Heathens) that both themselves, and their Master *Plato*, never believed indeed but one God. *Aristotle* that ensued *Plato*, and began the Sect of the *Peripateticks*, though he were a man so much given to the search of Nature, as that sometime he seemed to forget God, the Author of Nature; yet in his old age, when he wrote the Book of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appear, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes; for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that he had a great number of inferiour gods, waiting and attending upon him, in like sort to shew his greatness and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two principal *Peripateticks*, do confirm at large. Theoph. in Metaph. Alex. Aphro. lib. de provid.

Zeno, the chief and Father of all the *Stoicks* was wont to say, (as

Aristotle himself reporteth) that *either one God, or no God*. Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

Cicer. lib. de natura Deor. Apuleius Aleg. & Lacti. in vita Socrat.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who believed *one God*. And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo* to be the wisest man in all *Greece*) the World doth know that he was put to death for jesting at the multitude of gods, among the Gentiles.

Vide apud Plutarch de placit. Philos. Trismeg. in paman, & in Asclep.

All these four Sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speak as they thought. And yet if we will ascend up higher to the days before these Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them again to *Mercurius Trismegistus*, that was the first parent of Philosophy to the *Egyptians*, we shall find them so plain and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turns to others, or their own rare gifts and qualities above others) with the title of gods, but yet they believed not that those men were gods; yea they knew them to be no other than mortal men, which thing *Trismegistus* sheweth, when he saith, *Deus non nature ratione, sed honoris causa nominamus*; We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we think them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words, *The life of man* (saith he) *and common custom, have now received to lift up to heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it cometh, that Hercules, Castor, and Pollux, Æsculapius, and Liber, (which were but men) are now reckoned for gods*. *Perseus* likewise *Zeno's* Scholar testifieth the same. And therefore did the *Grecians* truly think, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortal men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died, because the memory of them should not die with them, but remain as presidents to follow, or as persons to be admired;

Trism. in paman cap. 2. 3, 4, 5, &c. in Asclep. l. 26. &c.

Cicero his opinion concerning the gods of the Paganims

Perseus, his opinion, Herod. lib. 1.

mired at; those that were living could not be content to honour them with the title of gods and goddesses, but also would needs have their Pictures or Images drawn, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans *The beginning of Idolatry.* natural corrupt inclination is too prone that way) to give honour, and to do reverence unto them; and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devil hereupon taking occasion and fit opportunity, (purposing always to seduce the World, and to hold them in error so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himself worshipped (instead of the true God.) For true it is which the sacred *Psalms* witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto Devils,* and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament; and because their delusion should be the stronger, under the names of those men they would yield forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles; and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter. But here first I make this argument against them.

They which (howsoever ignorantly) worship Devils, are far from the true Religion; this is plain.

But the Gentiles worshipped Devils; Ergo, &c.

That the Gentiles worshipped Devils (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murders and man-slaughters, as were most cruel and unnatural, signifying themselves to be thereby appeased, wherein God is most displeased. For (as *Polydor Virgil* hath collected) the people of *Rhodes* sacrificed a man to *Saturn*. In the Island *Salamis* a man was sacrificed to *Agravalas*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest run thorough with a Spear, and put into the fire and burnt. Among the people of *Cyprus*, *Teucrus* sacrificed humane sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humane sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the *Egyptians*, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the *Lacedemonians* they were wont to sacrifice a man to *Mars*. The

Psal. 105.

1 Cor. 10. 20.

Polyd. de Inv. lib. 5. cap 8.

Aristotle himself reporteth) that *either one God, or no God*. Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

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Trism. in paman cap. 2. 3. 4. 5. &c. in Asclep. 4. 26. &c.

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Cicero his opinion concerning the gods of the Paganims

Perseus, his opinion, Herod. lib. 1.

mired at ; those that were living could not be content to honour them with the title of gods and goddesses, but also would needs have their Pictures or Images drawn, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans *The beginning of Idolatry.* natural corrupt inclination is too prone that way) to give honour, and to do reverence unto them ; and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devil hereupon taking occasion and fit opportunity, (purposing always to seduce the World, and to hold them in error so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himself worshipped (instead of the true God.) For true it is which the sacred Psalm witnesseth ; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto Devils*, and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament ; and because their delusion should be the stronger, under the names of those men they would yield forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles ; and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter. But here first I make this argument against them.

They which (howsoever ignorantly) worship Devils, are far from the true Religion ; this is plain.

But the Gentiles worshipped Devils ; Ergo, &c.

That the Gentiles worshipped Devils (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murders and man-slaughters, as were most cruel and unnatural, signifying themselves to be thereby appeased, wherein God is most displeased. For (as *Polydor Virgil* hath collected) the people of *Rhodes* sacrificed a man to *Saturn*. In the Island *Salamis* a man was sacrificed to *Agravala*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest run thorough with a Spear, and put into the fire and burnt. Among the people of *Cyprus*, *Teucrus* sacrificed humane sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humane sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the *Egyptians*, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the *Lacedemonians* they were wont to sacrifice a man to *Mars*. The

Polyd. de Inv. lib. 5. cap 8.

Dionys. Halic.
1. Antiq.

Phanicians in the calamitous times of War and Pestilence, were wont to sacrifice unto *Saturn* their dearest friends. The people called *Curete* sacrificed Children unto *Saturn*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the *Arabians*, every year a child was sacrificed and buried under the Altar. Also the *Thracians*, *Scythians*, the *Carthaginians*, and almost all the *Grecians* (especially when they were to go to War) sacrificed a man. All barbarous Nations have done the like; yea, the *Frenchmen* and *Germans*; yea, the *Romans* themselves did the like sacrifice, as namely, to *Saturn* in *Italy*, a man was sacrificed at the Altar; and not only so, but he was also to be cast down from a Bridg into the River *Tyber*, *Dionysius Halicarnassens* writeth, that *Jupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon *Italy*. *Diodorus* reporteth, that the *Carthaginians* when they were overcome of *Agathocles* King of the *Sicilians*, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devils, considering that such monstrous, unkind, and unnatural slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Polyd. de inv.
lib. 5. cap. 8.

Again, these gods of the Gentils were not only well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornication, adulteries, and all uncleanness; for at *Alexandria* the Image of *Saturn* was most devoutly worshipped, whose Priest *Tynanus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to do with them in the name of that their god. Also among the *Nasamonies* it was the custom that the Bride the first night after her marriage should lie with all the guests, in honour of the gooddessa *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthiness and uncleanness, must needs be devils; for the kind and righteous God can abide none of these things, as any mans own reason, sense and understanding, may teach them.

Porph. lib. de
1. lib. 5. Oracul.

2. Another Argument to prove that gods of the Gentiles were Devils, is this, Because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain; as that they were deceitful, and therefore could not come from God; but from the devil. This falshood and deceitfulness of their Oracles, *Porphyrus* himself, the great Patron of Paganism, testifieth in a special Book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracles that

were

were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his own judgment of their power in prediction after this manner, *The gods do foretell some natural things to come, for that they observe the order of their natural causes; but in things which are contingent, or do depend upon mans will, they have but conjectures; only in that by their subtilty and celerity they prevent us; but yet they oftentimes lie, and deceive us in both kinds; for that as natural things are variable, so mans will is much more mutable.* Thus far Porphyry of the prophecies of his gods; whereunto agreeth another Heathen among the *Gracians*, named *Oenomanus*, who for that he had been much delighted with Oracles, and more deceived, wrote also a special book in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived; it was not easie to convince them of open falshood; for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulness, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Cræsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make War against the *Persians*, and thereby obtain their Empire? the Oracle gave answer thus, *If Cræsus without fear shall pass over Halys, (which was a River that lay between him and Persia) he shall bring to confusion a great and rich Kingdom.* Upon which words *Cræsus* passed over his Army, in hope to get *Persia*; but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

Oenomanus de falsitate oraculorum, & de artificibus maleficis.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the War against the *Romans*; for it was delivered in these words; *Aio te Æacida Romanos vincere posse*; I say that the son of *Æacus* the *Romans* may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himself vanquished by the *Romans*.

A number more such Oracles there were, wherewith the World was deceived, that trusted them; but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two ways; and therefore their Worshipers (if they had been wise to have noted their cunning and deceitful answers, containing no certainty at all) they had been as good never to come at them to enquire of any matter future; for they had such ambiguous answers, as whereby they might remain as doubtful, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools than when they went. But what might be the reason why these Devils, or devillish spirits, gave no certain answers to their worshippers in these matters future, whereof they were demanded?

Thas

Isa. 4. 23.

The reason is manifest; for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come; for herein God provoketh all the gods of the Gentiles to make trial and experience of their power, in these words, *Declare unto us* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Which sheweth, that the certain fore-telling of things future, doth manifest a Divine power, whereof these devilish spirits are not partakers; for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certain, plain, and undoubted Oracles and answers in this behalf as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulness of them, have got them justly perpetual discredit in all the world, and manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them, as even the Heathen themselves have testified.

Suidas in Thuc.
lis & Porphy.
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Having thus briefly, yet I trust sufficiently, disproved the religion of the Gentiles, as being a cruel, wicked, false, lying, and deceitful religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion, which we profess. Where the first argument, to shew the powerful and undoubted truth thereof, shall be this; namely, the confession of the gods of the Gentiles, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even to their own worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew near and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true Religion, and of God; to whom he answered thus in Greek, *O thou unhappy Priest, why dost thou ask me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Caesar*, even about the very time that Christ was ready to appear in the flesh; for the said Emperour now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberal in making the great sacrifice called *Hecatombe*; but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speak) uttered these strange words un-

to him, *An Hebrew child that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hell. But yet do thou depart in silence from our Altars.* Thus it appeareth; that this Hebrew child (which is our Christ Jesus) hath power over the gods of the Gentiles, to command them unto Hell, from whence they came, to enjoin them silence, and to remove them from their habitations; and therefore the Religion of this powerful Jesus (whereof he is the author) must needs, even by the acknowledgment of the Devils themselves (whom he doth command) be the true Religion.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3. Another argument of the Divinity and truth thereof is this, namely, that it hath removed by the puissant force thereof, all the gods of the Gentiles, in despite of them, ceased their Oracles, and driven them clean out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came) *Attenuabit omnes Deos terre*, shall wear out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certain and undoubted by the event.

Soph. 2.

The Oracles and Answers of these gods, even in Cicero's time (as Cicero himself witnesseth, who lived somewhat before the coming of Christ) began to cease; and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in Egypt (when Christ was there with Joseph and his Mother Mary) all the Idols of that foolish and superstitious Nation fell down of their own accord. Afterwards, in the time of the Emperour Adrian, all sacrifices unto those gods ceased, as also the Oracles of Apollo, and all other Oracles became dumb. Wherefore Juvenal saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith,

Cicero lib. de divin. 2.

Polyd. lib. 5. cap. 8.

*Excessere omnes adytis, arisque relictis,
Dii, quibus imperium hoc steterat, &c.*

Juvenal. 1. Lucan.

That is, All the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. Plutarch affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But Porphyry (even that great Patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the coming of Jesus, their gods are dumb, and can do them no good, but all are gone and departed from them. His words be these, *Nunc vero mirantur (inquit) si tam multos annos civitas peste vexetur, cum & Æsculapius & alii dii longe absint ab ea postea enim quam Jesus colitur, nihil utilitatis à diis.*

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4. What should I say more? even the *Gentiles* themselves, the most ancient, and the best, have testified of *Jesus Christ*, and of the truth of his religion; for, in as much as *Christ* was appointed before the Creation of the World, to work the Redemption both of the *Jew* and *Gentile*. And to make them both one People in the service of his Father; here-hence it is that he was foretold, and not altogether unknown or unheard of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well among the *Gentiles* as the *Jews*, to stir them up to expect his coming. For, first by the consent of writers it is agreed, that in those ancient times

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Clem Alex. lib. 1 Strom. & Orig. lib. 6. cont. Celsum & Procl. lib. 2. & 3. Parm. Plato. Herm. in Parm. cap. 1. & deincept. years before *Noah* deceased; and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plain speeches of the Son of God, whom he calleth *Secundam mentem*, the second mind; but much more is to be seen in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity; whom *Hermes* calleth, *The first begotten Son of God; his only Son, his dear, eternal, immutable, and incorruptible Son, whose sacred name is ineffable*; so are his words, and after him again amongst the *Græcians*, vvere *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Son of God, as also did the *Platonists*, vvhose vvords and sentences vvere too long to repeat.

Moreover the *Gentiles* must remember, that they had also some Prophets among them, for *Balaam* vvas a Prophet among the *Gentiles*, and a *Gentile*, and he is such a one as testified of *Christ*, and of the
Star,

Star that should appear at his birth; by means of whose Prophecie (it should seem) the wise men in the East seeing that Star, were assured that Christ was born; and therefore came a long journey to *Judæa* to see him; as one Gospel sheweth: The same Star is mentioned by divers Heathen Writers, as by *Pliny* under the name of a Comet (for so they term all extraordinary Stars) which appeared in the later days of *Augustus Cæsar*, and was far different from all others that ever appeared. And *Pliny* saith of it, *Is comita unus toto orbe colitur*: That only Comet is worshipped throughout all the world. *Calcidius* a *Platonick* doth say, that the *Chaldean* Astronomers did gather by contemplation of this Star, that some God descended from heaven to the benefit of mankind.

Plin. lib. 2. cap. 25.

Calcid. apud Marfit. Picin. tract. de Stella Mag. Laet. contra Gent.

The Gentiles also had certain Women called *Sybilla*, which were Prophetesses, who being indued with a certain spirit of Prophecie, uttered most wonderful particularities of Christ to come: one of them beginning her *Greek* Metre in these very words, *Know thy God, which is the Son of God*. Another of them maketh a whole discourse in *Greek* verse, called *Acrostichi*, expressly affirming therein, that Christ Jesus (by name) should be the Saviour, and that he was the Son of God, and expressly saying, that he should be incarnate of a Virgin, that he should suffer death for our sins, and that he should be crucified, that he should rise again and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the Resurrection of all flesh, come again to the last judgment. Of these *Sybils* there were Ten in number; and talking of his first coming into the world, they also say, that *Rutilans eum sidus monstrabit*: a blazing Star shall declare him. These *Sybils* speak so plainly of Christ Jesus, as the Prophets among the *Jews* did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh; and therefore if the Gentiles will believe their own Prophets, they must likewise believe the Christian Religion (whereof Jesus Christ is the Author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his coming was notified over the world by means of those Verses of the *Sybils*; it must be remembred, that *Marcus Varro* a learned Roman, (who lived almost a hundred years before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were Ten), and of their Writing, Countries, and Ages, as also of the Writers and Authors, that before his time had left memory of them; and both he and *Fenestella* (another Heathen) do affirm, that the Writings of the *Sybils* were gathered by the *Romans*, from all parts of the World, where they might be heard of, and laid up with great diligence and reverence in the Capital. *Sybilla Erythrea*, who made the former

Sybil Samia apud Betul.

Var. lib. de reb. divin. ad Cæsariem Pont. Max.

Fenest. cap. de 15. viris.

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Euseb. in Chro.

Job 19. 25, 26
27.Clem Alex. lib.
1 Strom. & O-
rig. lib. 6. cont.
Celsus &
Procl. lib. 2. &
3. Parm. Plato.
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man cap. 1. &
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Calcid. apud

Marst.

Picin. tract. de

Stella Mag.

Lact. contra

Gent.

The Gentiles also had certain Women called *Sybilla*, which were Prophetesses, who being indued with a certain spirit of Prophecie, uttered most wonderful particularities of Christ to come: one of them beginning her *Greek* Metre in these very words, *Know thy God, which is the Son of God*. Another of them maketh a whole discourse in *Greek* verse, called *Acrostichi*, expressly affirming therein, that Christ *Jesus* (by name) should be the Saviour, and that he was the Son of God, and expressly saying, that he should be incarnate of a Virgin, that he should suffer death for our sins, and that he should be crucified, that he should rise again and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the Resurrection of all flesh, come again to the last judgment. Of these *Sybils* there were Ten in number; and talking of his first coming into the world, they also say, that *Rutilans eum sidus monstrabit*: a blazing Star shall declare him. These *Sybils* speak so plainly of Christ *Jesus*, as the Prophets among the *Jews* did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh; and therefore if the Gentiles will believe their own Prophets, they must likewise believe the Christian Religion (whereof *Jesus Christ* is the Author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his coming was notified over the world by means of those Verses of the *Sybils*; it must be remembred, that *Marcus Varro* a learned Roman, (who lived almost a hundred years before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were Ten), and of their Writing, Countries, and Ages, as also of the Writers and Authors, that before his time had left memory of them; and both he and *Fenestella* (another Heathen) do affirm, that the Writings of the *Sybils* were gathered by the Romans, from all parts of the World, where they might be heard of, and laid up with great diligence and reverence in the Capital. *Sybilla Erythrea*, who made the former

Sybil Samia
apud Betul.

Var. lib. de reb. divin. ad Cæsariem Pont. Max.

Fenest. cap. de 15. viris.

See the Oration
of Const. in
Euseb. lib. 4. cap.
33. de vit. Const.

Cic. lib. 2. de di-
vinat. Sueton.
Trans. cap. 3. de
vita.

Acrostick verses, testifieth of her self (as *Constantine* the Emperour doth record) that she lived about six hundred years after the flood of *Noah*: and her Country man *Apollodorus Erythraeus* and *Varro* do report that she lived before the War of *Troy*, and prophesied to the *Gracians* that went to that War, that *Troy* should be destroyed, (as it came to pass) which was more than a thousand years before Christ was born. *Cicero* also (that died more than forty years before Christ was born) translated into *Latin* the former Acrostick verses, (as *Constantine* saith) which translation was to be seen in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla*. lib. 2. de *Devinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour Christ was born) had such special regard of the sayings of the *Sybils*, that he laid them up in more straiter order than before, under the Altar of *Apollo*, in the hill *Palatine*, where no man might have the sight of them, but by special licence. And so much for the credit of the *Sybils*, who gave full testimony of our Saviour Jesus Christ (by name), and therefore if the Gentiles will believe them, (who were their own Prophets, and highly revered of all the world) they must also believe our Gospel, and the Christian Religion to be the only true Religion. Lastly, the Gentils might have the understanding of Christ the Messias by the *Hebrew* Scriptures, which were in the *Greek* Language divers ages before Christ was born. For *Ptolomy* King of *Egypt* which had the famous Library, was studiously inquisitive to search out the Original of all Nations and Religions, and he found that the people of the *Jews* was the most ancient, and that they only had the most certain and undoubted History of the Creation of the World: and therefore he sent unto them, to send to him from *Jerusalem* seventy men, by whose help the sacred Bible might be translated out of *Hebrew* into their Tongue, which was done accordingly. As also the Gentiles might have knowledg of this Messias, either by access into the *Jewish* Country, or by the access of the *Jews* into their Country; as namely by their long Bondage in *Egypt*, as also their long Captivity in *Babylon*, &c. But I conclude this matter thus, Sith the Prophets of both *Jews* and Gentiles (that is to say, the Prophets of all the world) have given full, plain, and evident testimony of Jesus Christ, the Son of God, that therefore his Religion is the only true Religion, and all other to be rejected and detested.

5 That Religion which is most ancient, is the true Religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth); but the Religion whereof Christ is the Author, is the most ancient (in as much as Christ the Author thereof is the most ancient of days, being the Son of God, as also because he is testified of by the *Hebrew* records, which are the most ancient

cient Writings in the world); *ergo*, the Christian Religion is that which must needs be the only true Religion in the World. For it is a true saying of *Tertulian*, *Verum quod primum, quod posterius adulterium est. That is true, whatsoever is first; and that is adulterate which is not the first.* That the *Hebrew* Records do testify and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the Woman, that should break the Serpent's head; he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the Earth should be blessed.

Tertul. contra Prax.

Jacob foretold of him, calling him *Shiloh*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should be the Prophet, whose voice all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the Writings of *Moses*, and by the *Hebrew* Records, which are the most ancient Records in the world, I conclude, that his Religion (whereof he is the Author) is the only true Religion.

The antiquity of the *Hebrew* History to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it; only this I say, that *Eupolemus* and *Eusebius* also do say, that Letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the *Jews*, and that the *Jews* taught them to the *Phœnicians*; and that lastly, the *Græcians* received them of the *Phœnicians*; and therefore the *Hebrews* must needs be they, amongst whom the first and most ancient Records of the World were to be found, as *Ptolomy* also King of *Ægypt* did find and affirm, and therefore made much of the *Hebrew* Scriptures. Now then forasmuch as the *Hebrew* Writings and Histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other Records are able to disprove them; yea, if men will be so incredulous as to doubt of *Moses* History (because it is so ancient (why may they not (with as good reason also) doubt of any other History which is ancient, and long before their times? But because some are of so little belief (although the History do sufficiently give credit to it self) yet for better settling of their minds in this behalf, I will briefly shew, that even the Heathen Hystoriographers and Writers do confirm the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that bark against him may be stopped. The very Heathen and prophane Writers themselves, that spake of *Moses*, spake of him most reverently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocet*: Doth call him the only man with

Euseb. lib. 10. de præpar. Evang.

Treb. Pol. in Claud.

Tacit. Annal.
lib. 21.

whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the Religion of the *Jews*, yet cannot discredit *Moses* History, but is inforced to confess (according to the History written by *Moses*) that after there were botches and swelling sores sent into the land of *Ægypt*, which were noisom both to Men and Beasts, the King of *Ægypt* then took order, that the people of the *Hebrews* should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Joshua*, the son of *Nun*, *Moses* successor, and saith, that the people of *Phœnicia*, for fear of *Joshua* and the *Israelites*, left their own Country, and departed into *Africk*: he mentioneth likewise the *Jebusites*, *Gergasites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient Writers next to *Moses*, and an Heathen, doth mention the two Tables of stone wherein the Law of God was written, and wisheth moreover, all such as be studious of vertue, to learn out of his Verses divine knowledg: *Whereby* (saith he) *they shall understand and know the Author of the World, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortal eyes, but is perceived only by the mind; which doth no hurt to mortal men, insomuch as he is the causer and procurer of all good things.* Furthermore he addeth, *that no natural man hath seen God at any time, except only a certain most godly old man that came of the Chaldeans, (viz. Moses.)* At last he concluded with this saying, *That he had learned these things out of the monuments which God in times past had delivered in two Tables of stone.* *Linus* also saith, that God created all things, & in the seventh day had finished all things, *Homer* also & *Hesiodus* testifie the same, the one saying that the seventh day did perfect & finish all things; the other, *Septimam lucem fuisse sanctam & præfulgidam*: That the seventh day was most holy and bright. How the earth was without form before it was fashioned by God. *Ovid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heap; which *Homer*, and *Hesiodus* also testifie, calling it *Hyle*, a certain unshapen and rude matter, which God afterwards brought into good form and fashion. These have testified, we see, of the Creation of the World, (which is the great marvel of marvels) affirming in manner the very words of *Moses* which he writeth in *Genesis*, shewing that the World had a beginning, and that God created Heaven and Earth, and all therein in seven days, and that the seventh day was holy unto the Lord. And this truth of *Moses* History concerning the Creation of the World, all the chief and best Learned Philosophers amongst the Heathens did also firmly believe. The flood that drowned the World, which we call the flood of *Noah* not only *Ovid* testifieth in his *Metamorphosis*, but also divers ancient Heathen Writers, namely *Berosus* *Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Josephus*, and *Eusebius* do prove.)

Vide Plut. de
placit. Philos.

Jos. lib. de ant.
Jud. Encl. l. 9.
de præp. Evang.

Con-

Concerning the Tower of Babylon, and Confusion of Tongues there, which (*Moses* recordeth *Gen. 11.*) testimony is given by *Abydenus*, that lived about King *Alexander's* time, and by *Sybilla*, and by the words of *Hestius*, concerning the land of *Sennar*, where it was builded; and these Gentiles do shew by reason, that if there had not been some such miracle in the division of Tongues, no doubt but that all Tongues being derived from one, (as all men are of one father) would still have retained the same language, which we see was seen long not to be in the world; the difference of languages in the world, is a proof of that confusion of Tongues.

Euseb. lib. 9. de præp. cap. 4.

Of the long life of the first Patriarchs, not only the forenamed *Berosus Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, but also *Menetheus*, that gathered the History of the *Ægyptians*, *Molus Hestius*, that wrote the Acts of the *Phœnicians*, *Hesiodus*, *Hecateus*, *Abderica Helanicus*, *Ænsilaus*, and *Ephorus*, do testifie, that these first Inhabitants of the World did live so long. And they alledg the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially *Astronomy* and *Astrology*, which (as they write) could not be brought to any sufficient perfection by any one man that had lived less than six hundred years, in which space the great year (as they call it) returneth about.

Of *Abraham* and his affairs, I have alledged from Heathen Writers before, as *Berosus*, *Hecateus*, and *Nicholaus Damascenus*, but of all others, *Polybister* alledgeth *Eupolemus* most at large of *Abraham's* being in *Ægypt*, of his fight and victory in the behalf of *Lot*, of his entertainment by King *Melchizedec*, of his Wife and Sister *Sarah*, and of other his doings, especially of the Sacrifice of his son *Isaac*. To whom agreeth *Melo* in his Books written against the *Jews* and *Artabanus*, of the strange Lake wherein *Sodom* and *Gomorrhah* were turned, by their destruction, called *Mare Mortuum* the *Dead Sea*, where nothing can live, both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, do testifie and shew the particular wonders thereof.

Alex. Polyhist. lib. de Judaica Historia.

Galen de simpl. Paus. in Elie. Solin. in Polyb. Tacit. in lib. ult.

From *Abraham* down to *Moses* writeth very particularly the said *Alexander Polybister*, albeit he mingleth sometimes certain Fables; whereby it appeareth that he took not his story wholly out of the Bible. And he alledgeth one *Leodemus*, who (as he saith) lived with *Moses*, and wrote the self-same things as *Moses* did; and with these also do concur *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentiles. And therefore it is manifest that *Moses* History (as also all the rest of the Sacred and Canonical Scriptures) is no fable or fained matter (as the Devil would make us believe) but a true, certain, and most undoubted History in all points. All which matters be sufficiently and substantially shewed also even by the Heathen Writings, which are too tedious to be here rehearsed.

But

Appion lib. 4.
contra Judeos
Porph. lib. 4.
adversus Chri-
stian.

Exod. 8. 18.

Exod. 8. 9, 10,
11, &c.

Exod. 14.
Exod. 16.

Exod. 17.

Numb. 16.

Deut. 32.
Gen. 49.
Numb. 12.
Deut. 14.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his own power, but by the power of God, do sufficiently give credit unto him; of whom and of whose acts do bear witness, not only the forenamed (especially *Artabanus* in his Book of the *Jews*) but many others also (especially *Eupolemus*) out of whom *Polyhistor* reciteth very long Narrations of the wonderful and strange things done by *Moses* in *Aegypt*. Yea, the Miracles done by him, the greatest enemies that ever he had in the world, that is *Appion* in his fourth Book against the *Jews*, and *Porphyry* in his fourth Book against the *Christians* do confels. And *Porphyry* adjoyneth more for proof thereof, namely, that he found the same things confirmed by the story of one *Sacontathon* a Gentile, who lived (as he saith) at the same time with *Moses*: but all those Miracles (say those two his great enemies) were done by art Magick, and not by the power of God. But first, where could *Moses*, a simple Shepherd, learn so much Magick? Or why could not then the great Magicians of *Aegypt* either do the like, or at leastwise deliver themselves from those Plagues that were in *Aegypt*, (especially since their study was in Art Magick from their Infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Aegypt* did speak to *Moses* and *Aaron*, saying, *Pray ye unto the Lord that he may take away the Frogs from me, and from my people*. His great Magicians belike could not do it; yea, he signifieth in that speech, that none can do it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise than by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the World might know, that there was not any like unto the God of *Israel*.

Where did you ever hear of such works done by Art Magick as *Moses* did? when he divided the great and mighty Red Sea? that the people of *Israel* might go through the dry Land? when the Waters came together again upon *Pharaoh* and all his Host, and drowned them, and all their glory in the Sea? when he called so many Quails upon the sudden into the Camp, as sufficed to feed Six hundred thousand Men, besides Women and Children? When he made a very Rock by smiting it, to yield forth abundance of Water, sufficient for the whole company of *Israel*? When he caused the ground to open and swallow down alive, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their Tabernacles, bags and baggages?

Beside, what wondrous works or miracles soever *Moses* did, he always acknowledged to come from God, rejecting utterly all glory from himself, and attributing and yielding all the glory unto God. Again, in his writings he doth not excuse nor conceal his own sin, nor the sin of his people, no not the sin of *Aaron* his own Brother, nor of
Many

Mary his Sister, nor of Levi his Grandfather, nor of any other of his lineage and kindred. Neither did he once seek or go about (although he were in place of power and authority to do it) to bring in any of his own Sons into the Rule and Government after his decease, (al- Deut. 3.
though he had many) but left the only Rule and Government unto a Numb. 27.
stranger, named *Jeshuab*, as God commanded.

All which things do shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit; but a meek, humble, dutiful, obedient, and faithful servant of God in all matters.

The History of *Moses* therefore being the most ancient, and the same being most undoubted and certain true, in so much as he and his History do plentifully testify of Christ which was to come, and should be heard in all that he should say and teach; it remaineth that his Religion which he hath taught unto the World, is the only true Religion, and all other Religion (not grounded on the like antiquity and truth) to be abandoned.

6. None can discredit *Moses*, nor the *Psalmes*, nor any of the Prophets amongst the *Jews*, but they must withal discredit Christ; for Christ saith thus of himself, that *All must be fulfilled which were written of him in Moses, the Prophets and the Psalmes.* Luk. 24. 44.
Again, he sendeth such as would know of him whether he were the true Messiah, to the Scriptures of the *Jews*, saying thus, *Search the Scriptures, for they are they that testify of me.* Joh. 5. 35.
So that Christ, *Moses*, the *Psalmes*, and the Prophets, in a word, the whole Canonical Scriptures of the *Jews* do go arm in-arm, and be linked together like inseparable friends that will not be sundred: and therefore the one is always a proof for the other; as likewise a disproof of the truth of the one, is a disproof of the other; and therefore is it, that though the incredulous *Jews* be so false in friendship, as that they will not (through unbelief) take part with the Christians, yet the Christians be more firm, and will hold with the Scriptures of the *Jews* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderful Miracles which he did (some whereof were such, as never any did before, nor could do but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosom of his Father. The great and many Miracles that he did (being famous not only in *Judea*, but in all the *Roman Empire*, and so over all the world) are and were such as none of the Heathen dare do, or can deny, but all acknowledg. And therefore I conclude, that the Christian Religion, proceeding from so divine a power, and from one whose works and wonders are above all the World, is the most undoubted true Religion.

7. Christ did never any hurt on Earth, but he did marvellous much good,

good, he healed all manner of Diseases, he caused the dumb to speak, the halt to go, the blind to see, and the deaf to hear; he stilled the raging of the Winds and Seas, gave sight to him that was born blind, raised the dead to life again, cast out Devils, knew mens thoughts, and did such works as no man could do, except God were with him, yea, except himself were God. Moreover, his life was such, as none was able to accuse him of any sin, so pure and unreprouable was he. Again, the doctrine he taught was far from a worldly spirit, being most heavenly, most innocent, and most Divine, for never any man spake as he spake, nor with such authority. Again, he always pronounced that he sought not his own glory, (which deceivers are wont to do) but the glory of his Father; and as he spake, so it was indeed. The whole course of his Life and Death, Resurrection and Assention doth shew the same: For when the *Jews* would have made him an Earthly King, he would none of it, but conveyed himself away, *Joh. 6. 15.* teaching his Ministers to do the like, *Luk. 22. 25, 26.* For he proclaimed that his Kingdom was not of this world, *Joh. 18. 36.* But that he came to do the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and fore-told divers things (as namely, that he should be crucified of the *Jews*, and the third day rise again; that *Jerusalem* and the Temple should be destroyed ere that Generation passed; that after his Ascension, the Holy Ghost should come upon his Disciples assembled at *Jerusalem*, and divers others) all which the World doth know came to pass accordingly. And nothing which he hath spoken, but it shall be performed; for there was never any fraud within his lips, or falshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmless towards others, most bountiful towards all, most wonderful in his works, most true in his Prophecies, most heavenly in his Doctrine, not favouring of any carnal delight or worldly affection, nor by any way or means seeking his own glory, but the glory of God, and to do the will of his Father) is and must needs be the only true Religion.

8 Another argument I frame thus; That Religion which proceedeth undoubtedly from God, is the true Religion: But the Christian Religion proceedeth undoubtedly from God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus, Either it must proceed from God, or from the Devil, or from Men; but it is too holy to proceed either from Men or Devils; for it over-throweth the works and Kingdom of the one, and forbiddeth the revenging spirit of the other, (commanding men to love their enemies, to do good to them that hate them, and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humor, admitting no uncleanness or impurity, and forbidding all iniquity and

and wickedness, be it never so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifest, that it can neither be of mans devising, nor of the Devils invention: it remaineth therefore that it must needs be of God, and consequently the only true Religion.

9 Another argument is this, That Religion which respecteth only the glory of God, is, and must needs be the only true Religion. But such is the Christian Religion, for it alloweth not any man to glory in himself, but sheweth that whosoever glorieth, should glory in the Lord, 1 Cor. 1. 30, 31. Rom. 4. 2. Therefore the Christian Religion is the only true Religion.

10 Lastly, the spreading and prevailing of the Gospel of Christ over the Universal World, when as all the World (both *Jews* and *Gentiles*) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author thereof; for if it had not had a God to protect and patronage it, and to make it pass currantly through the World, it must needs have been utterly suppressed and choaked, even in the springing and first rising thereof. For after the Ascension of Christ Jesus into Heaven, what were his few Apostles (in the judgment of reasonable men) able to do, for the spreading and prevailing thereof, against the force and power of all the World, which was then ready bent with all both fury and fraud, violence and vengeance, and with all their devices which they could invent to suppress it? or what eloquence had his few Apostles to perswade the World, or any therein, to the receiving and imbracing of that Christian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and instructed by the spirit of God, which according to the promise of Christ their Master) at the time appointed, descended down upon them, being assembled at *Jerusalem*; by which spirit they were enabled to speak all Languages, and emboldened to preach his Gospel and Religion in such sort, and with such puissant and divine wisdom, as none should be able to resist that Spirit they spake by, howsoever their persons might be hindred, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the Divine vertue of the Christian Religion, that it having so few to publish it, and such as they were, and being incountred by all the Princes and Potentates of the World, it should notwithstanding so strangely prevail, as within a short time to be universally spread over the face of the whole Earth. Who can now say but that it was protected, and prevailed by the power of God? for the power of all the World was against it; and if the Christian Religion had

been no better protected by God, than by men, alas, it had perished long ago; yea, it had never lived until this day, but had been choaked even at the first up-rising, and as it were in the cradle or infancy thereof. Let all Wits therefore throw down themselves, and let all Tongues freely confess the Divine vertue of the Christian Religion, which could not be stopped nor suppressed; but was so mighty, as that the power of all the World, and all the Devils in Hell joyning with them, was not able to stay the course and passage thereof, but that it did prevail, and that within short space, over all the Earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came down from Heaven, being brought by Jesus Christ the true Messias, from the bosom of God the Father. Of which (having so many and so infallible arguments to prove to every mans sence the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the ear doth hear, and the heart doth understand; the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already profess, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the World, and that Salvation is no where else to be sought. For run over all the Religions of the World, and where shall you find any so pure, so divine, so powerful, so miraculous? it hath all the signs, tokens, arguments and proofs that may be, for the splendent truth thereof, and to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed the Religion of Mahomet, to be a false and wicked Religion.

IF I shall speak something of the *Mahometish* Religion, I think the truth of the Christian Religion will appear so much the more; for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of Miracles, *And that the same Jesus Christ was born of the Virgin Mary, that he lived without sin among men, that he was a Prophet, and more than a Prophet, and that he ascended into the Heavens:* And therefore he reproveth the *Jews*, for that they would not believe him to be born of a Virgin. But on the other side, because he would not have Christ to bear credit above him, he disliked that he should be called or reputed

*Matth. Paris
hist. Ang. in
Hen. 3.*

ted the *Son of God*. But beside the testimony of all the former Prophets of the World, both *Jews* and *Gentiles* (as is afore-shewed) do all teach, that he should be the Son of God. *Suidas* doth moreover confute this false Prophet, who reporteth in his History that the *Pharisees* at *Jerusalem*, called a Council to find out the Father of Jesus; they enjoined certain Women to search his Mother; the Women affirmed they found her a Virgin, then was it recorded in the famous Register Book of the Temple, *Jesus the Son of God, and of Mary the Virgin*. This proveth, not only that the Mother of Jesus was a Virgin, (which *Mahomet* truly held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomet's* Religion is a patched Religion, mixt partly with *Judaism*, partly with *Gentilism*, partly with *Papism*, partly with *Christianism*, being subtilly contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* usurping, and of his Sect, was thus Many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperour, when as *Gregorius Magnus* was Bishop of *Rome*, this *Mahomet* was born (being of the line of *Ishmael* the Son of *Abraham*, by *Hagar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base Parents) in *Mecha* a City of *Arabia*; his Parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good will, for his favour and forwardness of wit, paid his ransome, and made him Servant and Factor in all his Merchandize.

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistress, a Widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own Kinswoman; so that his Master being of credit and substance, and his Mistress (afterwards his Wife) of no less account, and so shortly after departing this life, he succeeded them both in credit, and all their substance, and by this means grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten years gave himself secretly by perswasion to bewitch the people, and other ten years after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabia*.

Sabellicus writeth, that *Mahomet's* father was an Heathen, and his Mother an *Ishmaelite*, whereby it came to pass, that whilst his

taught somewhat of the Religion of the *Hebrews*, and his Father on the other side, the religion of the *Gentiles*. *Mahomet* (like a dutiful child, but not like a discreet son) obeyed both, and that was some cause of the mixt and patched Religion. He had the falling-sickness, which took him so extreemly, that he grovelled along the ground, and fomed piteously at his mouth. His Wife being of great honour and substance, bewailed her hard hap in matching with a beggarly rascal, and a diseased creature; but he (with his wily companions) having taught a Dove to feed at his ear, wherein he had put grains of corn, perswaded his Wife to be content, and that he was another manner of man than she took him to be; namely that he was a Prophet, that the Spirit of God fell upon him, and that the Angel *Gabriel* in the form of a Dove came to his ear, and revealed to him secrets from God whose presence he was not able to abide; and therefore was it that he so prostrated himself, and lay in a trance. His Wife being herewith satisfied, she began to chat the same amongst her Gossips, saying, *Say nothing, my Husband is a Prophet*. The Women after their manner (whereof some of them can keep no counsel) blazed abroad that *Mahomet* was a Prophet, and so from Women it came to Men.

Aventine.
Annal. lib. 3.

Zonaras Annal.
Tom. 3.

This being once noised, they flocked unto him from all parts of *Arabia*. He being throughly instructed in Satans school, and well seen in Magick, observed the present opportunity. The *Romans* and *Persians* then warring together, *Mahomet* with his *Arabians* went, and first took part with the *Romans*, but afterwards served them a sly touch, and forsook them, and thereby weakned that side. In a while after he espied the *Persians* go to wrack; and having despised the *Romans*, he setteth less by the *Persians*, and then setteth forth himself with might and main, with his Captains and Lieutenants (called *Amir-el*) to subdue Nations, and to destroy the *Christians*, to the end that he might establish that false Religion, devised by himself, and his wicked Confederates; he prevailed wonderfully, and in short time after his decease (in the time of *Ebubezer* and *Haumer*, that successively reigned after him in *Arabia*) there were got and subdued to the *Arabians*, the Region of *Gaza*, the City of *Bostra* in *Arabia*, *Damascus*, *Phœnicia*, *Egypt*, *Palestina*, the City *Jerusalem*, all *Syria*, *Antioch*, *Edeffa*, *Mesopotamia*, all *Persia*, yea and in a manner all *Asia*. But I may not forget the end of *Mahomet*, who in an Evening sitting up late in his Palace, and having taken his fill of Wine, wherein one of his Companions had poured some poyson, felt his wonted sickness approaching, and made haste forth, saying, he must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious presence should be an occasion of their deaths; forth he went, and remembring that a soft place was best for his falling-sickness, down he fell upon a *Dunghill*, groveling along with great pain, foming at the mouth, and gnashing,

gnashing his teeth; the Swine came about the Dunghill, fell upon him, wounded him sore, and had eaten him up, had not his Wife, and others of his House heard the noise of the Hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate Diet brought to him; namely, the Pleurisie, and a kind of Lethargy; for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteen days; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sickness he commanded them that were about him, that when breath departed his body, they should not straightway bury him; for he said, that within three days he would ascend into heaven; but hereby appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty days, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longe à domibus projecerunt*, they cast him far from houses. But his Companions (such as consulted with him, and concealed his falshood and treachery) remembring themselves, and judging that the disdain of *Mahomet* would be their discredit, and his fall their foil and shame, they fetcht him again, they chest him in an Iron-coffin (saith *Sabellicus* and *Naclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great solemnity, as if he had never been seated upon the Dunghill with Swine, they convey to the roof of the Temple mighty Load-stones, they lift up the Iron-Coffin, where the Load-stones according to their nature, draw to them the Iron; and hold it up, and there hangs *Mahomet* on high.

Ant. Chron. part. 2. lit. 13. Cap. 5.

Sabel. Anead. 8 lib. 6.

This was the report of old

Anton. Chron. part. 2. cap. 5.

wolfang.

Drenster. Chron.

Nacl. Gen. 22.

Sabel. Anead. 8 lib. 6.

Those that imbrace the Religion of *Mahomet*, are called *Saracens*, for it was the pride of *Mahomet* to have them so called, to advance his own doctrine and profession, because he knew himself lineally descended of *Ishmael* the son of *Agar* the Bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the Wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellicus* writeth, that the *Græcians* of spight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sarah*, but of *Agar*.

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his Law might be the more favoured, he borrowed something of every Sect. Satan furnished him with three Instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great Astronomer, and a Magician, who opened to him at large the *Jewish* follies; The second, one

Sabel. Anead. 8 lib. 6.

Fascicul. Temp.

John

Sabel. Anead.
8. lib. 6.

Ant. Chro. par. 2.
tit. 15. cap. 2.

Matthias à
Michov. de Sar-
mat.

Asian. lib. 1. l. 7.
Laonic. de Turc.
lib. 3.

Sabel. Anead.
8. lib. 6.

The vanity of
the Turks Re-
ligion.

John of Antioch; The third, one *Sergius* a Monk, both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these Hereticks, he learned with the *Sabellians* to deny the Trinity; with the *Manichees* to establish two beginnings; with *Eunomius* to deny the equal power of the Father and the Son; with *Macedonius* to call the Holy Ghost a Creature; and with the *Nicolaites* to allow many wives, and wanton lust. *Sergius* the Monk also perswaded *Mahomet* in his *Alcoran* (so is the Book of the Law termed) to commend the humility of Christian Monks and Priests; he made him also deliver the *Saracens* a Monks cowl, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monks. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confess God to be the Governour of all things, and that Jesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier than man. They allow the Miracles that Christ did, and the Gospel, (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certain errors. He called himself a Prophet, and that he was sent of God to supply the Imperfections of all Laws. He forbade his followers all Pictures and Images in their Temples. He forbade the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judaeorum*, after the manner of the *Jews*. The Christians have Sunday for their Sabbath, the *Jews*, Saturday, and *Mahomet*, Friday; to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the Goddess of *Arabia*, thereby the rather to win that Country people. And thus it pleased him to devise a Religion mixt of all these, to the end he might have of all Religions, some to build up his Kingdom. And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians. *Heraclius* the Emperour, and *Chosroes* King of *Persia* were at deadly enmity, one warring against another. The *Scythian* Nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and Heresies, as with *Nestorians*, *Jacobites*, *Monothelites*, &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeased with this wickedness, and suffered Nations to rise as a rod or scourge to whip his people; for where the Hedge is broken, there it is easie for the Beasts of the field to enter and spoil. Now the vanity and falshood of this Religion may be proved thus.

First,

First, By the newness of it; for it is but of late years begun, and there was never any Prophecie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he cometh in his own name, and so consequently not to be received.

Secondly, He did no miracle at his coming, and therefore no reason that any should believe in him. He spake unto the *Saracens* of himself; *Non sum miraculis, aut indicis ad vos missus*; I am not sent unto you with miracles and signes. There was no Divine power shewed in all his practice. *Matth. Paris. hist. Ang. in Hen. 3.*

Thirdly, It is manifest that *Mahomet* was a false Prophet, because he said, That within three days after his death he should ascend into Heaven, which was notoriously false, as before appeareth. *Flor. hist.*

Fourthly, The Religion of *Mahomet* is fleshly, consisting in natural delights, and Corporal pleasures, which shew that man, and not the Divine Spirit of God, is the Author thereof, for it is permitted the *Saracens* by that his Law to have four Wives (though these be of nigh kin) yea five, marrying them Virgins; and to take besides as many of them which they have bought and taken Captives, as their ability will serve to maintain. The Paradise likewise promised to his followers is this; namely, They shall have Garments of Silk, with all sorts of Colours, Bracelets of Gold and Amber, Parlors and Banqueting Houses upon Floods and Rivers, Vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk, Silver, Wine, Lodgings furnished, Cushions, Pillows, and Down-beds, most beautiful Women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant Fruit, rivers of Milk, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant scents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly Religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himself was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthiness of this Prophet may not be concealed, I must utter it. He committed buggery with an Ass; *Bonfinius* writeth it. Again, he committed Adultery with another mans Wife, that upon displeasure was from her Husband; and when he perceived the murmur of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to do, to the end he might beget Prophets, and worthy men. Again, *Mahomet* (as *Caelius* reporteth) had forty Wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomet*s own sect, is himself brought in disliking of this Religion, for this reason; Because *Mahomet*.

Jacob de Voragine. legend. 157. Laonic. de reb. Turc. lib. 3.

Ant. Chron.

Bonfin. lib. 8. Decad. Bernard. in Rosar. part. 1. Serm. 14. Ant. Chro. par. 3. tit. 15. cap. 2. Caelius Nichol. Cleon. 1. Epist. Antonin. Chron. part. 2. cap. 3. Avicenna Metaphys.

Gods Arrow against Atheists.

Mahomet (saith he) hath given us a Law, which sheweth the perfection of felicity to consist in those things which concern the Body; whereas the wise and Sages of old had a greater desire to express the felicity of the Soul than of the Body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the Soul requireth. His Paradise and Doctrine is such, as there seemeth small difference between Epicurism, Atheism, and Mahometism.

Anton. Chron.
part. 2. tit. 13.
cap. 4.

Fifth, Mahomet's Law is a Tyrannical Law; for he made it death to dispute of it, and if any man speak against it (saith he) *Proditore occidatur*: Let him be traiterously put to death. And again, *Sine audientia occidatur*: Let him be put to death without coming to his answer.

Sabel. Anead.
8. lib. 6.

Qua sanctione (saith Sabellicus) *palam fecit nihil synceri in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that Law, &c. Moreover, he wrote in the Arabian tongue, and taught his followers, that his Religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*. Began by the Sword, is holden by the Sword, and is finished or ended in the Sword. Which sheweth that the Sword and arm of flesh is all the author and protector that his Religion hath. Again, Mahomet made this Law amongst them, saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possess Paradise*. He spake like a man with a carnal spirit; teaching revenge to the uttermost, and promising Paradise to such; but no proof of a divine Spirit appeareth in him.

Matth. Paris
hist. Ang. in
Hen. 3.

Paul. Diac. rev.
Rom. lib. 18.

Zonaras Annal.
Tom. 3.

Sixth, As Mahomet's Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the Falling-sickness, perswaded his Wife and others, that it was the power of God, and the presence of the Angel Gabriel that caused him to fall down. Sergius the heretical Monk was at hand, and bare false witness to the same (saith Zonaras.) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three Companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel Gabriel had carried him to Jerusalem, and thence to have lifted him up to Heaven, and there to have learned his Law.

Ant. Chro. part.
8. tit. 13. cap. 5.

He made the Saracens believe, that before God made the World, there was written in the Throne of God, *There is no God, but the God of Mahomet*. When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wild Ass to be taken, and the Book to be bound about his neck, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy was revealed to him from above, and

and brake out, and told the people, *Behold, God hath sent you a Law from Heaven; go to such a Desert, there you shall find an Ass, and a book tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Ass, they bring the Book, they honour the Prophet. Touching divorced, and separated Wives, he told the *Saracens* he had received a paper from Heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia*. He perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of Wool; and that all that held of his Law, should be as fleas shrouding themselves in his fleeces, and that he would jump into Heaven, and so convey them all thither. These, and such like were his flights, to beguile a foolish, rude, and barbarous Country people; the foolery, pride and vanity of whose Religion, I trust, every one doth sufficiently perceive.

Azirus lib.2. cap.12. Job. Leo l.3. cap. 23. Aphric. Bern. in Rosan. part.1. Sermon. 10.

7 *Mahomet's* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alcoran* of the doctrine of *Heathens*, *Indians*, and *Arabians*, of superstitious *Jews*, of *Rechabites*, of false Christians and Hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arrians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaites*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not (saith God) do every man what seemeth him good in his own eyes; Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought there-from.* Satan being conjured to deliver the truth of the *Alcoran* of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his Religion to be a wicked, carnal, absurd, and false Religion, proceeding from a proud spirit, and humane, subtle, and corrupt invention, and even from the Devil, the crafty Father of lies, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

Fascicul. temp.

CHAP. V.

Wherein is shewed that the Church of Rome is not the true Church of God, nor observeth the true Religion.

I Am now entering into that great controversie between the *Protestants* and the *Papists*, whether of them should be the true Church, and true Worshipers of God in Christ; for they both acknowledge God, and Christ his Son; and all the Sacred and Canonical Books of the Scriptures, they confess to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confess this Book, it is good reason that they should both stand to the arbitrement and judgment of these Books, for the trial of the true Church; which if they do, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of; for by the Sacred and Canonical Writings it shall by and by be manifest, that the Church of *Rome* cannot be the true Church possibly. But first let us hear what it saith for it self, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust, and to come to ruin.

Visibility or
splendency of
the Church in
outward shew
is no certain
or inseparable
mark of the
true Church.
A Simily.

1 They hold very stiffly (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort, as to the Congregation of Gods people, there to joyn himself unto them, and to praise and pray unto God with them, and to do those things that he requireth at their hands. But all this cannot profit them, nor hurt us; for as in the Primitive Churches persecuted by those tyrannical and heathen Emperours, there was a Church of God (though not seen of them) who had their meetings and Assemblies amongst themselves (though secretly because of their enemies), so likewise in the days of *Queen Mary*, as also in all other times of the persecution of our Church by the *Romish* Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their resort were unknown to those their persecuters.

In the time of *Dioclesian* the Emperour (especially) Christians were so wasted, as to the judgment of men none were remaining, their Books were burned, the Churches destroyed, and themselves put to death.

death. In the end when this great havock was made, and cruelty had wasted and destroyed all that could be found, where was then the visible Church? It must needs be then enforced to hide it self, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not always visible and seen to the outward eye, nor splendent in the faces and sight of men, and yet a true Church notwithstanding, as then it was; for it is the Sun, though it be sometimes overwhelmed with a cloud; and it is fire still, though it be sometimes raked up in embers; and so the true Church is and may be, although not seen or known to the World; yea, though it seem overwhelmed with tyrannical malice, and hide it self as though it were clean extinct.

The Church
not always
visible.

2. Let them tell me where the Church was visible, when being assembled at *Jerusalem*, there arose a great Persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth? Or let them tell me, where or how the Church was visible when Christ was smitten, and all the rest were scattered and hid, and concealed themselves, the face of the visible Church was then not in Christ and his Apostles, but in the *Jews* among the Scribes and Pharisees: and therefore if visibility be such a mark of the true Church, then these who crucified Christ were the true Church, and not Jesus Christ and his Apostles; which who dare affirm? Yea, who will not deny? Yea, when the Shepherd was smitten, and the Sheep scattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently visible, and seen to the World? What shall I say more? Doth not St. *John* in his *Revelation* testify expressly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where she could not for a certain season be found of her persecuters? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he complained that he himself was left alone. O Lord, (said he) *they have forsaken thy Covenant, they have destroyed thine Altar, and slain thy Prophets with the sword, and I am left alone.* *Elias* did not think himself to be *solus Propheta relictus* (as *Campion* answered in the Tower) I say he spake not of himself only in that respect; but in this respect, that he took himself to be the only true Worshipper that was left in *Israel*: which is manifest by the answer which God gave him; namely, that besides him he had seven thousand true Worshipers yet remaining, which had not bowed their knee to *Baal*. I demand of the *Papists*, when *Elias* knew no other true Worshipper of God but himself, how the Church was visible? for whither he should go to find a true Worshipper, he knew not. Again, it is written in 2 *King*. 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damascus*,

Act. 8. 1.

Mark 12. 27.

Revel. 12. 6, 7.

1 King. 19. 11,
&c.

Chrys. in Mat.
24.

and that *Urias* the High Priest removed the Altar of the Lord ; whereby it appeareth, that the Priesthood was corrupted, the Altar removed, and consequently the Sacrifices ceased, &c. What visibility of the true Church could there be in those days, either of *Achas*, *Manasses*, and other Kings being Idolaters, when the Temple it self (where only by the Law of God, the *Jews* were to offer the Sacrifices) was polluted and defiled with heathenish Idolatry ? What Church or Congregation could any man (in this case) have resorted unto, to have performed a true and acceptable sacrifice unto God in those times, when the Temple of *Jerusalem* (which was the place to worship at) would admit no true Worshippers, but only Idolaters ? It is therefore manifest that a true Church may be, though they know not a Congregation of God to resort to ; yea, though it be close and not seen or known one to the other, nor yet to the world. And consequently Visibility (which the *Papists* make a mark of the Church) is no perpetual mark thereof. Yea, if such Visibility should be a mark of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other Kings of *Israel* that were Idolaters, the true Church, who indeed were the false Church ; and then were *Elias* and all other the true Worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd ; *Chrysostome* faith, that in the time of *the abomination of desolation* (spoken of by Christ Jesus, in *Mat. 24.*) that is, in the time of wicked heresie, which is the Army of Antichrist (as he expounds it), *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scripture divine* : No proof can be made of Christianity, neither can there be any other refuge for Christians, which are desirous to know the true faith, but only the divine Scriptures. And therefore I conclude (which is apparent) that the true Church sometime is in such a state, as that visibleness cannot discern or prove it, but only the divine Scriptures must demonstrate and declare it ; and consequently it is demonstratively manifest, that it is no true position of the *Papists*, *That the Church of God is always and evermore visible, seen, and splendid, to the outward eye and view of the world.* Wherefore the *Papists* do us great injury, and bewray their own ignorance, when they would have us to shew our Church in all times and ages (which notwithstanding perhaps may be done) for our Church was always, though it were not seen or known to them, but lay hid and kept it self close from their fury and tyranny, as the first and Primitive Churches did from their bloody persecuters. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that *Romish* Religion ; so that some were banished, others fled into other Nations, some endured Martyrdom at home, some others hide them-

themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I think) to say; We had our Church then and always, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it self it were enlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

Secondly, Another erroneous position whereby they are miserably deceived, is this, *They hold the Church cannot err*; and therefore suppose, because the Church of Rome was once the true Church of God, therefore it is so now and evermore. As though there might not be an Apostasie in the Church, which Saint Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not err? Yea, as though General Councils (which represent the whole Church) could not err; for so they affirm, but how truly let the World judg. And if it may be shewed that general Councils have erred or may err, then they yield their cause in this behalf. I wish they would for their own sakes; for false Jesuits and Seminaries do but deceive themselves and others, to their own confusion in this world, and except they repent, in the World to come.

2 Thef. 2. 3, 4.
The Church
may Err.

That General Councils may err, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot err, all other Writers may err, Provincial Councils may err. Lastly, he saith, *Concilia quæ fiunt ex universo orbe Christiano priora posterioribus sæpe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat.* That General Councils which are gathered of all the Christian World, are often corrected, the former by the latter, when by any trial of things, that is opened which was shut, and that is known which was hidden. A General Council may be corrected (saith *Augustine*) Ergo, it may Err. And therefore *Augustine*, speaketh plainly to *Maximinian* the Bishop of the *Arrians*, Neither ought I to alledg the Council of Nice, nor thou the Council of Arrimine, to take advantage thereby; for neither am I bound nor held by the Authority of this, nor thou of that; set matter with matter, cause with cause, or reason with reason; try the matter by the Authority of the Scriptures, not proper witnesses to any of us, but in-different witnesses to us both.

August. Tom. 6.
lib. 2. contra Do-
natist.

Aug. con. Maxi-
min. lib. 3. cap. 3.

Theodor. lib. 2.
cap. 18.

In the time of *Constantine* that Christian Emperour, was the first, and last Council of Nice, wherein according to our Creed was decreed, that Christ was God, as well as man. In the time of *Constantius* (*Constantinus* Son) favouring the error of the *Arrians*, it was decreed in the Council of *Arrimine*, that Christ was not God, but man. This Council of *Arrimine* did err (and that grossly) in a matter of faith. Ergo, it is palpable that a General Council may err, even in matters of faith.

Again,

Again, General Councils have been contrary one to the other, and that in matters of Faith ; as the Council of *Constantinople* condemned the setting up of Images in the Church, and the Council of *Nice* afterward allowed Images. One of them (being contrary) must needs be erroneous : *Ergo*, a General Council may err.

Concil. Tom. 1.
de ord. celeb.
concit.

The General Council confesseth it self that it may err : For the whole Council prayeth in the end of a General Council (in a set form of Prayer, that is appointed to be said after every Council) namely, that God would *Ignorantie ipsorum parcere, & errori indulgere* ; Spare their ignorance, and pardon their error. *Ergo*, a General Council may err.

Lib. 2. ad Bonif.
contra Epist. Pelag.
cap. 4.

The Pope of *Rome* (whom the *Papists* hold for head of their Church) may err ; *Ergo*, their whole Church may err. *Augustine* proveth it errs. *Beatae memorie Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet.* Behold, Pope *Innocentius* of blessed memory doth teach, that young Children cannot be saved, except they receive the Baptism of Christ, and also the Communion of the Body and blood of Christ.

Part. 1. dist. 40.
cap. Si Papa.

But this is taxed for an error ; *Ergo*, the Pope of *Rome* may err, and consequently the whole Church under him, except perchance members have a priviledg above the head. But what shall I need to stand hereupon ? their own Canon Law (as it is evident in the decrees) doth say expressly, that if the Pope be found negligent of his own and his Brethrens salvation ; yea, though he lead innumerable people by heaps to the Devil of Hell, no mortal man may presume to reprove him because he himself being to judg all, is to be judged of none, *nisi deprehendatur a fide devius* : Except he be found erring from the faith : whereby it appeareth, that they thought he might err in matters of faith, or else that exception was put in vain. But the Pope is no other than a man, as are the members of his Church be, and *Humanum est errare* : All men are subject to error. Let every man take heed how he trusteth the Pope or any man mortal ; for it is written, *Jer. 17. Maledictus homo qui in homine confidit* ; Cursed is the man that putteth his trust in man, And why ? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their works.* But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the express Word of God, who can deny but it is an apparent erring Church ?

Popish errors.

Ignorance and
strangeness in
the Scripture.

As when it established ignorance to be the mother of devotion, which Christ calleth the mother of Error ; saying, *Ye err, not knowing the Scriptures*, *Mat. 22. 29.* Who can chuse but think that it hath no good meaning in it, but purposed only to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Ecclesiastical men ? Christ biddeth the people to *search the Scriptures*, *Joh.*

5.39. this Antichrist forbiddeth them, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as though they were wiser than Christ. Again, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people, whereby they might teach themselves*, Col. 3. 19. But the Pope of *Rome*, and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemn it; when to maintain and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are led like blind men they know not whither, and with their *implicita fides* (which is to believe, for their part they know not what) are lamentably seduced. It is good themselves should see and know what they believe, and that their faith and belief be right, lest at last they be (through overmuch trust of their teachers) extremely deceived. The people of *Berea* were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no, which *Paul* himself taught, *Act. 17*. For whosoever he be, yea, though he were an Angel from Heaven, if he teach matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accursed, yea, and accursed again, as the Apostle of Christ Jesus *St. Paul* commandeth, *Gal. 1. 8, 9*.

Again, the Church of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or Congregation in an unknown Tongue, what were the people the wiser? *St. Paul* would have all things done to edifying in the Church. For saith *St. Paul*, *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem, quando quidem quid dicas nescit? How shall he that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest?* 1 Cor. 14. And in that whole Chapter he utterly disliketh service in an unknown Tongue. And therefore if the Church of *Rome* will not confess their error herein, she is past all shame, and hath the impudent and shameless face of an Harlot.

They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) until they help to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current Coyn for the same.

Against Purgatory.

And therefore it may be well and justly called Purgatory-Pick-purse; and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the only mark they aimed at. For it hath no warrant
in.

in the Canonical Books of the Scriptures ; yea, the Canonical Books of Scriptures shew the contrary, and so do the ancient Fathers. Christ in the Gospel, *Luk. 16.* sheweth only but two places, namely, Heaven and Hell ; saying, that the rich mans soul (which was unmerciful to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soul (he being dead) was carried into *Abrahams* bosom, a place of joy and comfort. To the Thief which was executed at the Pallion and suffering of Christ, and believed in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise, Luk. 23. 43.* Which sheweth that the Souls of the Faithful never come in Purgatory-fire to be boiled and punished ; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their Souls pass from death to life, and into Paradise, a place of comfort, delectableness, and all sweetness, namely, Heaven, where Christ is ; *Verily, verily, I say unto you* (saith Christ) *he that heareth my word, and believes in him that sent me, bath eternal life, and cometh not into condemnation, but passeth from death to life, Joh. 5. 25.* What is become then of this Purgatory ? Saint Paul saith, *I covet to be dissolved, and to be with Christ, Phil. 1. 23.* Shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when this earthly Tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens, 2 Cor. 5. 1.* Saint John in his Revelation saith, *Blessed are the dead which die in the Lord : from henceforth they rest from their labours, and their works follow them, Rev. 4. 13.* If from the time of their death they have blessedness and rest (as he sheweth) then are they not in any Purgatory-fire to be scorched and molested. Saint Peter telleth the Saints and Children of God, and assureth them of it, *That the end of their faith is the salvation of their souls, 1 Pet. 1. 9.* If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they believe and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit in celo : quia remissio peccatorum vita æterna est.* He that here in this life receiveth not remission of sins, shall never come into the Kingdom of heaven : for life eternal is remission of sins. *Cyprian* saith, *Quando istinc excessum fuerit, nullus jam locus pœnitentie, nullus satisfactionis effectus : hic vita aut amittitur aut tenetur : hic salutis æternæ cultu Dei & fructu providetur.* And again by and by, he saith, *Tu sub ipso licet exitu & vitæ temporalis occasu pro delictis Deum roges, qui verus & unus est ; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction : here life is either lost or kept : here provision is made for*

Ambr. lib. 2. de bono mortis.

Cyprian. contra Demet. tract. 1.

For eternal salvation by the Worship of God, and fruits. And therefore saith he, do thou call upon God, though it be at thy last gasp and departure of this thy temporal life, but call upon that God which is one and true; pardon is given thee if thou confesse thy sins, and saving forgiveness if thou believe; and from death presently thou shalt pass to immortality. Hierom *Hier. in Gal. c. 3.* saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. Augustine saith, *Primum fides Catholicorum divina autoritate regnum esse credit Caelorum: secundum gehennam, ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholicks doth (by divine Authority) believe to be the Kingdom of Heaven; the second, Hell, a third place we are utterly ignorant of, neither can we find any such in the holy Scriptures. And the same Augustine writeth in another place, *That they which believe a Purgatory-fire, are much deceived, and that through an humane conceit.* How *Aug. Enchir. ad Laurent. c. 67.* then can the Papists be the true Catholicks; which believe not the faith of the Catholicks, which Augustine doth affirm.

They also hold, that a man since the fall of Adam, hath Free-will *Against Free-will.* of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are only evil every day, Gen. 6.* If they be only evil, then have they of themselves no affection to goodness acceptable to him: And Christ saith, *No man can come unto me, except my Father draw him, Joh. 6. 44.* If he must be drawn before he can come, he hath no proclivity or willingness of himself to come. And therefore it is that the Prophet saith, *Convert thou me, and I shall be converted, Jer. 17.* shewing, that he hath no power in himself to be converted. And St. Paul sheweth, that till God give Grace, *there is none that doth good, no not one, Rom. 3. 10, &c.* For all the Philosophical vertues and good deeds which men do before they have Faith (which is the gift of God) are sin, and not acceptable to God, *Joh. 6. 29,* For the Apostle witnesseth, *that without faith it is impossible to please God, Heb. 11. 6.* And that *whatsoever is not of faith is sin, Rom. 14. 23.* Christ himself again saith, *that except men be ingrafted into him, they can bring forth no fruit, Joh. 15. 1, 2, &c.* Paul often teacheth that we must be new men, and cast off the old man, *Ephes. 4. 22.* And again, he bids us to be renewed in the spirit of our minds, *Ephes. 4. 23.* And moreover he saith, *that the natural man perceiveth not the things that are of God, neither can he; for they are spiritually discerned, 1 Cor. 2. 14.* And again, *that it is God that worketh the will and the deed, Phil. 2. 13.* And he plainly confesseth of himself and of all others, *that we are not able of our selves so much as to think a good thought; and that all our sufficiency is of God, 2 Cor. 3. 5.* Which premisses do shew, that our

Aug. ad Arst.
Epist. 44. &
Enchir. ad Lau.
cap. 30. & lib. 3
cap. 7. & ad
Bonif. cap. 8. &
3. & alib. passim.

Lib. de prædest.
sanctitem ad
Bonif. lib. 4. in
Gen. Hom. 1.

2 Cor. 13. 17.

Understanding is blind, and our Will perverse in any Divine matter, or acceptable service unto God, till God do enlighten the one, and draw and move the other unto himself. Thus hath God ordered matters, to the end himself might have all the Glory ascribed to him, as good reason he should. For what is man since his fall in *Adam*, but an abject and run-away from God, of himself seeking by-paths, and crooked out-ways, leading from God, and from his Worship, except he be assisted from above? (which is signified by *Adams* hiding himself from the presence of God after his Fall.) And therefore *Augustine* saith well and truly, *Hominem libero arbitrio male usum, & se & illud perdidisse*: That man having ill used his Free-will that he had, hath now both lost himself, and that. And again, *Liberum arbitrium captivatum, ne quid possit ad justitiam*: That Free-will is taken captive, that it can do nothing towards righteousness. And again, *Hominis non libera sed a Deo liberata voluntas obsequitur*: Not the Free-will, but the freed will of man (which is set free by God) doth obey and yield obeysance. And again, *Liberum non fore, quod Dei gratia non liberavit*: That the Will is bound and not free, till God deliver it and set it at liberty. *Cyprian* (which Saint *Augustine* so often citeth) saith, *De nullo gloriandum, &c.* Man must glory of nothing, because nothing is ours: therefore every man annihilating his own power, must learn wholly to depend upon God. And *Chrysostom* saith, that *omnis homo non modo naturaliter peccator, sed totus peccatum est*: Every man is not only sinful naturally, but is altogether sin. And therefore Saint *Paul* sheweth, that till a man be regenerate or born anew, and untill he be renewed in the spirit of his mind, he hath in him nothing else, but *concupiscentias erroris*; lusts and affections after error, *Ephes. 4. 23, 24.* saying likewise, that by nature we are the sons of wrath, *Ephes. 2, 3.* Which also Christ himself testifieth to *Nicodemus*, saying, That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit; and that except a man be born anew by that spirit, he can never so much as see the Kingdom of God, *Joh. 3. 3, &c.* And therefore St. *Paul* telleth, that there must be a new creature, whosoever will be in Christ *Jesus*, and a renewing and Metamorphosis of the mind (he useth the very word) before men can find out the good, and acceptable will of God, and what pleaseth him, *Rom. 12. 2.* I therefore conclude, that the *Papists* are far wide, and know not the misery and thralldom of men, whereinto they are fawn by that great sin and disobedience of *Adam*, whilst they stand to defend Free-will in natural men. Indeed it appeareth to be free and too free unto evil, but it is so bound and fast tyed from desire of any Divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readiness that way. I trust therefore they see, that their Church not only may err, but err-eth most grossly in many points.

They

They hold that in the Sacrament of the Lords Supper, it is lawful to debar the people of the Cup; and so they use: Which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink ye all of this, Mat. 26. 27.* And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the express doctrine of Saint Paul, *1 Cor. 11. 23, 28.* (who, as himself testifieth, delivered the Institution of Christ) for he saith, *Let a man examine himself; Et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should be partakers, and receive in both kinds, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kind. But *Rome* that now is, is not *Rome* that then was: but with her Council of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

Against Communion in one kind.

C. Comperimus de consecra. dist. 2.

But they hold (which is a marvellous gross error also) Transubstantiation in the Sacrament; namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the Body and Blood of Christ; And this they would seem to ground upon these words, *Hoc est corpus meum; This is my Body, Mat. 26. 26.* which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the Text saith, in the 27. and 28. verses, *That he took the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words; namely, *Contineat pro contento*, that by the cup is meant the Wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; That these words, *This is my Body*, should be understood thus, *The bread is a sign of my Body* (which was broken for you.) If we look into the old Sacraments of the *Jews*, namely, Circumcision, and the Paschal Lamb, we shall find the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the Covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to *Abraham, Ego Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seed, &c. Gen. 17. Rom. 4. 21.* So likewise the Paschal Lamb is called the Passover, when indeed it was but a sign of the Passover, or passing over or thorow the Red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Host being drown'd in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the *Jews*, did likewise call the

Against Transubstantiation.

Aug. ad Arst.
Epist. 44. &
Enchiridion ad Lau.
cap. 30. & lib. 3
cap. 7. & ad
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Against Communion in one kind.

C. Comperimus de consecra. dist. 2.

But they hold (which is a marvellous gross error also) Transubstantiation in the Sacrament; namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the Body and Blood of Christ; And this they would seem to ground upon these words, *Hoc est corpus meum; This is my Body, Mat. 26. 26.* which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the Text saith, in the 27. and 28. verses, *That he took the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words; namely, *Contineus pro contento*, that by the cup is meant the Wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; That these words, *This is my Body*, should be understood thus, *The bread is a sign of my Body* (which was broken for you.) If we look into the old Sacraments of the Jews, namely, Circumcision, and the Paschal Lamb, we shall find the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the Covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to Abraham, *Ego Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seed, &c. Gen. 17. Rom. 4. 21.* So likewise the Paschal Lamb is called the Passover, when indeed it was but a sign of the Passover, or passing over or thorow the Red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Host being drown'd in the Sea, when they passed thorow as on dry land.) Infomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the Jews, did likewise call the

Against Transubstantiation.

Gods Arrow against Atheists.

Bread his Body, in such sort as the Paschal Lamb was the Passover : that is to say, figuratively ; that as the Paschal Lamb was called the Passover, and yet was but a sign and remembrance of their Passover ; so the Bread was called his Body, and yet it was but a sign and remembrance of his Body.

Tertul. cont.

Marcion. lib. 4.

Aug. in Psal. 8.

August. in Tom.

6. cont. Adamant.

Aug. in Joh.

Tract. 3.

And that this is the right Exposition, may appear By the words of Christ, where he saith, *Do this in remembrance of Christ*, Luk. 22. 19. *Tertullian* likewise doth so expound them : for he saith, Christ said, *hoc est corpus meum, id est, figura corporis mei* ; *This is my body, that is, a figure of my body.* *Augustine* likewise saith, *Christi miranda patientia adhibuit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit* : *The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood.* And again he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum cum daret signum corporis sui* : *The Lord doubted not to say, This is my body, when he gave but the sign of his body.* And this Exposition must needs be true : For *St. Paul* saith plainly and expressly, *1 Cor. 11. 26, 28. That the Communicant doth eat bread* : *Ergo, it remaineth bread, after the words of Consecration.* For if it were transubstantiate into the Body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ : for if every Communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous ; and beside, then every Communicant should be saved, yea, even *Judas* himself (which is known to be the child of perdition, for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternal life*, Joh. 6. 54. Indeed the Elect and godly do eat Christ and drink Christ, but how ? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their Souls, as the Bread and Wine is applied to their bodies. Besides, if Christ gave his Body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Cross on the morrow ? Moreover, *Saint Peter* saith, *Act. 3. 21.* that as touching the Body of Christ, the Heavens must contain him unto the end of the World. If his body be Heaven, and that he hath a true body (as all men know he hath) how can it be that he should be both in Heaven and in Earth, as touching his body at one time ? For though he have a glorified body, yet he retaineth the nature and property of a true body still ; which can be but in one place at once. And so saith *Augustine*, saying, *Corpus Domini in quo resurrexit, uno tantum loco esse potest* : *The body of the Lord wherein he rose again, can be but in one place only.* But the Papists, to help themselves, are driven to this, to say, that there is a miracle in the Sacrament,

ment, and that Christ is there miraculously. Whereunto I answer, that if the Bread be turned into the very Body of Christ by a miracle, then should it appear visibly so; for the nature of every Miracle is to be visible to the outward eye and senses; as when Christ turned Water into Wine, it was visibly Wine; when Moses Rod was turned into a Serpent, it was visibly a Serpent: and so if the Bread be turned into the very Body of Christ, it is visibly his Body, if you will hold a miracle to be wrought therein. But Augustine answereth, there is no miracle in the Sacrament, saying thus, *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt*: The Sacraments may have honour as things religious, but they are not to be admired at as miracles. Theodoret, also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt a natura sua: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut prius*. That is, the mystical signs after Consecration, do not depart from their nature; for they abide still in their former substance, figure, and form, and may be both seen and felt as before.

Aug. Tom. 3. de Trinit. l. 3. c. 10.

Theod. dialog. 2.

Gelasius a Pope himself, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words be these, *Non definit substantia vel natura panis & vini; & certe imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur*: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ. And therefore I conclude, that the Church of Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth err.

Gelas. contra Eutich.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, he is both a notable traytor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom he should be subject. For the raising and pulling down of Princes, God hath reserved to himself alone, in his power. For it is he, (not the Pope) that deposeth the mighty from their seats, and exalteth them that are of low degree, Luk. 1. It is he (not the Pope) that putteth down Kings, and giveth Kingdoms to whomsoever he will. And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur*: By me Kings reign, and Princes bear dominion, Dan. 2. 20. and Chap. 4. 14. and 22. Seeing therefore it is God that hath this high Authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keys, and in his Apostolical right? That he can-

Against the Popes Supremacy.

not do; For he must remember that the Keys given, *were the Keys of the Kingdom of Heaven*, Mat. 16. 19. And therefore by authority of the Keys he cannot meddle with Terrestrial Kingdoms, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint Paul the Apostle doth say expressly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is only by the Sword of the Spirit, which is the Word of God, and by the power of the Keys committed to them. In all which their authority, given unto them from Christ, he confesseth plainly, 2 Cor. 10. 4. that the weapons of their warfare are not *carnal*, but mighty through God, that is *spiritual*. Which words do demonstrate, that by their Ecclesiastical Ministry, they have clearly no Civil Authority committed to them.

And moreover it is manifest, by the practice of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. Tit. 3. 1. And therefore it is undoubtedly true, that the Pope of Rome cannot claim it by any such authority. Again, the Bishop of Rome can claim no more authority by the power of the Keys, or of binding and loosing, than any other Bishop elsewhere may do; for the Keys, that is to say, the power of opening and shutting, and of binding and loosing, Job. 20. 22, 23. were given to all the rest of the Apostles as well as to Peter. And consequently for any Minister of the Gospel, thereby to claim authority above another, is absurd; for they be all indifferently joyned in one commission, and therefore have all equal authority; and therefore the Bishop of Rome by vertue of the Keys, hath no more authority than any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world*, Joh. 18. 36. himself likewise refused to be made a King, Job. 6. 15. Himself paid tribute unto Caesar, and commanded others to give the same, and all other duties of subjection and obedience unto Caesar, Mat. 22. 21. If he were subject to Caesar, it is a shame for the Bishop of Rome to exalt himself above Caesar.

But perchance the Bishop of Rome will challenge this his Sovereign Authority over Princes by donation from Constantine, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that
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some Christian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawful, nor tolerable for him to take it, if he will be a Minister of the Gospel, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them all the Ministers of the Gospel, all such dominion, and civil jurisdiction, saying thus unto them, *The Kings of Nations reign over them, and they that be great amongst them, bear rule or dominion; but it shall not be so with you*, Mat. 20. 25, 26. Mark. 10. 42, 43. Luk. 22. 25, 26.

Which words be most prohibitory, and shew that they may not reign like Kings of Nations, nor bear rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of Rome hath no title, but is hereby an usurper, and an intruder, and a notorious and odious Traytor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and People. And therefore saith Tertullian, *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferior to God only.* And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men.*

Tertul. ad Scap.

Tertul. in Apologet.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem: There is none above the Emperour, but God only which made the Emperour.* And Chrysostome saith, *Parem, ullum super terram non habet: He hath no equal on earth.* And Gregory Bishop of Rome, himself affirmeth, *That the power is given to Princes from heaven, not only over Soldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and grown into pride, both against God, and his anointed Prince; and consequently not only may err, but doth err, and that most detestably, and abominably in the highest degree.

Optatus cont.

Parmen. lib. 13.

Chrysost. ad populum Antioch. homil. 2.

Gregor. Epist. 1.

3. cap. 100. &

cap. 103.

The Bishop of Rome doth further hold, that he hath authority from God to forgive sins; and thereupon he sendeth from his Charters of Pardon, his Bulls and Indulgences, to such as he meaneth to assail. The Scriptures in the Gospel could say, *None can forgive sins but God*, Mark. 2. 7. Job 14. 4. Isa. 44. 25. If therefore the Pope of Rome will take upon him to forgive sins (in that sort he doth) he must prove himself to be God, otherwise his actions will not be warranted. How often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions? ascribing that authority only to God, and to no other.

Against Indulgences and Pardons.

I need not recite any particular places, the whole Book of God is plentiful

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How Ministers
bind and loose

plentiful herein. I do not deny, but Ministers of the Gospel have power to bind and loose sinners; (as Christ himself sheweth, *Mat. 16.*) but how, and whom? They can neither justify the unrighteous, whom God abhorreth, nor yet condemn the godly and faithful, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquitteth, *Rom. 8. 33, 34.* it is manifest that all their power of binding and loosing sinners, is limited and bounded within the compass of Gods word, which they may not pass; for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithful, repentant, and godly persons, whose continual care is to please God, and walk in his ways, they may pronounce the sentence of undoubted and certain salvation, because the Word of God doth affirm as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgiveness of sins, they must be sure they speak not in their own names, nor their own wills and pleasures, but they must do it in the name of God, being first assured that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of God's Word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a god himself, having absolute power in himself (without respect of God's Word or Will) to do what he list. In so much as Traytors and Rebels against God, and their lawful Princes, he will not only pardon without exception, but he will abett them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feel the smart of it in Hell-torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sins; and then what sin need rich men fear to commit, when a Pope's Pardon will save all? or how can it be otherwise than a Religion of licentiousness, when for money a man may have a license or dispensation against any sin whatsoever. These things be such open blots to the *Romish* Religion, as that worthily every good and godly mind hath it in detestation, and doth justly condemn it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

Against Tra-
ditions.

Concil. Trident.

1 decret. 4. sess.

Distinct. 20. c.

in libellis. Dist.

15. c. in Canon.

Dist. 15. cap. sic

omnes.

I The Church of *Rome* doth hold, that the Divine and Sacred Scriptures do not contain all things necessary to Salvation; but their unwritten traditions must (forsooth) all be received with equal and like authority; for so hath their Council of *Trent* determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as well as the Four Gospels, believeth not aright, nor holdeth the Catholick faith effectually.*

The

The Decretal Epistles also they number with the Canonical Scriptures. And Pope *Agatho* saith, that all the Sanctions and Decrees of their *Romish* See are to be taken as established by the Divine voice. Which Blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, do further add unto those Scriptures.

Wherein they commit two notable sins; first, accusing the Sacred and Canonical Scriptures, that they contain not all matters necessary to Salvation: which is directly contrary to the Testimony of Saint *John*, who saith, *That these things are written that ye may believe, and that in believing you may have life eternal.* And clean contrary to the Testimony of *St. Paul*, who saith, *That the Scriptures* (given by Divine Inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God,* 2 Tim. 3. 15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it self fully all things needful for our Salvation. Yea, *St. Paul* saith expressly to *Timothy*, *That the Scriptures are able to make him wise unto salvation,* 2 Tim. 3. 15. And therefore the Church of Rome being clean contradictory, doth marvellously err; and therefore also we need none of their unwritten traditions.

And again, how should we be assured that those Traditions which they call Apostolical, be Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus, *Si que reticuit Jesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say, it is this, how will he prove it?* For all the errors of the Church of Rome, shroud themselves under the harbour of Traditions. And *Chrysostome* saith flatly, *Whatsoever is requisite for our Salvation, is contained in the Scriptures.* And again he saith, *All things be clear and manifest in the Scriptures, and whatsoever things be needful be manifest there.* And *Hierome* in the Prologue of the Bible to *Pauline*, after he had recited the Books of the New Testament and the Old, saith thus, *I pray thee (dear Brother) among these live, muse upon these, know nothing else, seek for none other thing.* And again, upon the Books of the Old and New Testament; *These Writings be holy, these Books be sound, there is none other to be compared to these; whatsoever is beside these, may in no wise be received amongst these holy things.* And again he saith, *All other things which they seek out or invent at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off.* Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without Testimony of Scriptures, let us condemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient*

August. in Epist. ad Januar.

Chrysost. in Mat. 24. hom. 4. Chrysost. in 2. Thessa. 2.

Hierome in his Prologue of the Bible.

Hierome upon Hagge 2.

Athanas. contra Gentiles.

Deut. 4.

Deut. 12.

Rev. 22.

to all instruction of the truth. And as for the other point of the *Papists* in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine Word of God, it is blasphemy intolerable, and who can endure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought therefrom, Deut. 4.* And again he saith, *Whatsoever I command you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not St. *John* in his Revelation say, *That if any man add to this Book, God shall add unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the Sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth her self to bear the mark of a strumpet.* But when she proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the Word written; and maketh them to be of as good and equal authority as the Canonical and Sacred Scriptures themselves, what greater pride could have been shewed, or what higher Blasphemy? But these are the right notes of an adultress, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredom of their Church.

Against Images.

Exod. 20.

2. The Church of *Rome* is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images, as the Heathen did, and therefore commit Idolatry as the Heathen did; I speak of the manner of their worship; for the Heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idol, as the *Papists* likewise do mean; for they say they be not such fools as to think, or believe, that an Image or Idol (made of wood or stone) could be God; neither were the Heathen so foolish as to think, or believe, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the *Papists* say they do; And therefore the case for the manner of Worship is all one. Again, if the *Papists* do not worship the Idol or Image, why do they bow down unto it? God commandeth, saying, *Thou shalt not make to thy self any graven Image; so that the very making of Images to represent God withal (who is a Spirit eternal and invisible) is Idolatry.* Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down unto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatry to Worship God in any Image, is expressed and manifest by the Children of *Israel*, when

when they made the golden Calf to be a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to think, or believe, that that dead Idol or Image was God, and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was. Neither can the *Papists* help themselves in their wonted distinction of *δουλεύω*, and *λατρεύω*, affirming that they give to Images but *Duliam*, that is, *service*; and to God *Latriam*, that is, *Worship*; shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himself saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Exod. 32.

2 Cor. 6. 15.
16.

Mat. 4. 10.
Deut. 9. 13.
& 10. 20.

2 Thes. 1.

Habak. 1.

1 Joh. 5. 21.

Mat. 6.
Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressly, that men should *turn from Idols or Images, to serve the living living God* (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that he that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they *are so far from being Lay-mens books* (as the *Papists* term them) that they are no better than teachers of lyes. And Saint *John* himself commandeth all Christians to keep themselves from Idols; besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God only. *When ye pray* (saith he) *say thus, Our Father which art in Heaven, &c.* Again, Saint *Paul* saith, *How shall they call upon him on whom they have not believed?* Declaring thereby, that Faith and Prayer go together. We can call upon none, but we must consequently also believe on him: but we are to believe on none but God; therefore we may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to be prayed unto. Besides, they teach in their Idolatrous Mass, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Blood of Christ; and that piece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The *Papistical* Church doth the same: *Ergo*, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended up into heaven, and there sitteth on the right hand of God his Father, until he come to judg the quick and the dead.* And if they will not believe Divine testimonies there-

cicero lib. de
natura.

therein, yet the authority of Cicero a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom do you think so mad, as to believe that which he eateth to be God?* Insomuch therefore as the Church of Rome doth worship Bread as if it were God, it is manifest, they be gross Idolaters. And consequently their Church cannot be the true Church of God on earth.

Mat. 28. 6.

3. The *Papists* do not deny Christ in words, but if we examine them by particulars, we shall find that in deed they do: As for example, we know that the right faith believeth Christ Jesus to be both God and Man, which the Church of Rome in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they believe not Christ to have a true Body; for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the self-same time, because it is against the nature of a true body so to be; then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the Godhead and Humanity are of several natures. And if his Body and Flesh were every where, as his Godhead is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Lastly, It is the property of a Divine Nature to be every where, and therefore whilst they defend this Ubiquity of the *Flesh of Christ*, it is as much as if they should say, that the *Flesh of Christ* is turned into God, (which is a gross Heresie.) And thus it appeareth, that the *Papists* do, with the *Eutichians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may be in divers places at once; yea, every where; and therefore denying Christ to have a true body, they are not the true Church. And so much for their error concerning the Person of Christ.

4 Now for the Office of Christ (for his Person and his Office be two chief things which we are all to regard.) The *Papists* will yield with us, that it consisteth in these three points; namely, that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, we ought to be content with his voice, and search no further than he hath revealed in the Scriptures. But the *Papists* are not so contented, but they hold that their unwritten Traditions, and Popish Canons,

Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; and *his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the *Papists* annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *a culpa & pœna*, from the guiltiness, and the punishment incident to that guiltiness; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the *Papists* hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltiness, that the punishment remaineth notwithstanding; which is to be paid in purgatory (as they say) and to be redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory, upon satisfactions (as they have devised.) But what can a man give for the ransom of his Soul? And it appeareth before, even by the report of *Augustine*, that the Catholick faith believeth no Purgatory, such as they have invented. For as St. *John* saith, *The blood of Christ is that which purgeth us from all sin*: and that his most precious blood is the only Purgatory we hold, and doth deliver his people from the punishment due to sins, as well as from sins; for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Isaiah* speaketh. Again, the *Papists* do say, they offer up Christ in their Mass, which Mass they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so he goeth either to Heaven or to Hell. A third place which the *Papists* call Purgatory, there is not. And if any be in Heaven, their Masses can do them no good; for they enjoy all good already. And if any man be in Hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption*. And therefore for the dead it cannot be propitiatory, nor any thing else available; and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all; for inasmuch as he is a Priest for ever, after the order of *Melchizedeck*, he is to die but once, which he did upon the Cross; whose oblation being perfect (as the Author to the *Hebrews* speaketh) needed not any other help (as of Mass, or whatsoever else) to make it perfect; yea, it is wicked, gross, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from Heaven, saying, *This is my beloved Son in whom I am well pleased*.

Mat. 1. 21.

1 Joh. 1. 7.

Isa. 53.

Eccles. 12.

Luk. 16.

Heb. 5. & 6, 7, 9. &c. & 9.

Mat. 3. 17.

Mat. 17. 8.

Rom. 8. 34.
Heb. 7. 25.

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby he maketh request unto God for us, although the *Papists* ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him? And namely the *Virgin Mary*, they call her the *Queen of Heaven*, the *Gate of Paradise*, their life and sweetness, the *Treasure of Grace*, the refuge of sinners, and the *Mediatrice of men*. I pray, what do they now leave to Christ? Yea, when they say thus to her, *O Fœlix puerpera nostra pians scelera jure matris impera Redemptori*. That is, O happy Mother satisfying for our sins, by thy Motherly authority command the Redeemer. What greater blasphemy to Christ could they have uttered? It is clear that St. Paul saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus*, 1 Tim. 2. 5. But the *Papists* be not content with him, but will have many Mediators. St. Paul saith moreover, that by him we have boldness and access unto God, Ephes. 3. 12. And therefore what foolish fear is it of *Papists* to appoint to themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done, Job. 14. 13, 14. Chrysostom speaking of the Woman of *Canaan*, who though she were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris; non Precatur Jacobum, non supplicat Johanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman she doth not pray James, she doth not beseech John, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self. And again he saith, that to have access unto God; nihil opus est atriensi servo vel intercessore, sed dic, miserere mei Deus: is enim te audit quocunque sis loco, & undecunque invocetur; We have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee in what place soever thou art; and from what place soever thou callest upon him.*

Chrysost. hom. 12
de Cananea.

Eadem hom.

Amb. in Rom.

Ambrose likewise answereth the carnal reason of the *Papists*, Solent (saith he) *miseri uti excusatione, dicentes, per istos posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota. Ubicunque enim talis locutus fuerit, respondebit illi. That is, They are wont to use a pitiful excuse, saying, By these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore is it that by Officers and Earls, access is made to the*
the

the King, because the King himself is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout mind; for wheresoever such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church. James 4. 12.

6 The *Papists* in words will not deny but Christ is a King, which hath all power in Heaven and in Earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all; for in respect that he is a Spiritual King, and the King of his Church; he is also (as Saint James speaketh) the only Law-giver thereunto, and therefore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customs, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the Word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens Consciences by his Laws, Statutes, and Decrees. Thirdly, he claimeth most traiterously to be the head of the whole Universal Church, which title by way of prerogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what right, he their proud Pope taketh upon him this title to be Head of the Church, or Universal Bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list,) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminance, or authority over the rest of the Apostles. Ephes. 1. 22.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Son of the living God) *Thou art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest, only they shew that the Church is builded *non super Petrum, sed super Petram*: not upon the Person of *Peter*, but upon the rock: and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Son of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Son of the living God, is the rock whereupon the Church is builded: for as St. Paul expoundeth and affirmeth, *Other foundation can no man lay; but that which is laid already*; namely Jesus Christ. And in another place he saith expressly; *that that rock was Christ.* And Christ himself affirmeth likewise, *that he that beareth his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby that he, and his words and doctrine, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto. Mat. 16. 18. 1 Cor. 10. 4. 1. Mat. 7. 24. 1 Cor. 3. 11. 1.

Ephes. 2. 20. hereunto speaketh Saint *Paul* again when he saith, that the Church is builded upon the foundation of the Prophets and Apostles. Christ Jesus himself being the headstone in the corner. Where then shall we find that *Peter* was made Prince of the Apostles, to rule over all the rest, as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto *Peter* by special name, the keys of binding and loosing, he thereby made *Peter* the Prince and Universal Bishop of the whole Church. But hereunto I say, that Christ therein gave no authority more to *Peter*, than to the rest; that at this time the Keys were not given to him, nor to the rest, only there was a promise that they should be given; for the words be not in the present tense, *Do tibi, I give unto thee*: but in the future sense, *Dabo tibi, I will give unto thee*: which promise of Christ was afterward truly performed, and when it was performed, the keys, that is, the power of binding and loosing sinners, was given not only to *Peter*, but to *Peter* and all the rest together, as Saint *John* in his Gospel clearly declareth and avoucheth. Now because *Peter* was the man that gave answer for himself and the rest, therefore our Saviour Christ spake personally unto *Peter*; and so both *Cyprian* and *Augustine* do expound and declare it. Otherwise, neither in the promise of the keys, nor yet in the receipt of the same, did *Peter* receive any more authority or superiority than the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles that confessed Christ to be the Messiah and Son of the living God: or because he was readiest always to speak and answer. But all this doth not prove that he had authority over the rest, or a larger commission than the rest. Yea, the words of their commissions do shew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Goye and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded*, Mat. 28. 19, 20. Run over all that remaineth written, and you shall find that *Peter* was one of the Twelve, equal with the rest, and their fellow, but not their Lord. Where was *Peter's* superiority, when *Paul* reprov'd him to his face? Gal. 2. 11. when being accused, he pleaded no priviledg, but for the clearing of himself, and satisfaction of others, he answereth to that accusation? Where was *Peter's* authority over the rest, when the rest sent him and *John* unto *Samaria*? Act. 11. 3, 4. and Act. 8. 14. In that he went at their sending, he plainly sheweth that he had no principality over them. Where was his preheminance or authority, when in a Council held at *Jerusalem*, where the Apostles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? Act. 15. 13, &c. Yea, I say moreover, that when there was contention amongst the Apostles, who

who should be chief amongst them, Christ told them plainly, *that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do one over another*, Luk. 22. 25, 26, &c. *but the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant*, as is declared in Mat. 20. 25, 26. and in Mark 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvel therefore what the Pope and *Papists* mean, contrary to the tenour of the Commission of Christ, contrary to the practice of *Peter* himself, and contrary to this Decree made by Christ of their equality, to say notwithstanding that *Peter* was Prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures, and course of his life, he neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of *Rome* can never claim that as Successor to *Peter*, which was never in *Peter* his supposed Predecessor.

The *Papists* perceiving that the Scriptures make nothing for but against them, (because they would have the matter colored with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and such like) to speak something for them. But the falshood of all those, is discovered by other Writers (if they be well marked.) In *Cyprian's* time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voice which he crieth in the Council of *Carthage*. It was likewise Decreed in the *African* Council, that none should be called Priest or Priests, or Arch-Priest, or any such like. The Council of *Nice* did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councils did affirm as much (which, because they are sufficiently known I need not to recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province, and that he could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Eugubium*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of Universal Bishop was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* See. And even at the very first
P time,

Vide Greg. lib. 4
Epist. 32. 34. 36
38. 39. & lib. 6.
Epist. 20. 28, 29
30.

time, when *John* Bishop of *Constantinople*, sought to get that title of Universal Bishop to his See, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmeth, that he could be no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an Universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoid himself to be Antichrist, sith by the expresse determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, inasmuch as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though he claim thus to be the Head of the Church, yet he doth not name himself to be otherwise than a Ministerial Head, and to be Christs Vicar on Earth. But why will he be so arrogant as to challenge this title, without lawful conveyance made unto him from Christ, which he cannot shew? For who dare take upon him to be a Lieutenant to an earthly Prince without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and Head Christ Jesus, neither can nor ought to acknowledg any other for her Head, than that her Husband to whom she had plighted her troth. Lastly, there can be no Successor, but when the Predecessor is gone and absent: but Christ is always present with his Church, according to his own words, *Behold, I am with you to the end of the world*, Mat. 28. 20. And therefore he can have neither Successors nor Vicar to represent his person, or to guide his Church: for his Spirit (since his bodily Ascension) is the Guide and Governour of the Church in his room; *Joh. 14. and 15. and 16.* for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly be the true Church.

Against Justification by Works.

7. The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but saith, that mens works be meritorious, and to them partly is Justification to be ascribed: and so they make mens imperfect works to be causes of Salvation, which is a gross error, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Rom. 3. 24. If they be justified *gratis*, freely (as he affirmeth) then are they justified without any desert of theirs. And St. *Paul* setteth down this Axiom in the conclusion, *We hold that a man is justified by faith without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth

peareth to be a true position, that *faith only doth justifie*, inasmuch as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham believed God, and that was imputed to him for righteousness*, as *Paul* speaketh, *Rom. 4.8.* And he sheweth that *Abraham* was not justified by works before God; for if *Abraham* were justified by works, then should he have wherein to glory, but not before God; and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant that *Saint James* in his second Chapter doth say, that *Abraham* was justified by his works, when he offered up his Son *Isaac* at Gods Commandment. And likewise that he saith, that a man is justified by works, and not by faith only. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of *Saint James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works; thou sayest thou hast faith*, that is not enough, thy words do not prove it, thy works will; therefore (saith he) *shew me thy faith by thy works*. This word (*shew me*) doth manifest what manner of justification he speaketh of, namely, that he speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby only he is justified in his sight: and it is men which respect the works, whereby indeed they testifie unto the world their faith to be good before God. For (as *Saint James* saith truly) *faith without works is but a dead faith*, and not good nor sound, nor available. But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a Schoolman of the Papists doth himself plainly testifie, saying, that *Christ Jesus* doth justifie *effective*, effectually, Faith doth justifie *apprehensive*, by taking hold of *Christ*; and good works do justifie *declarative*, that is, do declare unto men their justification before God. And so it is clear, that howsoever a true faith cannot be without works, as fire cannot be without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of the fire, not to the light of the fire. For so saith *Saint Paul* expressly, *That God imputeth righteousness without works*, *Rom. 4.6.* And again, *That it is by grace not of works*, *Rom. 11.6.* And again, *not of works*, *Rom. 9.11.* Again, *St. Paul* telleth the Saints at *Ephesus*, that *God hath ordained men to walk in good works*; yet he saith that they may not trust to be saved by them; for he affirmeth, and assureth them, *That they are saved by grace, and not by their works*, *Ephes. 2.8, 9, 10.* Again, he speaketh in the person of himself, and of all the children of God, and saith, *That we are saved not by works, but by his Predestination and Grace*, *2 Tim. 1.9.* And again, *God is our Saviour, not for any works which*

we have done, but according to his own mercy he hath saved us, Tit. 3. 5.
Hilar. in Mat. cap. 8. And divers other like places be. Wherefore St. Hilary hath these very words (which we hold) *Sola fides justificat: Faith only doth justifie.* And *Ambr. in Rom. 3.* Ambrose among other sentences hath this, *Non justificari hominem apud Deum nisi per fidem: That a man is not justified before God, but by faith:* which is as much, as *Faith only doth justifie before God.* Saint Basil doth say, *That this is perfect and sound rejoycing in God, when a man doth not boast of his own righteousness, but knoweth that he wanteth in himself true righteousness, and that he is justified by faith only.* And Gregory Nazianzen faith, *that to believe only, is righteousness.* And therefore it is evident both by the expresse Testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalf, and that the Church of Rome is in a marvellous error. It is true which is written, *that every man shall be rewarded according to his works;* because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit: But there is no Text of Scripture to shew, that any man is saved *Propter merita*, for his works or merits; but many Texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet we must say (as Christ commandeth) *We are unprofitable servants,* Luk. 17. 10. And therefore the Papists, which teach works meritorious, yea works of Supererogation available to Salvation, as well for others as for themselves, hold not the right faith, and consequently are not the true Church.

The Pope
Antichrist.

But if I should shew all the corruptions of the *Romish* Church, I should be infinite, neither am I able to number them. I will therefore conclude all this Discourse only with this Argument following. The Pope of Rome being the Head of that Church, is that famous Antichrist that was foretold by Paul the Apostle, and that is prefigured in the Revelation of Saint John. Ergo, it is impossible that the Church of Rome should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman.

1 One mark of that Antichrist, Paul sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God;* he doth not say above God, but above every one that is called God, Job. 20. 34. Now those whom the Scripture calleth gods, we know to be such as be the Judges and Magistrates of the Earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of Rome is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and Magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practices, and his Jesuits, Seminaries and Priests, do in their Books manifest the same unto the world.

2. Ano.

2. Another mark of Antichrist St. Paul setteth down to be this, namely, 2 *Thes.* 2. 4. *That he should sit in the Temple of God, shewing himself to be God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick See, he taketh upon him to be the Head of the Church, and to rule as he list: to erect Princes, and to depose them again from their Thrones: *that he cannot err; that he can forgive sins*, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, insomuch as he arrogateth to himself most proudly the authority of God himself? which things the sixth Book of the *Decretals*, the *Clementines*, and the *Extravagants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi; the Pope is the wonder of the world: Nec Deus es, nec homo, sed Neuter, & inter utrumque: Thou art not God, neither art thou man; but Neuter, mixt of both.* But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into Rome in his dignity Papal, had made for him a Pageant of Triumph, cunningly fixed upon that Gate of the City he should enter in at, having written upon it this blasphemous verse, dedicated unto him.

*Oraculo vocis mundi moderaris habens;
Et merito in terris crederis esse Deus.*

By Oracle of thine own voice the World thou governeest all,
And worthily a god on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) he calleth himself *Servus servorum Dei*, a servant of the servants of God, that he exalteth himself above God himself, and his worship, for he taketh upon him to be above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again, hereby it is manifest, that he exalteth himself above God, inasmuch as there is less danger and punishment, for any that breaketh any of Gods laws, than for one that breaketh any the least Constitution of the Pope. Moreover, he claimeth authority in three places: Heaven, Earth, and Purgatory, and that is the reason he wear-eth a Triple-Crown; so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things but

but manifest him, to exalt himself even above God, and all that is worshipped?

3. Antichrist is described to be such a one as should come in lying signs, and false miracles and wonders, 2 *Thes.* 2.9. (*Whereby, if it were possible, he would deceive the very Elect.*) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceits, and frauds; so let their *Anrea Legenda*, and book of *Torphees* testifie to the whole world.

4. St. Paul, 2 *Thes.* 2.8. sheweth by his name, that he that he speaketh of, should be *ὁ ἀνόμωτος*, that is, a lawless person, or one subject to no law; which is also manifestly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list, and when he list, and to whom he list; which the gloss upon the Decretals do testifie. saying thus of the Pope; *Legi non subjacet ulli*: that is, *He is not subject to any Law*. What is this else but to be *ὁ ἀνόμωτος*, a lawless person, even the very same whom St. Paul speaketh of?

5. St. John in his *Revelation* doth pourtray Antichrist and his seat, by the name of the great Whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth have been drunken with the wine of her fornication. This woman is that great City which had dominion over the Kings of the earth, at the time of this Revelation, as St. John expressly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but only Rome; and therefore Rome only is and must needs be the seat of Antichrist; for no other can be by this evident and plain description of St. John; for Rome was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first Beast (namely, of the Roman Empire civil) is altered and changed into an Ecclesiastical and Roman Empire.

6. St. John in his *Revelation*, 13. 11. saw a Beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon: and then all that is spoken of this Beast, doth fitly and only agree to that man of Rome the Pope, who though in shew he were the Lamb; for what is more mild or humble, than to call himself the Servant of the servants of God? Yet indeed he playeth the part of the Dragon, or Devil, having learned this cunning of Satan; who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 *Cor.* 11. 14. as the Apostle sheweth. But here is wisdom, saith John in that *Revelation*, Let him that hath any wit, count the number of the Beast, for it is the number of a man, and his number is 666. Now because the number of this wicked Beast containeth six hundred sixty and six, *Ireneus* thinketh that this Antichristian Beast should be

be *Λατίνος*, that is, a man of *Italy*, for the number of the Beast is set down in great Letters, and this *Greek* word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this *Revelation* were written in *Greek*, as being the more known and common language, yet that it was uttered to St. *John* in *Hebrew*, because the *Hebrew* tongue is the holy Tongue, and that St. *John* himself was an *Hebrew* or *Jew* by Nation, and that likewise divers *Hebrew* words are found in the *Revelation*; (whose opinion is not unlikely, but very probable) then let him seek out an *Hebrew* word, which containeth that just number, and herein he need not search far, or to study much upon the matter; for the *Hebrew* word *Romiith* (that is, *Romanus*, a man of *Rome* in *English*) doth in those *Hebrew* Letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian Beast. And so by the number of the Name to be accounted, either by *Greek* Letters, or by *Hebrew* Letters, it is perfectly agreeing to that man of *Rome* the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but he is that notable Antichrist, of whom *Paul* and St. *John* in his *Revelation* do testifie, and consequently the Church of *Rome* being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to be forsaken of all Christians, as they tender their Salvation in Jesus Christ; to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do *Amen*.

CHAP. VI.

Against Schism and Schismatical Synagogues.

MAny there be, who out of a godly and zealous mind, do in good sort seek Reformation, and for that Church-government, which Christ himself hath instituted in his Church, whom I neither dare, nor do reprove: Others there be, that seek Reformation amiss, with venomous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer; other some there be, who to make the cause of Reformation odious, do say, that it abolisheth her Majesties supream government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment.

ment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the preheminance, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controverſie ſooner come to an end, and the more ſpeedily be decided. Others there be, who for that in ſo long time they cannot ſee their deſired Diſcipline and Church-government to be eſtabliſhed, run from our Church, and make a ſchiſm and ſeparation from us, erecting Diſcipline by their own authority, condemning our Church to be no Church, that they may make their deteſtable Schiſm the more allowable; theſe are the *Browniſts* and *Barowiſts*, who will not ſtay the chief Magiſtrates pleaſure for the eſtabliſhing thereof, nor yet allow unto us any Church in *England*, but themſelves. But they (for againſt them I deal) and you muſt underſtand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Diſcipline in it, for we read in *Act. 2. 41, 42, 43, 47.* of an aſſembly of people at *Jeruſalem*, that received the Word of God and believed, and which are expreſſly called a Church, (and who can or dare deny them to be the true Church of God, ſith the Holy Ghoſt doth ſo teſtifie of them?) and yet at that time no Deacons were choſen, nor Conſiſtories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may be, though as yet it have not theſe; for this deſired Diſcipline is not an eſſential part of the Church; for it doth reſemble the wall of a City, or an hedg or ditch about a Vineyard; and it is a City, though the wall be wanting, and it is a Vineyard, though the hedg or ditch be wanting; though ſo much the leſs fortified I grant. Inaſmuch therefore as we have the Preaching of Gods Holy Word, and the right adminiſtration of the Sacraments (which be the eſſential marks of the true Church) none ought to forſake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in Doctrines and Diſcipline ſome, and yet the Church where they be, the true Church of God. Admit (if they will) that Miniſters in the Church of *England*, be not rightly created and brought into the Church; will they therefore count they be no Miniſters? By as good an argument they may ſay, that he that is brought and born into the world, not according to the right courſe or order of nature, but otherwiſe (as by ripping of his mothers belly) is no man; for the one cometh unorderly into the world, as the other doth into the Church. I am ſure the corrupt ordination of a Miniſter doth not prove him to be no Miniſter; neither doth

Note.

doth any other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right Discipline, but we have also put a wrong Discipline in the place thereof. But what of this? The error then I confess is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth; for if a man lose a leg or arm, yet none will deny him to be a man for all this blemish or defect; yea, though he put a wooden leg instead of his leg which he wanteth, yet he remaineth a man still, because his principal parts remain. So though we want that Discipline, yet we have the principal parts of the Church, namely, the right preaching of the Word of God, and administration of the Sacraments, and therefore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the *Brownists* and *Baronists* consider from whence they are fallen; for if the Church of Christ be the body of Christ, as *St. Paul* affirmeth, what do they else, but by their Schism, and Separation, rent themselves from the body of Christ? and then let them remember whose members they be, until they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set-form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the Congregation; which they will not do; and besides, all the reformed Churches in Christendom, have a set form of publick prayers for publick meetings and congregations.

Note.

A Simile.

They say that we observe Saints days, and dedicate Churches unto them; but they should shew that we do these things in honour of the Saints, else have they no reason to charge our Church with Idolatry (as wickedly they do) for the statute it self doth expresse, that our Church doth call them Holy-days, not for the Saints sake, but for the holy exercises used upon them in the publick assemblies. Again, true it is, that divers Churches amongst us, are called by the names of those Saints they are dedicated unto; but to say therefore we do dedicate Churches unto them, it is very ridiculous. For when we call *St. Peter's Church*, or *Saint Paul's Church*, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and *St. Luke* in *Acts 17.* calleth it *Mars street*; will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place

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to

to that Heathen god of battel? None I think will be so wicked or absurd.

Moreover, it is true, that we observe fasting-days; but therein we observe no *Romish* fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the *Papists* do.) But the politick Laws of this land, which appoint that men shall not eat flesh upon certain days, do it in respect of the Common-wealth, as to maintain Navigation so much the better, and for spare of the breed of young Cattel; appointing moreover a penalty for such as shall take the days to be observed as meritorious *Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable Schism, and to be reconciled to that Church of ours, from whence they have foolishly departed; for how imperfect a Church soever it be, (whose imperfections God cure in his good time), yet shall they never be able to shew otherwise, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a separation. God forgive us all, and reconcile us unto him, *Amen.*

F I N I S.

FOUR
SERMONS
PREACHED

BY

Mr. *HENRY SMITH*

1. The Trumpet of the Soul.
2. The Sinful mans Search.
3. *Maries* Choice.
4. *Noabs* Drunkenness.

Two zealous Prayers.

And Published by a more perfect Copy
than heretofore.



LONDON, Printed by *A. M.* for *Edward
Brewster* at the *Crane* in *St. Pauls-Church-
yard*, and *John Wright* in *Little-
Britain*, 1674.

FOR

SERMONS

PREACHED

BY

MR. HENRY BAKER

At the Temple of St. Paul

on the 21st of June 1794

At the Church of St. Andrew

on the 28th of the same month

And published by a new print

And Published by a new print

than before

1794

LONDON, Printed by A. A. in Pall Mall

Under the Great Gate

and near the Theatre

1794



THE
TRUMPET
OF THE
SOUL sounding to JUDGMENT.
By HENRY SMITH.

The TEXT

Eccles. 11. 9. *Rejoyce, O young man, in thy youth, and let thy heart be merry in thy young days, follow the ways of thine own heart, and the lusts of thine eyes. But remember for all these things thou must come to judgment.*

When I should have preached under the Cross, I mused what Text to take in hand, to please all, and to keep my self out of danger; and musing, I could not find any Text in the Scripture that did not reprove sin, unless it were in the *Apocrypha*, which is not of the Scripture; this Text bids them that be voluptuous, be voluptuous still; let them that be vain-glorious, be vain-glorious still; let them that be covetous be covetous still; let them that be drunkards, be drunkards still; let them that be swearers, be swearers still; let them that be wantons, be wantons still; let them that be careless Prelates, be careless still; let them that be usurers, be usurers still; but saith Solomon, *Remember thy end, that thou shalt be called to judgment at the last for all together.* This is the counsel of Solomon the wisest then living. What a counsel is this for a wise man, such a one as was Solomon?

The Trumpet of the Soul sounding to Judgment.

In the beginning of his Book, he saith, *All is vanity*, and in the end he saith, *Fear God and keep his Commandments*; in the twelfth Chapter he saith, *Remember thy maker in the days of thy youth*; But here he saith, *Rejoyce O young man in thy youth*. Here he speaketh like an Epicure, which saith, Eat, drink, and be merry, here he counsels, and here he mocks; yet after the manner of scorers, although they deserved it in shewing their foolishness, as in the first of the Proverbs, *He laughed at the wicked in derision*; as in the second Psalm, God seeing us follow our own ways. For when he bids us pray, we play; and when he bids us run, we stand still; and when he bids us fast, we feast, and send for vanities to make us sport; then he laughs at our destruction. Therefore when Solomon giveth a sharp reproof, and maketh you ashamed in one word, he scoffingly bids you do it again, like a School-master which beateh his Scholar for playing the Truant, he biddeth him play the Truant again. Oh this is the bitterest reproof of all. But lest any Libertine should misconster Solomon, and say, that he bids us be merry and make much of our selves, therefore he shutteth up with a watch-word, and setteth a bridle before his lips, and reproveth it, as he speaketh it, before he goeth any further, and saith, *But remember that for all these things thou must come to judgment*. But if we will understand his meaning, he meaneth when he saith, Rejoyce, O young man; Repent, O young man, in thy youth; and when he saith, Let thy heart chear thee; let thy sins grieve thee; for he meaneth otherwise than he speaketh: he speaketh like Micajah in the Book of Kings, the second Chapter, *Go up and prosper*; or like as Ezechiel, *Go up and serve other Gods*, or as St. John speaketh in the Revelation, *Let them that be wicked be wicked still*. But if there were no judgment-day, that were a merry world, therefore saith Solomon, when thou art in thy pleasures, flaunting in the fields, and in thy brave ruffles, and amongst thy lovers, with thy smiling looks, thy wanton talk, and merry jests, with thy pleasant games, and lofty looks, *Remember for all these things thou shalt come to judgment*.

Whilest the Thief stealeth, the hemp groweth, and the hook is covered within the bait; we sit down to eat, and rise up to play, and from play to sleep, and a hundred years is counted little enough to sin in; but how many sins thou hast set on the score, so many kinds of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolor. When iniquity hath plaid her part, vengeance leaps upon the Stage, the Comedy is short, but the Tragedy is longer; the black guard shall attend upon you, you shall eat at the Table of sorrow, and the crown of death shall be upon your heads, many glistering faces looking on you, and this is the fear of sinners; when the Devil hath entised them to sin, he perswadeth like the old Prophet

Prophet in the Book of Kings, who, when he had enticed the young Prophet contrary to the Commandment of God, to turn home with him and to eat and drink, he cursed him for his labour, because he disobeyed the Commandment of the Lord, and so as a Lion devoured him by the way. The foolish Virgins think that their Oyl will never be spent; so *Dina* stragled abroad, whilest she was deflowred. What a thing is this to say, Rejoyce, and then Repent; what a blank to say, Take thy pleasure, and then thou shalt come to judgment? It is as if he should say, Steal and be hanged, steal and thou darrest; strangle sin in the cradle, for all the wisdom in the world will not help thee else, but thou shalt be in admiration like dreamers, which dream strange things, and know not how they come. He saith, *Remember judgment.* If thou remember always, then thou shalt have little list to sin: If thou remember this, then thou shalt have little list to fall down to the Devil, though he would give thee all the world; and the glory thereof. *Solomon* saith, The weed groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorn; Lying breeds perjury, perjury breeds haughtiness of heart, haughtiness of heart breeds contempt, contempt breeds obstinacy, and brings forth much evil. And this is the whole progress of sin, he groweth from a lyer to a thief, from a thief to a murderer, and never leaveth until he hath searched all the room in hell, and yet he is never satisfied; the more he sinneth, the more he searcheth to sin: when he hath deceived, nay, he hath not deceived thee, as soon as he hath that he desireth, he hath not that he desireth; when he hath left fighting, he goeth to fighting as gain; yet a little, and a little more, and so we fly from one sin to another. While I preach, you hear iniquity engender within you, and will break forth as soon as you are gone. So Christ wept, *Jerusalem* laughed; *Adam* brake one, and we break ten; like children which laugh and cry, so as if we kept a shop of vices, now this sin, and then that, from one sin to another.

O remember thy end, saith Solomon, and that thou must come to judgment.

What shall become of them that have tried them most? Be condemned most, *Rejoyce O young man in thy youth.*

But if thou mark *Solomon*, he harps upon one string, he doubles it again and again, to shew us things of his own experience, because we are so forgetful thereof in our selves like the Dreamer that forgetteth his Dream, and the Swearer his Swearing. So we beg of every unclean spirit, untill we have bumbasted our selves up to the throat, filling every corner of our hearts with all uncleanness; and then we are like the Dog that cometh out of the sink, and maketh every one as foul as himself; therefore saith *Solomon*, If any one will learn the way to Hell, let him take his pleasure.

Methinks I see the Dialogue between the Flesh and the Spirit, the
worlde

The Trumpet of the Soul sounding to Judgment:

worst speaketh first, and the Flesh saith, Soul, take thine ease, eat, drink, and go brave, lie soft, what else should you do, but take your pleasure; thou knowest what a pleasant fellow I have been unto thee, thou knowest what delight thou hast had by my means; but the soul cometh in, burthened with that which hath been spoken before, and saith, I pray thee remember judgment, thou must give account for all these things, for unless you repent, you shall surely perish.

No, saith the Flesh, talk not of such grave matters, but tell me of fine matters, of soft beds and pleasant things, and talk to me of brave pastimes, Apes, Bears and Puppits, for I tell thee, the forbidden fruit is sweetest of all fruits, for I do not like of your telling me of judgment; but take thou thy Jewels, thy instrument, and all the strings of vanity will strike at once, for the flesh loves to be brave, and tread upon Corks, it cannot tell what fashion to be of, and yet to be of the new fashion.

Rejoyce, O young man, in thy youth.

O this goes brave, for while wickedness hath cast his rubs, and vengeance cast his spurrs, and his foot, and thus she reels, and now she tumbles, and then she falls; therefore this progress is ended.

Pleasure is but a spur, riches but a thorn, glory but a blast, beauty but a flower, sin is but an hypocrite, honey in thy mouth, and poyson in thy stomach; therefore let us come again and ask *Solomon* in good sooth, whether he meaneth in good earnest, when he spake these words: O (saith *Solomon*) *It is the best life in the world to go brave, lie soft, and live merrily, if there were no judgment.* But this judgment mars all, it is like a damp that puts out all the light, and like a Box that marreth all the ointment; for if this be true, we have spun a fair thread, that we must answer for all, that are not able to answer for one; why *Solomon* maketh us fools, and giveth us gawdies to play withal: what then, shall we not rejoyce at all? Yes, there is a godly mirth, and if we could hit on it, which is called, *Be merry and wise.* *Sarah* laughed, and was reprov'd; *Abraham* laughed, and was not reprov'd. And thus much for the first part.

But remember for all these things thou shalt come to judgment.

This Verse is as it were a Dialogue betwixt the flesh and the spirit, as the two Counsellors, the worst is first, and the flesh speaketh proudly, but the spirit cometh in burthened with that which hath been spoken. The flesh goeth laughing and singing to Hell; but the spirit casteth rubs in his way, and puts him in mind of Judgment, that for all these things now ends *Rejoyce*, and here comes in *But*: if this *but* were
not,

not, we might rejoyce still; if young men must for all the sports of youth, what then shall old men do being as they are now? Surely, if *Solomon* lived to see our old men live now, as here he saith of young men; so high as sin rageth, yet vengeance sits above it, as high as *Babel*.

Methinks I see a sword hang in the air by a twine-thread, and all the sons of men labour to burst it in sunder. There is a place in Hell where the covetous Judg sitteth, the greedy Lawyer, the griping Landlord, the careless Bishop, the lusty Youth, the wanton Dames, the thief, the robbers of the Common-wealth, they are punished in this life; because they ever sinned as long as they could, while mercy was offered unto them; therefore, because they would not be washed, they shall be drowned. Now put together, rejoyce and remember, thou hast learned to be merry, now learn to be wise. Now therefore turn over a new leaf, and take a new lesson, for now *Solomon* mocked not as he did before; therefore a check to thy ruffles, a check to thy cuffs, a check to thy robes, a check to thy gold, a check to your riches, a check to your beauty, a check to your muck, a check to your graves. Wo from above, wo from below, wo unto all the strings of vanity; dost thou not now marvel, that thou hast not a feeling of sin? for now thou seest *Solomon* saith true, thine own heart can tell that it is wicked, but it cannot amend; therefore it is high time to amend; as *Nathan* cometh to *David* after *Beelzebub*, so cometh accusing Conscience after sin. Methinks that every one should have a feeling of sin, though this day be like yesterday, and to morrow like to day, yet one day will come for all, and then Wo, wo, wo, and nothing but darkness. And though God came not to *Adam* until the Evening, yet he came; although the fire came not upon *Sodom* until Evening, yet it came; and so comes the Judg, although he be not yet come, though he have leaden feet, he hath iron hands, the arrow slayeth and is not yet fallen, so is his wrath; the pit is digged, the fire kindled, and all things are made ready and prepared against that day, only the final sentence is to come, which will not long tarry.

You may not think to be like to the thief that stealeth and is not seen; nothing can be hid from him, and the Judg followeth thee at the heels; and therefore whatsoever thou art, look about thee, and do nothing but that thou wouldest do openly, for all things are opened unto him: *Sarah* may not think to laugh, and not be seen; *Gebazi* may not think to lye and not be known; they that will not come to the Banquet, must stand at the door.

What? Do you think that God doth not remember our sins, which we do not regard; for while we sin, the score runs on, and the Judg setteth down all in the Table of remembrance, and his scrowl reacheth up to heaven.

Item, for lending to Usury; Item, for racking of Rents; Item, for
R de-

The Trumpet of the Soul sounding to Judgment.

deceiving thy Brethren ; Item, for falshood in Wares ; Item, for star-
ching thy Ruffs ; Item, for curling thy Hair ; Item, for painting thy
face ; Item, for selling of Benefices ; Item, for starving of Souls ;
Item, for playing at Cards ; Item, for sleeping in the Church ; Item,
for prophaning the Sabbath-day : With a number more hath God to
call to account, for every one must answer for himself. The fornica-
tor for taking of filthy pleasure ; O son, remember thou hast taken thy
pleasure, take thy punishment. The careless Prelate, for murdering
so many thousand Souls. The Landlord, for getting money from his
poor Tenants by racking of his Rents. See the rest, all they shall come
like a very sheep, when the Trumpet shall sound, and the Heaven and
Earth shall come to judgment against them, when the Heavens shall
vanish like a scrowl, and the Earth shall consume like fire, and all the
Creatures standing against them ; The Rocks shall cleave asunder, and
the Mountains shake, and the foundation of the Earth shall tremble ;
and they shall say to the Mountains, Cover us, fall upon us, and hide
us from the presence of his anger and wrath, whom we have not ca-
red for to offend : But they shall not be covered, and hid : but then
they shall go the black-way, to the Snakes and Serpents, to be tor-
mented of Devils for ever. O pain unspeakable ; and yet the more I
express it, the more horrible it is ; when you think of torment passing
all torments, and yet a torment passing all that ; yet this torment is
greater than them, and passing them all.

Imagin you see a sinner going to Hell, and his Sumner gape at him,
his acquaintance look at him, the Angels shout at him, and the Saints
laugh at him, and the Devils rail at him, and many look him in the
face, and they that said, they would live and die with him, forsake
him, and leave him to pay all the scores : Then *Judas* would restore
his Bribes ; *Esan* would cast up his Pottage ; *Achan* would cast down
his Gold ; and *Gebazi* would refuse his Gifts ; *Nebuchadnezzar* would
be humbler : *Balaam* would be faithful, and the Prodigal would be
tame.

Methinks I see *Achan* running about, where shall I hide my Gold
that I have stoln, that it might not be seen, nor stand to appear for a
witness against me ?

And *Judas* running to the high Priests, saying, Hold, take again
your money, I will none of it, I have betrayed the innocent blood.

And *Esan* crying for the blessing when it is too late, having sold his
birth-right for a mess of Pottage.

Wo wo, wo that ever we were born ; O where is that *Dives* that
would believe this, before he felt the fire in Hell, or that would be-
lieve the poorest *Lazarus* in the world, to be better than himself, be-
fore the dreadful day come when they cannot help it, if they would ;
never so fain, when repentance is too late ; *Herod* shall then wish
that

that he were *John Baptist*; *Pharaoh* would wish that he were *Moses*, and *Saul* would wish that he had been *David*, *Nebuchadnezzar*, that he had been *Daniel*; *Haman* to have been *Mordochews*; *Esau* would wish to be *Jacob*; and *Balaam* would wish he might die the death of the righteous; then he would say, I will give more than *Hezekias*, cry more than *Esau*; fast more than *Moses*; pray more than *Daniel*; weep more than *Mary Magdalen*; suffer more stripes than *Paul*; abide more imprisonment than *Michajah*, abide more cruelty than any mortal man would do, that it might be, *Ite*, Go ye cursed, might be, come ye blessed. Yea, I would give all the goods in the world, that I might escape this dreadful day of wrath and judgment, and that I might not stand among the *Go*. O that I might live a beggar all my life, and a Leper; O that I might endure all plagues and sores from the top of the head, to the sole of the foot, sustain all sickness and griefs, that I might escape this judgment.

The guilty Conscience cannot abide this day. The silly sheep when she is taken will not bleat, but you may carry her and do what you will with her, and she will be subject; but the swine, if she be once taken, she will roar and cry, and think she is never taken, but to be slain: So of all things, the guilty Conscience cannot abide to hear of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a general collection made through the whole world, that there might be no judgment day, then God would be so rich, that the world would go a begging, and be as a waste Wilderness. Then the covetous Judg would bring forth his bribes; then the crafty Lawyer would fetch out his bags; the Usurer would give his gain, and the idle servant would dig up his talent again, and make a double thereof. But all the money in the world will not serve for our sins, but the Judg must answer for his bribes, he that hath money, must answer how he came by it, and just condemnation must come upon every soul of them; then shall the sinner be ever dying, and never dead, like the *Salamander*, that is ever in the fire and never consumed.

But if you come there, you may say as the *Queen of Saba* said of King *Solomon*, I believed the report that I heard of thee in mine own Country, but the one half of thy wisdom was not told me. If you come there, to see what is done, you may say, Now I believe the report that was told me in my own Country concerning this place, but the one half as now I feel, I have not heard of; now chuse you whether you will rejoyce, or remember; whether you will stand amongst you blessed, or amongst you cursed; whether you will enter while the Gate is open, or knock in vain when the Gate is shut; whether you will seek the Lord whilest he may be found, or be found of him

The Trumpet of the Soul sounding to Judgment:

when you would not be sought, being run into the bushes with *Adam* to hide your selves; whether you will take your Heaven now here, or your Hell then there; or through tribulation, to enter into the Kingdom of God, and thus to take your Hell now here, or your Heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter you may lead a new life, putting on Jesus Christ and his Righteousness.

THE



T H E SINFUL MAN'S SEARCH.

Job 8. 5, 6, 7.

v. 5. *If thou wilt early seek unto God, and pray unto the Almighty.*

v. 6. *If thou be pure and upright, then surely he will awake unto thee, and make the habitation of thy righteousness prosperous.*

v. 7. *And though thy beginning be but small; yet thy latter end shall greatly increase.*

IN a sick and evil affected body (dearly beloved) we usually see preparatives ministred, that the maladies may be made more fit and pliable to receive wholsom medicines. The like, yea, and greater regard ought we to have of our souls, which not being crasie only, or lightly affected with sin, but sick even unto death, had need to be prepared with threats and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receive the preparative, but the perfection of happy salvation. And for this cause have I made choice of this part of Scripture, as of a light to shine unto us in darkness, a direction to our steps, and a lanthorn to our paths, while we wander through the boistrous waves of this wicked world. The Text is plain an object to every mans capacity, naturally budding unto blossoms. The first containing our duty which we are to perform towards God. The second, Gods promises, if we perform this duty.

Our duty towards God, is implied in these three conditions. First, *If thou wilt early seek unto God.* Secondly, *If thou wilt pray unto the Almighty.* Thirdly, *If thou be pure and upright;* so that the whole consisteth on these three points. First, what it is that God requireth, namely, a diligent and speedy search, in these words, *If thou wilt seek early.* Secondly, how thy search is to be made, in Prayer, in these words; *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to work in us, a purity and sincerity of life, in these words, *If thou be pure and upright.*

As our duty towards God consisteth in three points, so Gods blessing towards us is also threefold, answerable to the same. First, for seeking, he promiseth, *He will awake unto thee.* Secondly, for praying unto him, *He will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and upright, *He will make thy latter end increase exceedingly:* yea, though the beginning be but small.

Concerning
the Search.
Psal. 107.
Mat. 6.

First, therefore considering the search, it is a work both in desire and labour to be joyned to God. In the *Psalms*, this standeth for the burthen of the song, *They called upon the Lord in the time of their trouble, and he delivered them.* It is but, *Ask and have, seek and find, knock and it shall be opened unto you.* Saving that here these things are to be regarded, to wit, *How; by Whom, and When* we must seek the Lord.

Mat. 17. 20.
Eccles. 35.

How, first faithfully; for if ye have but as much faith as a grain of Mustard-seed, and say unto this mountain, *Remove, it shall remove, and nothing shall be impossible unto you.*

Then next, humbly, for it is the humble Petition that pierceth the skies, and that shewed the Publican to depart home to his house more justified than the boasting Pharisee, and they alone that be humbled and meek, find rest for their souls.

Gal. 6.
1 Thef. 6.

And last of all, continually; for we must not faint in well-doing, because the reward is not promised to *him that doth, but to him that continueth to do.*

1 Tim. 2.

But we may long seek and never find, except we seek the Father by the Son: *For no man knoweth the Father, but the Son, and he to whom the Son shall disclose him: He is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one Mediator betwixt God and man, the man Christ Jesus.* So that if we sin, we have an Advocate, Jesus Christ the Just, and he is the propitiation for our sins; only let us seek the Lord while he may be found.

And to this end, the word *seeking* is used in this place, that we may learn, that as the Heavens and the Planets, and the whole frame of Nature were ordained to finish their course by motions and operation; so man, as he was ordained to a most blessed and happy end, should attain thereunto, not by sloth and idleness, but by an earnest seeking of the same.

Mat. 13. 14.

The Kingdom of Heaven is like a Treasure, which cannot be found without seeking and digging. It is like the precious pearl, for which the wise Merchant was content not only to seek, but to sell all that he had to buy it. God hath placed us here in this world as Husbandmen, to plow upon the fallow of our hearts; as labourers to work in the Vineyard; as Travellers to seek a Country, as Soldiers to fight the battel of the Lord, against the Flesh, the World, and the Devil.

And for this purpose hath he proposed unto us an untilled land, a
Vineyard,

Vineyard, a triple enemy to fight against; that we might remember, that we must till the ground, if we will reap the fruit, that we must prune the Vine, if we will drink of the grape; that we must fight, if we will overcome. *He that tilleth the land* (saith the wise man) *shall be satisfied with bread, but he that followeth idleness shall be filled with poverty.* Idleness is a moth or canker of the mind, and the fruits thereof are wicked cogitations, evil affections, and worse actions; corrupt trees without fruit, twice dead, and pluckt up by the roots, engendering in the mind a loathing of God and godliness. Prov. 28.
Judg. 1.
Prov. 24.

Eschew therefore idleness, I beseech you, and by the want ye find in others, learn instruction for your selves. Be not forgetful how busie your enemy is, if he find you idle; first he putteth you in mind of some vanity; then offereth opportunity to practise; then he craveth consent, and if you grant him that, he triumpheth by adding practice; he leaveth no means unattempted, whereby he may subvert and bring you to perdition. To one (as to *Evah*) he promiseth the knowledge of good and evil. Another he seduceth with lying speeches, as he did *Pharaoh* the King, whom he deceived by false Prophets. To the *Jews* he pretended the Temple of the Lord. To the Heathen he sheweth Universalities and Antiquities. And to other particulars, he leaveth nothing unattempted, whereby he may intangle the soul of the simple, and wrap them in the snare of death. Flie idleness therefore, and seek vertue, and the way thereof; seek learning as for a Jewel, make diligent search and inquisition after her; seek early and seek late, in the morning sow thy seed, and in the evening let not thy hand rest; seek him in the day of trouble, and he will deliver thee, and thou shalt glorifie him. Gen. 3.
Exod. 7. 22.
1 King. 13.
1 Cor. 2.

Seek him, there is the Commandment; he will deliver thee, there is the promise; and thou shalt glorifie him, there is the condition. To disobey the Commandment is rebellion; to distrust his promise is infidelity; to refuse the condition, is vile ingratitude. Wherefore let us seek, and seek earnestly, with a fervent spirit, and humbleness of heart, and let us perswade our selves, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seek for these things. Our direction is made unto God, *for every good and perfect gift is from above, descending from the Father of lights.* And as for many causes we are to seek God, and to God alone, so especially for these four. James 1. 17.

First, because we have nothing of our selves, nor of any other creature, but whatsoever we have, we have it of God: For what hast thou that thou hast not received? In him we live, we move, and have our being. Art thou wise in thine own conceit? O remember that the wisdom of the world is foolishness with God. O consider that the natural 1 Cor. 2.
Rom. 1.

2 Pet. 2.
Revel. 2.

tural man understandeth not the things of God. These things are hid from the wise and prudent, and are revealed to Babes and sucklings. Alas, what were man if he were once left to himself? A map of misery, and a sink of calamity. Alas, how were he able to resist the fiery darts of the adversary, who continually goeth about like a roaring Lion, seeking whom he may devour? Here ye may note, first his malice, for he daily accuseth us before the chief Judg of the Kings Bench; when he cannot prevail in this Court, but seeth his bills of accusation repelled, then he removeth the matter to the Court of our own Conscience, where on the one side, he layeth the books of the Law, and statutes made against sin; on the other side, the bills of accusation brought in against us out of the Book of the Law alledging these strict places against us, *The soul that sinneth shall die the death. Cursed is he that abideth not in every point of the Law, to do it.* On the other side he bringeth in our Consciences to witness against us, and then inferreth this hard conclusion, *Therefore there is no hope in salvation.*

Then if he see that we appeal from justice to mercy, and say, At what time soever a sinner repenteth, the Judg putteth all his wickedness out of his remembrance, he dealeth with us as crafty worldlings deal in matter of Law, who when they see their matters pass against them in higher Courts, bring down their case into the Country to be decided by their Neighbours; Who, either for their simplicity cannot, or for their favour dare not judg of the truth of the matter.

1 So our adversary, though God himself do discharge us, though our Conscience doth testifie our innocency; yet he accuseth us in the third Court before men, where he is bold to pour out his whole venom and poyson of his malice against us, and so forge what lies and slanders, and libels he list, because he knoweth they shall be received as true.

Luk. 11.
Ephes. 6.
Revel. 12.

2 Thus he accuseth Christ Jesus our blessed Lord and Saviour before *Pontius Pilate*, and caused divers false and untrue witnesses to come in against him. But if he were malicious only to wish our destruction, and not mighty to wreak his malice, we should have little cause to fear. But he is mighty, therefore he is termed a Lion, the power of darkness, a great Dragon, which drew to the earth the third part of the Stars of Heaven; that is, with earthly temptation to have overthrown them, which seemed to shine in the Church of God as Lamps and Starrs. O then how easie is our overthrow, if the Lord did not hold us up, which shine not as Starrs in heaven, but creep like worms on earth.

3 Yet if he were but malicious and mighty, it were better with us, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, stirreth up blood-thirsty persecuters to make themselves drunk with the blood of Saints; as most grievously he

he did from the time of *John Baptist*, to the reign of *Maxentius* the space of 294 years, slaying some by the sword, burning others with fire, hanging some on the Gallows, drowning some in Rivers, stabbing some with forks of iron, pressing others unto death with stones, devouring many thousands of the tender lambs of Christs flock.

4. To this malice, might and rage, is added his subtil policy, which he useth in circumventing the faithful; he doth not pitch his tents in any one place, but walketh about from place to place to spy out his best advantage, in the night he soweth tares, and in the day he hindreth the growth thereof. Job 1.

5. He proceedeth after further, and addeth to his policy industry, he considereth our natures and dispositions, and to what sins we do most incline; and thereunto he applieth himself, sometimes by flattery, sometimes by fear, sometimes by feeding our humours, he subtilly inticeth us, sometimes by violence he goeth about to inforce us, sometimes by changing himself into an Angel of light, he endeavour-eth to betray our souls into his hands, and in whatsoever estate he findeth us, he thereby taketh occasion to lay siege to our souls.

Thus you see noted in a word, the force of our adversary; examine now your selves, whether you have any thing in your selves, and you shall find nothing but weakness and corruption. It is God that giveth strength to the mighty, wisdom to the prudent, and knowledge to the understanding; he teacheth *Davids* hands to fight, and his fingers to battel, he giveth strength to his arms to break a bow, even a bow of steel; wherefore let neither the wise man glory in his wisdom, nor the strong man in his strength; but let him that glorieth glory in the Lord. Psal. 144.

Secondly, We are to seek unto God alone, because none is so present as he; for God, because he is Almighty, and with his power filleth both Heaven and Earth, is present always with them that fear him, and ready to succour them in distress. The Lord is near to all that call upon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for us before we ask.

The third reason why we must seek unto God is, none is so able to help as he. But of this I shall have particular occasion to speak when I come to this point, *And pray unto the Almighty.*

The fourth reason why we must seek Christ alone is, because there is none so willing to help as he. It is a great courage to us to make suit, when we are perswaded of the willingness of him to whom we make suit; and I pray ye, who was ever more careful for our salvation, and more watchful over us than the Lord? who ever put his trust in him, and was confounded? in this respect he is called a Father, because as the father tendereth his son, so the Lord doth all those that put their trust in him. Can there be any more willing to help us than
S Christ,

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Christ, whose whole head was sick, and whose heart was heavy for our sakes? yea, in whose body, from the sole of the foot to the crown of the head, was nothing but wounds, and swellings and sores? but alas, this was nothing to that he suffered for our sakes. He was compassed about with fear and horrors, till his sweat was drops of blood, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrows, till he cried out in the bitterness of his soul, *O Lord, if it be possible, let this cup pass from me.* The heavy hand of God was so grievous upon him, that he bruised his very bones, and rent his reins asunder; he could find no health in his flesh, but was wounded, yea wounded to the death, even the most bitter death upon the Cross. His tender fingers were nailed to the Cross; his face was wrinkled with weeping and wailing; his sides imbrued and gored with his own blood, spurting and gushing fresh from his ribs, the shadow of death was upon his eyes.

O what grief could be like this, or what condemnation could be so heavy, sith there was no wickedness in his hands? sith he was the brightness of his Fathers glory, and the Sun of Righteousness that shined in the world, as to see his days at an end, to see such throbbing sighs and careful thoughts without cause of this, so deeply engraven in the tables of his brest? But was this all? No, my Brethren, sith his excellency was such above all creatures that the world was not worthy to give him breath, it was a greater grief unto him, to see himself made a worm, and not a man, a shame of men, and contempt of the people; to see his life shut up in shame and reproaches, how could it but shake his bones out of joynt, and make his heart melt in the midst of his bowels? who was ever so full of wo, and brought so low into the dust of death? upon whom did the malice of Satan ever get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of grief in comparison of the rest; behold therefore (if your weary eyes will suffer you to behold) the depth of all miseries yet behind; the sin that he hated, he must take upon his own body, and bear the wrath of his Father poured out against it. This is the fulness of all pains that compassed him round about, which no tongue is able to utter, or heart conceive; the anger of the Father burned in him, even to the bottom of Hell, and deep sink of confusion; it wrapped him in the chains of eternal death; it crucified him, and threw him down into the bottomless pit of calamity, and made his soul by weeping and wailing to melt into these bitter tears trickling from his eyes; *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a fountain of tears, that I might weep day and night at the remembrance thereof; but lest I linger too long about one flower, while I have many to gather, I will conclude this one point in a word. Sith

Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dream or imagin any to be more willing to help us than he; nay, he is more ready to hear our prayers, than we to offer them unto him, insomuch as he complaineth by the Prophet *Isaiah*, *I have been found of them which sought me not, all the day long have I stretched out my hand unto a rebellious people, which walked in a way that was not good, even after their own imaginations.* And unto *Jerusalem* he saith, *O Jerusalem, Jerusalem, How often would I have gathered thee together, as a Hen gathereth the Chickens, but ye would not!* Isaiah 65.
Matth. 23.

Wherefore to end this point; Seek for knowledg as for a treasure, and for wisdom, as for the wedg of gold of *Ophir*. No mention shall be made in comparison of it, of Coral, Gabish, or that precious Onix, *For wisdom is more precious than pearls.* But above all things, seek it where it may be found; and where is the place of understanding? Surely, man knoweth not the path thereof. *The deep saith, it is not in me; the Sea saith, it is not in me; death and destruction say, We have heard the fame thereof with our ears; all creatures say, it is not with us: But God understandeth the way thereof; and unto man he saith, The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.* Job 28.
Prov. 9.

The third Circumstance is, when we must seek unto God, and holy *David* answereth, *Early, even in a time when he may be found.* Let us redeem the day, which we have foreflowed so many days, wherein we have so long hardened our hearts; let us take up this day, and make it the day of our repentance; let us make it a day of newness of life, as it is the first day of the new year, let even this moment be the last of a sinful life, and the first day to godliness. And as the wise man saith, *Make no long tarrying to turn unto the Lord, and put not off from day to day; for suddenly shall the Lords wrath break, and in thy security thou shalt be destroyed, and shalt perish in the time of vengeance.* Psal. 32.
Eccles. 5.

Art thou a Magistrate, placed in high room and Authority, and seated in the Throne of Dignity? Then use not this thy might to wrong and oppression, grind not the face of the poor, swell not with pride, despising his low estate. *Sell not thy righteousness for silver, preferring the Merchants of Babylon, before the Citizens of Jerusalem.* Amos 8.

Art thou a private labouring man? *Do thy duty truly, be subject, and live in dread to displease the good Magistrate.* 1 Pet. 3.

Art thou old, and hast consumed the flower of thy youth in wantonness? Break off thy course, and frame thy life to sobriety; give the water no passage, no, not a little; for if it have never so little issue, it will overflow thee; and if thou do slack the reins never so little, thy sins will carry thee (like a wild horse) thorow brambles and bushes,

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bushes, and will leave no soundness in thy flesh; work this reformation in thy self betimes, even to day, even this first day of the new year, *If you will hear my voice, harden not your hearts.*

Art thou young, and dost begin to flourish like the young Palm-tree? O consider, that the only way to retain the blossoms of thy beauty, and to keep thy flower from withering, and thy life from fading away, it is to seek early unto God, and to apply thy mind to understanding, to prevent the morning watches, and to give thy body to be moistened of the morning dew. For beside the good hours, that are well imployed in some good study and holy exercise, early rising bringeth health to thy body, and increaseth the number of thy days.

Ecclef. 12. Seek therefore, and seek early, consecrate your selves Nazarites unto the Lord, touch no unclean thing, give no provocation to the flesh, *Strive with the Cock in watchfulness, and rise with the chirping of the Birds; sacrifice your body a sweet smelling sacrifice unto the Lord: This sacrifice is like a sacrifice of fine flour; it is like the fat taken from the peace-offering, yea, it is better than any sacrifice, it is like the flower of roses in the spring of the year, and as the lilies in the springs of water, and*
Ecclef. 32.47, 50. *as the branches of frankincense in the time of Summer: And as a vessel of massie gold beset with rich precious stones, as a fair Olive that is fruitful, and as the tree that groweth up to the clouds.*

Having spoken of the Search, it followeth that I speak of the manner, how it is to be made. In prayer, by these words, *If thou pray unto the Almighty.*

I shewed you before the force of our adversary; receive now a shield against his force, even the shield of prayer. He is not to be resisted by ringing of an hallowed Bell, nor by sprinkling of holy water, nor by the reliques of Saints, nor by our own works and merits; for these are weapons of his own making; but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venom taketh no effect.

Mat. 2. It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations; for all the Prophets do witness, that whatsoever we ask in prayer, if we believe, we shall receive it. Is it his rage and fury that should terrifie us? no, that prayer that strengthened *Samson* to rent a young Lion, as one should have rent a Kid, having nothing in his hand, shall smite and shut up the mouth of the Lion. As for his policy and walking up and down, seeking to devour us, it cannot prevail? *For the prayer of the faithful shall save them;*
James 5. 18. *and the Lord shall raise them up, and if they have committed sin, it shall be forgiven them, and after this conflict ended, they shall triumph for ever with Jesus Christ our Saviour. But in any case see you unite*
John 16. *to your prayer, knowledg, that you be not seduced to offer your petitions*

petitions to strange Gods, as Saints, stocks or stones. Then consent A&T. 15. 10. that we ask only in the name of Christ Jesus, not for any desert of our own; for whosoever believeth in Christ, shall have remission of sins, he shall not perish, but have life everlasting, he shall not come into judgment, but shall pass from death to life. Lastly, a confidence, which is a certain perswasion of Gods mercy towards us; this is that prayer, of which the Lamb testifieth, *That whatsoever we ask by prayer it shall be given us by God the Father.* A thing (dearly beloved) so precious, that nothing is more accepted in Heaven, nothing more grateful to God; a service commanded of God himself, taught by Christ our Saviour, and frequented by the Angels; a thing of more force with God than any Oration of the Eloquent.

Hast thou not heard how the Sun stood still in the Firmament, and Josh. 6. was not suffered to run his course? *Josuah* and *Hezekias* prayed, and 2 King. 20. the Sun stood still. Hast thou not heard of the stopping of the Lions mouths? *Daniel* prayed, and this prayer stopped the Lions greedy Dan. 6. and devouring throats. Hast thou not heard of the dividing of the Red Sea? The *Israelites* prayed, and the waters of *Jordan* were dried Exod. 14. up; yea, the *Israelites* prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heat? The three Children prayed, and the fire lost his heat. Hast thou not heard Dan. 3. how the Heavens were opened and shut? *Elias* prayed, and the Heavens were shut up three years; *Elias* prayed, and the clouds poured 1 King. 1. down rain from Heaven.

O sure fortress, more forcible than any engin, and stronger than the gates of Hell, and to conclude the sum and substance of all in few words, the only thing whereby mortal men have the Clouds, and the Stars, and the Angels, and all the Powers of Heaven at Commandment. For as *Deborah* sung in her song, *They fought from Heaven, even the Stars in their courses fought against Sisera.* For all Creatures have been subject to the prayers of the faithful to revenge the Lords quarel, to help the Lord, to help the Lord against the mighty. Prayer hath ever been the cognisance, and the victory, and the triumph of the faithful, for as the soul giveth life to the body, so prayer giveth life to the soul.

O that I could engrave the love of it in your hearts, as with a Diamond, and so intill your minds, that my words might be pricks to your Consciences, and thereby give you occasion to pray often. It is a wonderful matter to be able to perswade men; but if prayer be able to perswade the living God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come near, and will not depart till the most high have respect thereunto. O that you would therefore pray often, and learn of Christ (the most absolute pattern of our life) to pray continually. He prayed in his Baptism, Luk. 6. John 13. tism,

Mat. 25.
John 18.
Luke 22.
Luke 23.
Mat. 19.
Psal. 40.
Rom. 8.
2 Tim. 4.

Psal. 8. 3.
Isa. 9.
Prov. 2.

Psal. 10. 5.

Psal. 18.

Jerem. 6. 7.
Psal. 18.

Revel. 19.

Rom. 1.
Deut. 27.

tism, in the Wilderness, in Preaching, in working of Miracles, in his Passion on the Mount, in the Garden, in his last Supper, in commending his spirit to God at all times, and in all places, that he might leave unto us an example of the same. It followeth, *And pray to the Almighty*. To those three former reasons which I brought, why we must seek and pray to God alone, I added this as a fourth; because there is none so able to help us as the Lord. He that trusteth in the Lord shall be as Mount *Sion*. If God be on our side, who can be against us? It is God that justifieth, who condemneth? the Lord destroyeth the counsel of the Heathen, he maketh their devices to be of none effect; Christ is the Angel of great counsel, wisdom, and understanding, and there is no device against the Lord. The world notwithstanding is come to that frame, that every man hath got him a strange kind of belief; Some believe not the Law, but the Prophets; Some be perswaded in the Supremacy, but not in the Sacrament; Some in Free-will, but not in Merit; Some in Invocation on Saints, but not in Purgatory; Some in Pilgrimages and Pardons, but not in Images; Some like the Doctrine well enough, but not the Preachers; the most believed little, yet many believe somewhat, few believe all; therefore to deal plainly, because plain dealing is best, you must not believe by the halves; I mean you must not repose some trust in God, and some in Saints, but all in the Lord. *The Gods of the Gentiles they have mouths and speak not, eyes and see not, ears and hear not*. Then what can be looked for at their hands? But the Lord is strong and mighty, a merciful God, and therefore through the Scriptures he is called a Rock, a Fortress, a strong Tower, a Shield, a Horn of Salvation, a refuge, the Lord of Hosts, with other such like appellations, that we might be assured, that our help and deliverance cometh from the Lord.

Puttest thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arm: *Surely Pharaoh, and all Princes are a broken staff, on which if a man lean, it will strike into his hand and pierce it, and lay him groveling in the dust*. It is better therefore to trust in the Lord, than to put any confidence in Princes. Thinkest thou, that Angels, or Saints, or Images can help thee? O foolish and impious piety, to attribute more unto the Angels than they dare arrogate unto themselves. The Angel in the Revelation forbiddeth *John* to worship him. As for the Image we read that to turn the glory of the incorruptible God into the similitude of a corruptible creature, is Idolatry. Well may I then affirm with *Moses*, *Cursed be the Image and the Image-maker*. The conclusion therefore of this point, is this, that we seek the Lord and his strength evermore, that we pray unto God in humility and sincerity, and in full assurance of faith continually, who without
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end is to be sought, because without end he is to be beloved.

The third thing contained in our duty is, what effect this seeking and praying ought to work in us, comprehended in these words, *If thou be pure and upright*; If the Clouds be full they will pour fourth rain upon the Earth, and impossible it is, that a man that seeketh after God, and prayeth unto the Almighty, should not bring forth the fruit of a good life; for if the tree be good, the fruits cannot be bad, and if the head of the water be pure, it will send forth pure waters into the cisterns. Wherefore as good motions are stirred up by prayer, so must they be fostered, by practice of life, according to that of the Apostle, *Quench not the Spirit, nor grieve the holy one of God, by whom ye are sealed to the day of redemption.* 1 Thes. 5.

He quencheth, dearly beloved, the Spirit, which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good works in his life, but with the Dog turneth to his vomits, and with the Sow that was washed, to her wallowing again in the mire. Therefore (beloved) love and seek the Lord, pray to the Almighty, be pure and upright in conversation, flee from sin as from a serpent, for if thou come near, it will bite thee. The teeth thereof are as the teeth of a Lion, to slay the souls of men, and all iniquity is as a two edged sword, the wounds that it gives cannot be healed. I dare not stand as I would upon these points, fearing tediousness; wherefore let this suffice for the former general part, concerning the duty we owe unto God. Ephes. 4.

Now Gods Promises for the performance hereof, yield unto us most plentiful matter of Doctrine and consolation. First, of his justice, that as he will suffer no sin unpunished, so he will suffer no good work unrewarded, but giveth to every several action his several hire, and just recompence of reward. Shall the hour come, in which all that are in their graves shall hear a voice, and come forth, they that have done well, to the Resurrection of life, they that have done evil, to the Resurrection of condemnation? Shall the Lord search *Jerusalem* with Lanthorns? Shall all foul corners be swept, and all pleits and wrinkles be unfolded? Shall the Grave, Death, and Hell give up all that is in them? And shall all dead (both small and great) stand before God, when the Books are opened? and shall every man have praise of God according unto his deserving? Shall we then discern between the vessels of honour and of wrath, between Sheep and Goats, the just and unjust: Finally, shall there be an infallible, general, and incorrupt judgment, wherein the book of all our offences shall be laid wide open? Now God be merciful unto us: be favourable, O Lord, be favourable. But to proceed, it is thy nature, O Lord, to gather up the wheat, and burn the tares 1 Thes. 5. Ephes. 4.

tares, to cut down all fruitless trees, and cast them into the fire, yea, into a fiery furnace, that never shall be quenched, into an utter darkness, where is weeping, wailing, and gnashing of teeth, then be favourable, O Lord, be favourable.

Doth not the Lord spare *David*, a King and a Prophet for murder? Doth he not spare the *Sichemites* for adultery? Nor *Absalom* for treason? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Jeroboam*? Nor *Jezabel* for cruelty? Nor *Herod*, *Nebuchadnezzar*, and *Lucifer* for pride? Nor *Pharaoh* for incredulity? Then be favourable, O Lord, be favourable unto us, in whom almost every one of these sins do dwell and remain. Did the Lord for corruption overflow the World with water? Did he burn *Sodom* for her Villany? Did he cast *Adam* and *Eve* out of Paradise for eating of the forbidden fruit? Did he stone a poor wretch to death for gathering chips on the Sabbath day? Then be favourable, O Lord, be favourable unto us. But doth not the Lord spare the Cedar-tree for his height, nor the Oak for his strength, nor the Poplar for his smoothness, nor the Lawrel for his greenness? No verily, from the Cedar that is in *Libanon*, even to the Hyssop that groweth out of the wall; yea, every one that bringeth not forth good fruit is hewn down and cast into the fire; it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as have forsaken the Law, by everlasting perdition.

Behold, the Lord shall come in the great and latter day of judgment, when none shall escape his judgment-seat, with clouds shall he come, and every eye shall see him, even they which pierced him thorough, shall also wail before him, being summoned all to appear most fearfully before his Imperial Throne of Majesty; then be favourable, O Lord, be favourable. Alas, with what eyes shall we miserable sinners behold him, so glorious sitting in his Royal Kingdom, with all his mighty and holy Angels, and whole number of Saints, sounding with the voice of the Archangel, and trumpet of God, causing the Heavens to pass away with a noise, and the Elements to melt like wax, and the Earth to burn with the works thereof? Yea, with what eyes shall we behold him, when we see the Sun darkned, the Moon eclipsed, and the Stars fall down from Heaven? But alas, when he taketh the furbished blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when he summoneth before him the worm that never dieth, the fire that never shall be quenched, to revenge upon the wicked, into what a plight are they then driven? Then leave they off, Be favourable, O Lord, be favourable, and say to the Hills, O ye Mountains, come and cover us; O ye waters, come and overwhelm us; Wo, wo, wo, how great is this darkness? The godly on the other side are bathed in such streams of bliss, and advanced

ced to such happiness, as neither tongue can utter, nor heart conceive.

The second thing we have to note in his promises, is his mercy, which exceedeth all his works. For God, though he hath given a curse of the law against sinners, yet seeing Christ for the penitent hath born the curse, whereby his justice is not impaired, he is content to accept our weakness as our strength, to recompence our imperfection with reward of greatest perfection, and that which we can perform but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his son, who paid with the seal of his own blood, the ransom for our sins, he hath cancelled the hand-writing that was against us. Wherefore we are to pray unto God, that whensoever our sins shall come in question before him, that he would look upon Christ Jesus, the true looking-glass, in whom he shall find us most pure and innocent, and to shine most clearly in the righteousness which he had given us by faith; so that we appear not in our own righteousness, but in the righteousness of the Lamb, who having taken away the sins of the world, and having made us as white as snow, though we were as red as crimson, faith, he will be merciful to our iniquities, and will remember our sins no more. Of him do all the Prophets bear witness, that through his name all that believe shall receive remission of their sins. Again, *Drink ye all of this, for this is my blood which is shed for the remission of sins.* Christ gave himself for our sins, that he might deliver us from the curse of the Law, even according to the will of the Father. Christ bare our sins in his own body on the tree, that we being delivered from sin, might live in righteousness, by whose stripes we are healed, for we were as sheep going astray, but are now returned to the Shepherd and Bishop of our Souls. It is no more but believe and be saved; believe and receive remission; believe, and lay off thine own righteousness, and invest thy self with the righteousness of the unspotted Lamb.

David was young, and after was old, yet in all his days he never saw the righteous forsaken. Sometimes he scourgeth his Children, but like a loving Father, he layeth no more upon them than they are able to bear; for he afflicteth them for his own justice, because they are sinners, for his wisdom, to exercise their faith, for his mercy, to cause them to repent; but this is the end of all, he helpeth them in their distresses, he revengeth himself upon his enemies, and giveth to his people rest and quietness. O that we would therefore praise the Lord, and forget not all other his singular benefits. O that we would confess, that his mercy endureth for ever.

The third thing to note in his promises, is his bountiful kindness, in requiring so small a thing, with so great and liberal blessings; and bindeth himself by obligation (as it were) that as sure as we perform
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the one, so he will not fail to accomplish the other.

The fourth, is his patience and long suffering, which is not slackness, as some men account slackness; but is patience, because willingly he would have no man to perish, but gladly would have all men come to repentance. He is content to stay our leisure, till we seek and pray unto him, and never smiteth, till there be no hope of redress.

The fifth is his love, in that he is content to stir us up to holy exercises, and purity of life, and to allure us with fair promises of aid, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than (fearing tediousness) I dare presume to trouble you withal; wherefore a word of each, and so I end.

Psal. 78.

Touching the first, where it is said, *God will awake up unto thee*, it is a greater benefit than the words import; for it signifieth, not only that he will hear thee, but that he will also do what thou desirest, and satisfy thy request. As long as the sinner sleepeth, the Lord is said to be asleep; but as soon as the sinner awaketh from sin, *God will arise* (saith David) *and his enemies shall be scattered, and they that hate him, shall fly before him, as the smock vanisheth before the wind, and as the wax melteth before the fire, even so shall the wicked perish at the presence of God.* Wherefore as St. Paul exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light*; awake unto God, and God will awake unto thee, and Christ, even the Son of God, the bright morning Star, shall give thee the light of life.

Ephes. 5.

Revel. 22.

Psal. 1. 22.

Prov. 28.

In the second, he promiseth abundance of worldly blessings, in recompence of prayer, for it is said, *He will make the habitation of thy righteousness prosperous*, that is, the Lord will make peace within thy walls, and prosperity within thy palaces; he will command his blessings to be with thee in thy store-house, and in all thou settest thy hand unto; he will open unto thee his good treasure, even the Heavens to give rain on thy land in due season. *Thou shalt lay up gold as the dust, and the gold of Ophir as the flint of the river; thou shalt wash thy paths with butter, and thy rocks shall pour out rivers of oyl; thou shalt call salvation thy wall, and praise shall be in thy Gates. Lo, thus shall the man be blessed that feareth God.*

Job 12.

Psal. 1. 28.

Lastly, for being pure and upright, he will make thy latter end greatly increase, and that thou mayest the less mistrust his promises, he will do it, though thy beginning be but small.

Here (Brethren) ye see what a sea of matter is offered me, whereunto if I would commit my self I might discourse unto you, what strange events (by Gods providence) have happened in the world, what great Kings and Potentates have been plucked down from their Thrones, and what contemptible persons in the eyes of the world, have

have been advanced to their rooms. How *Mordochæus* a stranger was exalted into *Hamans* place; how *Joseph* and *Daniel*, the one a bond-man in *Ægypt*, the other a captive in *Babylon*, were made Princes in those Kingdoms. But because I will not over-much transgress the bounds of modesty, or hold you longer than in this place I have been accustomed, only remember what the Prophet saith, *He raiseth the needy out of the dust, and lifteth the poor out of the mire, that he might set him with the Princes, even with Princes of the world.*

Hest. 8.
Gen. 30.
Lan. 6.

Psal. 11. 5.

Remember the example of *David*, whom the Lord chose and took from the *Ews* great with young, that he might feed his people in *Jacob*, and his inheritance in *Israel*. Remember the example of *Job*, how the Lord turned the Captivity of *Job*, as the rivers of the South, how he blessed the last days of *Job* more than the first, how he gave him sheep, and camels, and oxen, and she-asses in more abundance than he had before, how he increased him with Sons and Daughters, even to the fourth generation, so that he died being old and full of days. Remember even our own estate, for whom the Lord hath done great things already; as created us, and redeemed us, and sanctified us, and not long since delivered us from the gaping jaws of those that sought to suck our blood. Upon some he hath bestowed humility, whereby their minds are adorned with vertue; honour upon others, whereby their persons are invested with Majesty; upon others comeliness, whereby the other two are graced; upon others Orchards, which they planted not, at least unto which they gave no increase; upon others, increase of vertuous Children, whereby their posterity is preserved; upon others, the free passage of his word, which a long time had been obscured by ignorance, the mother of devotion, as the shavelings call it, but under a stepdame of destruction, as we perceive it; and and though he bestow but some one or two of his blessings upon us, yet how much are we bound for these blessings to sing praise, and honour, and glory, unto him that sitteth upon the Throne, and unto the Lamb for ever. But upon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to rejoyce in God their Saviour. Examine then your own Consciences, I beseech you, whether God hath bestowed all these blessings upon you, or no, and if he have, O what great cause have you to come before his face with praise, to sing loud unto him with Psalms, to worship and to fall down before him, to give unto the Lord, the glory of his name, to bring an offering of thanksgiving, and to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for you in store, ye may be sure he will pull down the mighty from their seat, and exalt the humble and meek. Surely, the Lord doth use vertue as a means to bring us to honor, and whosoever you shall see endued with the vertues of this Text, I

Psal. 78.

Job 42.

Psal. 126.

Psal. 41.

Psal. 99.

Psal. 96.

The sinful Man's search.

mean with seeking unto God with prayer and purity of life, ye may be sure there is a blessing reserved for him of the Lord, yea, such a blessing, as though his beginning be but small, yet his latter end shall greatly encrease.

God increase the love of these things in our hearts, and make us worthy of Christs blessings, which he hath plentifully in store for us; that after he hath heaped temporal blessings upon us, he will give us the blessing of all blessings, even the life of the world to come.

Maries.



Maries Choice.

Luk. 10. 38, 39, &c.

v. 38. *Now it came to pass as they went, that he entred into a certain town, and a certain woman named Martha, received him into her house.*

v. 39. *Now she had a Sister called Mary, which also sat at Jesus feet and heard his preaching.*

v. 40. *But Martha was cumbred about much serving, and came to him and said, Master, dost thou not care, that my Sister hath left me to serve alone? Bid her therefore that she help me.*

v. 41. *And Jesus answered, and said unto her, Martha, Martha, thou carest and art troubled about many things.*

v. 42. *But one thing is needful, Mary hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himself loving unto *Lazarus* and his Sisters, in raising him from the death of the body, and then from the death of the soul; so do they here shew their thankful minds to Christ again, the one by receiving him into her house, and the other by entertaining him into her heart. As he was God, he was received of *Mary*; as he was man, he was received of *Martha*. They both desired to entertain our Saviour, as *Jacob* and *Esau* desired to please their aged Father; but *Mary* made choice of the better part, and was preferred before her Sister, as *Jacob* sped soonest of most dainty venison, and prevented his brother of the blessing. And although the care of *Martha* in entertaining of Christ be not to be disliked, yet *Maries* diligence in hearing his Doctrine, is of purpose preferred, to teach us, that it is much better with *Mary* to study in the Word, and first to seek the Kingdom of God, than with *Martha* to labour in the world, Joh. 11. Gen. 27. Mat. 6. 33.

world, and to neglect that heavenly Kingdom. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to provide for this present life, as the rich man, *Luk. 12.* enlarged his Barns, wherein to put his store for many years; but we never or very late remember to provide for the life to come, like that other rich man, *Luk. 16.* that never thought of Heaven, till he was tormented in the flames of hell.

Job 2.

Gen. 45.

Gen. 4. 7.

In the Eleventh of *John*, Christ is said to love the whole Family, and here he is said to come unto them; For whom he loveth, he cannot chose but visit, like the Friends of *Job*, that came to comfort him in his great adversity; yea, and the greater love he beareth unto any, the oftner he will resort unto them, yea, he will come and dwell with them, *Job. 14. 23.* Like *Jacob*, that came down into *Egypt*, to his beloved Son *Joseph*, and dwelt in *Goshen*. But Christ is yet more kind than *Jacob* was, for he came not, till he was sent for with Horses and Chariots, but Christ came of his own accord to this beloved family.

Luke 8.

Thus doth he always prevent us with his blessings; before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested, he came unto this noble house. O happy house that entertained such a guest! but thrice happy inhabitants to whom such a guest would vouchsafe to come! When he came to the swinish *Gadarens*, they desired him to depart out of their coasts, preferring their Swine above their Saviour; but this godly family received him into their houses, preferring their God before their gold, and the health of souls before their worldly wealth. They received him into their house, who had not a house wherein to put his head, wherein their Hospitality is commended, and shall certainly be rewarded at the dreadful day; for with this and such like works of mercy, the Lord shall answer the sentence of Judgment, which is to be denounced against the wicked, that never exercised those works of mercy.

Mat. 8. 19.

Gen. 18. & 19.

Let us learn by their example to be harbourers, and given to hospitality, which is so often commended unto us in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habit of strangers; so we may daily entertain Christ Jesus in the habit of a poor man, of a blind man, or of a lame man; and whatsoever is done to any of these that are his members, he accounteth and accepteth as done unto himself.

1 Tim. 3. 2.
Numb. 35.

Now as the vertue of Hospitality is commendable in all sorts of men; so is it more especially commended to the Ministers, who are expressly commanded by the Apostles amongst other things, to be given to Hospitality. Unto the Levites in time of the Law, the Lord appointed Cities of refuge, to signifie that the Ministers house should be

be the poor mans harbour, and his store their treasure; but the true Ministers of our days have no Cities of refuge for others, for they have none for themselves; they have not wherewith to relieve the wants of others, for they have not to relieve their own.

When *Martha* had thus entertained Christ, as he was man into her house, *Mary* began to entertain him, as he was God, into her heart, she sat at his feet to hear his preaching, for no sooner was Christ come into the house, but that he took occasion to teach and to instruct the family and instead of bodily food, which they bestowed upon him, to give unto them the food of the Soul. Thus doth he always shew himself a thankful guest into what house soever he entred, he leaveth better things behind him than he findeth, he loves not to be in *Zacheus* Luke 15. debt for his dinner, for instead thereof he bringeth salvation to his house; neither doth he leave his supper unpaid for here, for instead thereof he bestoweth upon them an heavenly Sermon. This should be the exercise of faithful Ministers, when they are invited to great feasts, that as they are called the salt of the earth, which serveth to season the meats, to make them savory, and preserve them from putrefaction, so they should season the table-talk with some godly conference, to minister grace unto the hearers, *Ephes.* 4. 29. Mat. 5. 13.

These Sisters were godly Women, and both earnest favourers of Jesus Christ, and yet in the manner of their devotion there is such difference, that the worldly affection of the one may in some sort be disliked, in respect of the godly exercise and practice of the other; *Martha* is sore incumbred with much serving, where a little service had been sufficient, but *Mary* is attentive to hear the Word of God, which never can be heard sufficiently.

Mary sitteth to hear the Word, as Christ used to sit when he preached the Word, to shew that the Word is to be preached and heard with a quiet mind; in a still night every voice is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affairs, and therefore unfit to hear the Word, as the ground that is surcharged with stones, or overgrown with weeds and thorns is unfit to receive the seed, or yield any fruit to him that tilleth it: As often therefore as we come to hear the Word of God, we must not come with distracted minds, we must not trouble our selves with the cares of this life, which (as our Saviour said) are thorns to choak the Word, and to make it unfruitful. For *Moses* was unfit to walk with God, till he had put off his shoos, and the blind man unfit to come to Christ, till he had thrown away his cloak; so we must think our selves unfit to hear the Word, and unapt for every heavenly exercise, till we have put off our shoos, that is our worldly cogitations and affections, and till we have cast away our cloak, that is, all lets and impediments which might hinder us from profiting in our profession. When

When our minds are quiet, we are fit to deal with heavenly matters; therefore the Doctors conferred sitting in the Temple; and God delighteth to deal with us when we are most private; he appeareth to *Abraham* sitting in the door of his Tent. The holy Ghost came down upon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and converted by *Philips* preaching.

Gen. 18.

A&t. 2.

A&t. 8.

A&t. 22.

Mary sat at *Jesus* feet, yet sat she not sleeping as many sit at the Preachers feet, but she sat at *Christ* his feet, and heard his word: As *Paul* was brought up at the feet of *Gamaliel*, and was perfectly instructed in the law of the fathers.

Her humility is commended, in that she sat at *Jesus* feet, to shew that the Word is to be heard with all humility; her diligence and earnestness appeareth, in that she would not depart to help her Sister, to signifie that the hearing of the Word must be preferred before all worldly businesses.

Her diligence and humility, serveth to condemn our negligence and contempt of *Christ* and his Word, we do not sit at *Christ* his feet, nay, we rather set *Christ* at our feet, when we are so negligent in hearing his Word.

Gen. 8.

Exod. 8. 32.

2 Sam. 15.

Luke 8.

Mat. 13. 40.

We are as slow to come to the Church, as the Raven was to come to the Ark, and as loth to spend any time in the service of God, as *Pharaoh* was loth to let the *Israelites* go to serve the Lord. If a commodity were to be seen, whereout some profit might arise, how careful would we be to procure it? What pains would we take to get it? *Abfalom* was not more desirous of a Kingdom, than the rich men of our time are desirous of Golden gain. But if it be a matter of cost or trouble, if they cannot hear the Word preached without some hinderance to their worldly business, and some extraordinary charge to their purse, then like the *Gadarens*, they are content to take their leave of *Christ* and his Word, and had rather lose that heavenly pearl, than they would part from their worldly pelf.

2 Tim. 4. 2.

Mat. 6.

Thus in *Christ* we have the patience of a good Pastor, and in *Mary* the pattern of a good hearer. Let Ministers learn by his example to take all occasions to preach the Word, to be instant in season and out of season; and let Christians learn by her example, first to seek the Kingdom of God and his Righteousness, and then to provide for the things of this life.

While *Mary* was careful for the food of the soul, *Martha* was curious to provide food for the body, her greatest care was to entertain *Christ*, and to make him good cheer, to testifie her thankful mind unto him, that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserved to be well dealt withal at the hand of his Hostess, 1 King. 17. whose Son he had restored to life; or *Eliab* deserved such entertainment for her Sons reviving, then surely our Saviour Christ is worthy 2 King. 4. to be welcome hither, where he had raised *Lazarus* out of his grave, wherein he had lyen by the space of four days before.

It was well done therefore of *Martha* to shew her thankful mind John 11. unto Christ, but it was not well done at that time to shew her self thankful in that manner; it was then time to hear the Word, for at that time Christ preached the Word, it was no time for her to spend that time in other affairs, and to neglect the greatest affairs, the means of her own salvation.

It was not unlawful for *Martha* to labour on, more than it was un- Mat. 25. lawful for *Peter* to sleep; but when Christ was preaching, it was no time for her to be so busie in serving, no more than it was time for *Peter* to sleep, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* Ship to the people that stood up- Luke 5. on the shore, it was no time for *Peter* to play the Fisherman. But when Christ had left speaking, and commanded him to launch into the deep, then it was time for *Peter* to let down the net.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to hear the word, and as we may not utterly neglect our lawful callings to follow Sermons, so must not we bestow the Sabbath, which is consecrated to the service of God, in following the works of our Vocation. All things have their appointed time (saith the wise man) *Eccles.* 3. and every thing is seemly in his convenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not hear Christ, yet did she labour for Christ; many in our days will neither labour for Christ, nor hear of Christ; but as the *Israelites* were weary of their journey in the wilderness, and Numb. 21. loathed that heavenly *Manna*, so these men are weary of every godly exercise, and are soon cloyed with the Word of God.

The five foolish Virgins wasted their Oyl to no purpose, and while they went to buy, were excluded the marriage; and these foolish men Mat. 25. spend this time of grace vainly and wantonly, as though after this life there were no time of justice and vengeance to be feared. The day serveth for their pride and profit, the night is spent in sport and pleasure, and no time is left to hear the Word. When we are praying, they are playing; when we are preaching, they are eating and drink- Gen. 6. ing, like the old world, that eat and drank, that married wives, and Heb. 11. gave in marriage while *Noah* was preparing the Ark for the saving of 1 King. 12. his households. And as *Baals* Priests wounded themselves to serve their Idols, so these men take dangerous courses, and strangely trouble themselves to serve the Devil.

When our minds are quiet, we are fit to deal with heavenly matters; therefore the Doctors conferred sitting in the Temple; and God delighteth to deal with us when we are most private; he appeareth to *Abraham* sitting in the door of his Tent. The holy Ghost came down upon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and converted by *Philip* preaching.

Gen. 18.
A&t. 2.

A&t. 8.

A&t. 22.

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Gen. 37.
1 Sam. 17.

Now *Martha* findeth her self aggrieved, and begins to envy her Sisters exercise, as *Josephs* Brethren envied him for his dreams; and the Sons of *Isai*, that disdained their brother *David*, for his forwardness in the combat with *Goliath*.

These two Sisters, that in other things agreed so well together, in this do differ so much, that Christ must have the hearing of the matter and decide the controversie; *Martha* playeth the plaintiff, and accuseth her Sister. *Mary* the defendant, answereth by her Advocate, and Christ himself, that took upon him the office of an Advocate, is become the Judge, and giveth sentence on *Maries* side. *Martha* complaineth of her Sisters slothfulness, and seemeth after a sort to blame our Saviour for winking at it, requiring him to see the matter redressed speedily. But Christ reproveth *Martha's* curiosity, and then excuseth, yea, and commendeth *Mary's* care.

Psal. 69.

Luk. 7. 33.

Act. 26.

Luk. 7. 34.

In *Martha* it appeareth how willing we are to please our selves in our own conceits, and how ready to conceive amiss of others doings, yea, sometimes to prefer our own defects before the perfections of other men. If *David* chasten his soul with fasting, it shall be turned to his reproof: If he put on sackcloth to testifie his contrition, they jest at him, and the drunkards make songs of him. If *John Baptist* be temperate in his apparel and diet, they will say he hath a Devil. If *Paul* answer discreetly for himself, he shall be charged to be mad with overmuch-learning; yea, if our Saviour Christ himself frequent the company of sinners, to reclaim them from sin, they will not stick to call him a friend and companion of Publicans and sinners. Amongst us, if there be any that be more forward in Religion than the rest, and more diligent to hear the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and condemn them for so doing; yet are not the godly to be discouraged herewith, or to desist from their godly exercises; for as the Lord answereth for *Mary*, when she held her peace, so the Lord will defend their Cause, and take their part against their adversaries. The Lord cannot abide to hear his servants ill spoken of, but is always ready to maintain their right, and to answer for them. He will not suffer *Laban* to speak an ill word to his servant *Jacob*: And if *Aaron* and *Miriam* murmur against *Moses*, the Lord will punish it with leprolie. What a comfortable thing is this to the godly, that the King of Kings will take their parts, and will not suffer them to sustain any wrong? He is a most sure and trusty friend, that will not abide his friends to be back-bited or ill spoken of, but either he will answer in their defence, or he will find some means to stop their mouths, and restrain the slanderous tongues of their enemies, as sometime he stopt *Balaams* passage, when he went to curse Gods people, and caused the dumb beast to speak and reprove the madness of the Prophet, rather than he would have his people to be cursed.

Gen. 3. 24.
Numb. 12.

Numb. 22.
2 Pet. 1. 5.

The

The repetition of *Martha's* name argueth the vehemency and earnestness of this admonition. The Lord is faine to be very earnest and importunate with us, before he can reclaim us. So when God spake unto *Abraham*, he called him twice by name; Christ called *Peter* thrice by name, *Joh. 21.* to cause him to make his threefold confession, to make amends for his threefold denial. And when the Lord spake unto *Samuel*, he called him four several times by name before he answered, for such is the great mercy of God, that he is content to admonish us often of our duty, and such is the dulness and perverseness of our crooked nature, that we cannot be gained by the first admonition; but the Lord must call us often and earnestly, before we will hearken unto him.

There are two things in the speech of Christ to be observed. The first is, his modest reprehension of *Martha's* immoderate care; the other is, his friendly defence of *Mary's* Choice. Though *Martha* was very careful to entertain Christ in the best manner, yet if he perceive any thing in her worthy reprehension, he will not stick to tell her of it; he will not soothe her in her saying, nor smooth her in her own conceit, for all the trouble and cost that she bestows upon him. If we be often invited to some mans table, and kindly entertained, it would be unkindly taken, if we should find fault with any disorder; but for as much as all Christ his actions are the instructions of Christians, therefore every Christian, but especially Preachers, whom it more specially concerneth, must learn by this example how to behave themselves, when they are invited to great feasts, namely, speak their conscience freely when they see a fault. The best requital that we can make for our good chear, is to give good counsel and wholsom admonitions to them that invite us. When Christ dined with the Pharisee, *Luk. 11.* and was disliked for not washing before dinner, he took occasion to reprove their hypocrisie, their outward shew of holiness, which was the sin of the Pharisees, and at another time he noteth them for pressing to the chief places at Banquets, and sheweth what modesty is to be observed in sitting down to meat, and what guests should be bidden to our Table. So should Preachers behave themselves towards those that invite them to great feasts, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guests, to say unto them thus, or otherwise as the case requireth, I will warn you of one thing that will do you good, that you would leave your Usury and Extortion, your Covetousness and Oppression, that you would leave your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leave your pride and excess in your diet and apparel, that you would forbear to speak ill of any behind their backs, or to bear any malice or hatred to any of your neighbours.

Luk. 14.

1 King. 12.
Mat. 24.
Mar. 6. 23.

These are the faults which are easie to be espied almost in every place, and these are the faults, which the faithful Minister of Christ Jesus should not leave unreprieved, wheresoever he cometh. But as *Elias* told *Abab* of his Idolatry, though he were his King, and *John Baptist* told *Herod* of his Adultery, though he did many things for him, and heard him gladly; so should the Preacher reprove the people for their notorious offence, notwithstanding some favours and courtesies received from them. If Christ had cause to find fault with *Martha* for her too much diligence in his entertainment, it seems he was not curious in his diet, but would have been content with simple cates, he was no delicate or dainty guest; he did not affect or delight in sumptuous banquets, or costly fare, he rather required a religious heart, a constant faith, a willing mind to hear the word, with an earnest care to live thereafter. These are the things wherein the Lord delighteth; these are the juncates which he desireth, and which he preferreth before all earthly cheer.

Thus is *Martha* reprehended for her curiosity; now let us see how *Mary* is excused, and commended for her godly care. One thing is necessary (saith Christ) and what is that one thing? Even to hear the Word preached, which is the power of God to salvation, to every one that believeth. A man may better want all things than that one needful thing, and yet we desire all other things, and neglect that one thing, which is so needful.

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Martha's* part is good, because it provideth for this present life; but *Mary's* part is better, because it leadeth to eternal life. It is good to be occupied about our calling, to get our living; but it is better to be occupied in hearing the Word, which is able to save our Souls. As the head and the foot are both needful in the body, so *Mary* and *Martha* are both needful in a Commonwealth; man hath two Vocations, the one earthly by his labour; the other heavenly by his prayer. There is the active life, which consisteth in practising the affairs of this life, wherein man sheweth himself to be like himself; and there is the Contemplative life, which consisteth in the meditation of divine and heavenly things, wherein man sheweth himself to be like the Angels; for they which labour in their temporal Vocations, do live like men, but they which labour in spiritual matters, live like Angels. When they hear the Word, God speaketh unto them; when they pray, they speak unto God; so that there is a continual conference between God and them, because they are continually exercised in hearing and praying.

Christ loved *Martha* for her Hospitality, as *Isaac* loved *Esau* for his Venison. So did he love *Mary* for diligence in hearing his Word, as *Rebecca* loved *Jacob* for hearkening to her voice. A Nurse which hath
her

her breast full of milk, doth love the Child that sucks it from her; Gen. 25. 28. and Christ which hath his breast full of heavenly milk, is glad when he hath Children to suck the same; let us therefore (as the Apostle willeth us, 1 Pet. 2. 12.) *lay aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking, as new born babes, desire the sincere milk of the Word, that we may grow thereby to be perfect men in Christ Jesus.* Let us breathe after the fountain of the living water, which springeth up unto eternal life; and as the fainty Hart desireth the water-brook to quench his thirst. And forasmuch as many things are so troublesome, and one thing is so needful, let us seek that one needful thing, the end of all things, even to fear God and keep his Commandments, which we learn by hearing the Word of God, where- by faith (without the which it is impossible to please God) is begotten and nourished in the hearts of Men.

This is that good part which Mary hath chosen, by so much better than her Sisters Choice, because it concerneth a better life, and hath the fruition of this present life; Mary hath a double portion, she heard the word, and eat of the meat which her Sister dressed; for godliness hath the promise of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleasures, and what not; they serve only for the maintenance of this present life, which is so short and subject to mutability; but the Word of God is the food of the Soul, the bread of life, that immortal seed which bringeth forth fruit unto eternal life. Let the Word of God therefore be precious unto us, because it was so permanent; for Heaven and Earth must pass, but the Word of God endureth for ever. If we make choice of any thing beside, it must be taken from us, or we shall be taken from it; but if we make choice of this one thing, it shall never be taken from us, neither in this world, nor in the world to come. The Lord grant that we be not only hearers, but doers of the Word, that it may be truly said of us, as Christ said of his Disciples that heard his Preaching, *Behold my Brother, My Sister and Mother.* Or as he answered the Woman that commended his carnal kindred, *Blessed are they that hear the word of God and keep the same.*

Psal. 42. 1.

Eccles. 12. 13.

Heb. 1. 6.

Rom. 10. 17.

1 Tim. 4. 2.

1 Pet. 1. 13.

Luk. 21. 33.

1 Pet. 1. 25.

Jam. 1. 22.

Mar. 12. 50.

Luk. 11.



The First
 SERMON
 OF
 NOAH'S
 Drunkenness.

Gen. 9. 20, 21.

*Noah also began to be a Husbandman, and planted a Vineyard.
 And he drank of the Wine, and was drunken, and was uncovered in
 the midst of his tent.*

First, we are to speak of *Noah*, then of *Cham*, his wicked son,
 and after of *Shem* and *Japheth* his good Sons: In *Noah* first,
 of that which he did well, and then of his sin: In *Cham*, first
 of his sin, and then of his curse; In his brethren, first of their
 reverence, and then of their blessing.

Now we will speak of the Father, and after of his Children. *Then*
(saith Moses) that Noah began to be an Husbandman.

This is the first name which is given to *Noah* after the flood, he is
 called

called a Husbandman, and the first work which is mentioned, was the planting of a Vineyard. One would think when all men were drowned with the flood, and none left alive to possess the earth, but *Noah* and his Sons, that he should have found himself something else to do, than to plant Vineyards; and that the Holy Ghost should have intituled him King of the World, and not a Husbandman of the earth, seeing there be no such men as *Noah* was, which had more in his hand, than any King hath in the world, or shall have to the worlds end; but thereby the Holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we do, and therefore he nameth *Noah* after the work which he did, not after the possessions which he had, an Husbandman.

It seemeth that there was great diversity between this age and ours; for if we should see now a King go to plow, a Noble man to drive the Team, a Gentleman keep Sheep, he would be scorned for his labour, more than *Noah* was for Drunkenness; yet when we read how this Monarch of the world thought no scorn to play the Husbandman, we consider not his Princely calling, nor his ancient years, nor his large possessions, to commend his industry, or modesty, or lowly mind therein. Which may teach us humility, though we learn to disdain Husbandry. Of whom will we learn to be humble, if Kings give example, and the Son of God humbleth himself from Heaven to Earth, and yet we condemn the example of the Kings of the Earth, and the example of the King of Heaven.

The time was, when *Adam* digged and delved, and *David* kept sheep, and all the house of *Jacob* were called men occupied about Cattel; but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which do like them, are abhorred of their brethren, and they which live by them, scorn them for their works, which would be chastised themselves, because they work not.

There was no art nor science which was so much set by in former times, and is now profitable to the Commonwealth, bringing less profit unto her self that may so justly complain of her fall without cause, and her despight from them that live by her, as this painful science of Husbandry; that it is marvel that any man will take the pain for the rest, to be contemned for his labour, and be a scorn for the rest, which might hunger and starve, if he did not labour for them more than they do for themselves. No marvel then though many of the poor Countries murmur and complain, that other cannot live by them, and they cannot live themselves; but it is marvel if their complaints do not grow in time to rebellion, and pull others as low as themselves? for why should the greatest pain yield the less profit? yet this is their case, for if you mark, you shall see, that the Husbandman

man doth bate the price of his fruits so soon as the dearth is past, though he raiseth it a little while that dearth lasteth; but they which raise the price of their wares with him, seldom fall down, but make men pay as dear when the dearth is past, as if it were a dearth still. Thus a plentiful year doth damage him, and a hard year doth advantage them. So this painful man is faine to live poorly, fare meanly, go barely, house homely, rise early, labour daily, sell cheap, and buy dear, that I may truly say, that no man deserveth his living better, no man fulfilleth the law better; that is, *Thou shalt get thy living in the sweat of thy brows*, than this poor Son of *Adam*, which picks his crums out of the Earth. Therefore he should not be mocked for his labour, which hath vexation enough, though all men speak well of him. And in my opinion, if any deserve to be loved for his innocency, or for his truth, or his pain, or the good which he brings to the Commonwealth, this Realm is not so much beholding to any sort of men, (but those that feed the soul) as those that feed the body, that is those that labour the earth. Yet you see how they live like drudges, as though they were your servants to provide food for you, and after to bring it to your doors; as the beasts serve them, so they serve you, as though you were another kind of men. I cannot think upon their misery, but my thoughts tell me, that it is a great part of our unthankfulness, that we never consider what an easie life and living God hath given unto us in respect of them.

If the Apostles rule were kept, *they which do not work should not eat*; but now they which do not work, eat most, and the Husbandmen which work, eat not, but are like Bees, which provide food for others, and pinch themselves. Let us consider this, for they had not one law and we another, but the same curse which was denounced upon *Adam*, was denounced upon all his Children? That every man should get his living in the sweat of his brows. Although I know there be divers works, and divers gifts, and divers callings to work in, yet always provided, they which do not work should not eat; for in the sweat of thy brows, that is, in labour and travel. Thou King, and thou Judg, and thou Prelate, and thou Landlord, and thou Gentleman shalt get thy living, as *Adam* thy father did, or else thou dost avoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more than thou, unless thou hadst all, for they had all, and yet they might not be idle; because their hands were not given them for nothing; some work with their pen, some with their tongues; some with their fingers; as nature hath made nothing idle, but that he which is a Magistrate should do the work of a Magistrate; he which is a Judg, should do the work of a Judg; he which

Noahs Drunkenness.

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The time was, when *Adam* digged and delved, and *David* kept sheep, and all the house of *Jacob* were called men occupied about Cattel; but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which do like them, are abhorred of their brethren, and they which live by them, scorn them for their works, which would be chastised themselves, because they work not.

There was no art nor science which was so much set by in former times, and is now profitable to the Commonwealth, bringing less profit unto her self that may so justly complain of her fall without cause, and her despight from them that live by her, as this painful science of Husbandry; that it is marvel that any man will take the pain for the rest, to be contemned for his labour, and be a scorn for the rest, which might hunger and starve, if he did not labour for them more than they do for themselves. No marvel then though many of the poor Countries murmur and complain, that other cannot live by them, and they cannot live themselves; but it is marvel if their complaints do not grow in time to rebellion, and pull others as low as themselves? for why should the greatest pain yield the less profit? yet this is their case, for if you mark, you shall see, that the Husbandman

man doth bate the price of his fruits so soon as the dearth is past, though he raiseth it a little while that dearth lasteth; but they which raise the price of their wares with him, seldom fall down, but make men pay as dear when the dearth is past, as if it were a dearth still. Thus a plentiful year doth damage him, and a hard year doth advantage them. So this painful man is faine to live poorly, fare meanly, go barely, house homely, rise early, labour daily, sell cheap, and buy dear, that I may truly say, that no man deserveth his living better, no man fulfilleth the law better; that is, *Thou shalt get thy living in the sweat of thy brows*, than this poor Son of *Adam*, which picks his crums out of the Earth. Therefore he should not be mocked for his labour, which hath vexation enough, though all men speak well of him. And in my opinion, if any deserve to be loved for his innocency, or for his truth, or his pain, or the good which he brings to the Commonwealth, this Realm is not so much beholding to any sort of men, (but those that feed the soul) as those that feed the body, that is those that labour the earth. Yet you see how they live like drudges, as though they were your servants to provide food for you, and after to bring it to your doors; as the beasts serve them, so they serve you, as though you were another kind of men. I cannot think upon their misery, but my thoughts tell me, that it is a great part of our unthankfulness, that we never consider what an easie life and living God hath given unto us in respect of them.

If the Apostles rule were kept, *they which do not work should not eat*; but now they which do not work, eat most, and the Husbandmen which work, eat not, but are like Bees, which provide food for others, and pinch themselves. Let us consider this, for they had not one law and we another, but the same curse which was denounced upon *Adam*, was denounced upon all his Children? That every man should get his living in the sweat of his brows. Although I know there be divers works, and divers gifts, and divers callings to work in, yet always provided, they which do not work should not eat; for in the sweat of thy brows, that is, in labour and travel. Thou King, and thou Judg, and thou Prelate, and thou Landlord, and thou Gentleman shalt get thy living, as *Adam* thy father did, or else thou dost avoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more than thou, unless thou hadst all, for they had all, and yet they might not be idle; because their hands were not given them for nothing; some work with their pen, some with their tongues; some with their fingers; as nature hath made nothing idle, but that he which is a Magistrate should do the work of a Magistrate; he which is a Judg, should do the work of a Judg; he which

is a Captain, should do the work of a Captain; he which is a Minister, should do the work of a Minister, as when *Noah* was called a Husbandman, he did the work of an Husbandman. This contempt of the Country doth threaten danger to the land, as much as any thing else in our days, unless their burthen be eased, and their estimation qualified in some part of their pains. Thinking that you have not heard of this Theam before, seeing the words of my Text did lie for it; thus much I have spoken to put you in mind how easily you live in respect of them, and to rectifie our minds towards our poor brethren, which indeed seem too base in our eyes, and are scorned for their labours, as much as we should be for our idleness.

Then (saith Moses) Noah began to be an Husbandman. In that it is here said that *Noah* began, it doth not disprove that he gave not himself to Husbandry before, but it importeth, that *Noah* began to set up Husbandry again after the flood before any other, so this good man recomforted with the experience of Gods favour (which had exempted him and his seed out of the world) and rejoycing to see the face of the earth again, after the waters were gone, though an old man, and weaker than he was, yet he turned to his labour afresh, and scorned not to til and plant for all his possessions, as though he were an Husbandman; such a lowliness is always joyned with the fear of God, and they that are humbled with religion, do not think themselves too good to do any good thing.

Here note by the way, that none of *Noah's* Sons are said to begin this work, but *Noah* himself; the old man, the hoary head, and careful father begins to teach the rest, and shews his Sons the way how they should provide for their Sons, and how all the world after should labour and travel, till they return to dust; so the old man, whom age dispenseth withal to take his ease, is more willing to provide for the wants of his Children, than they are which are bound to labour for themselves and their parents too; as the Stork doth feed the damm when she is old, because the damm fed her when she was young. What a shame is this to *Shem* and *Japheth*, that is, to us which are young and strong, that the Father should be called a labourer, when the Sons stand by? Now the ground was barren because of the flood, and could not bring forth fruit of it self, because of the curse; therefore it pitied *Noah* to see the desolate, and barrenness, and slime upon the face of the earth which he had seen so glorious and sweet, and fertile, with all manner of herbs and fruits and flowers before. Therefore he setteth himself to manure it, which waited for nothing now, but a painful labourer to til and dress it, that it might bring forth delights and profits for sinful man, as it did before.

By this we may learn to use all means for the obtaining of Gods blessings,

blessings, and not to lose any thing which we might have or save for want of pains; for that is sin, as *Solomon* noteth in *Prov.* 24. when he reproveth the slothful Husbandman, because his field brought forth netles and thistles, instead of grapes, not because the ground would not bear grapes, but because the slothful man would not set them. Shall God command the earth and all his creatures to increase for us, and shall not we further their increase for our selves? As we increase and multiply our selves, so we are bound to joyn hand and help, that all Creatures may increase and multiply too, or else the Fathers should eat the Childrens portion, and in time there would be nothing left for them that come after; this regard *Noah* seemeth to leave unto his posterity, and therefore he gave himself unto Husbandry, which is commended in him unto this day, and shall be recorded of him so long as this book is read; whereby we are warned, that he which liveth only to himself, is not to be remembred of them which live after. But as *David* cared how the Realm should be governed after his death as well as he did during his life; so though we die and depart this world, yet we should leave that example, or those books, or those works behind us, which may profit the Church and Commonwealth, when we are dead and buried, as much as we did when we lived among them; Even as *Noah* planted a Vineyard, not for himself, but for the ages to come after.

Some do think that *Noah* planted the first Vineyard, and drunk the first Wine, and that there was no use of Grapes before; which opinion they are led unto, that they might excuse *Noah*, and mitigate his fault, if he did sup too deep of that cup, the strength and operation whereof was not known unto him, nor unto any man before. But it is not like, that the excellent liquor and wholesome juice of the Grape did lie hid from the world so many hundred years, and no doubt but there were Vines from the beginning, and created with other trees; for how could *Noah* plant a Vineyard, unless he had slips of other Vines, or Grapes that grew before, seeing he did not create fruits, but plant fruits as we do? For this is principally to be noted, that so soon as he had opportunity to do good, he omitted no time, but presently after the flood was gone, and that the earth began to dry, he plied it with seeds, and wrought it till he saw the fruits of his labour. By this we learn, to omit no occasion to do good, but whensoever we may do good, to count it sin, if we do it not.

But if we be so exercised, then all our works shall prosper like the Vineyard of *Noah*, because the fruit of the Vine doth cheer the countenance, and glad the heart of man. Therefore some have gathered upon the planting of this Vineyard, a signification of gladness and thankfulness in *Noah* for his late deliverance, and the *Jews* by their solemn feasts did celebrate the memorial of some great benefit, but

Noahs Drunkenness.

I rather judg that God would have us see in this example what men did in these days, and how we are degenerate from our parents; that we may prepare against the fire, as *Noah* prepared against the water.

This is worthy to be noted too, God did not so regard his Husbandry, but that he had an eye to his drunkenness, and speaks of his fault as well as his vertue, whereby we are warned, that though God bless us now while we remember him, yet he will chasten us so soon as we forget him; though we be in a good name now, infamy will rise in an hour; though we be rich at this present, poverty may come presently; though we be whole while we be here, yet we may fall sick before night, even as *Noah* is praised in one verse, and dispraised in another verse: even now God commendeth him for his lowliness, and now discommendeth him for his drunkenness; as though he had forgotten all his righteousness, so soon as he had sinned, and would call in his praise again.

This was to shew, that *Noah* was not saved from the Flood, because he deserved to be saved, but because God had favour unto him; for he which was not drowned with water was after drowned with wine. As the *Pharisees* when they had done well were proud of it, and lost their reward; so when *Noah* had done a good work, he spotted it with sin, and was dispraised where he was praised, as though God had repented him that he commended him. He planted well, but he drank not well; therefore that which was good did him no hurt; then seeing he was trapped with a good work, whatsoever we do, we may remember how easie it is to sin, if we miss in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. He which planted the Vineyard, is worthy to taste of the Grape; but if thou have found honey, (saith *Solomon*) eat not too much, lest thou surfeit. So if thou hast found wine, drink not too much, lest thou surfeit. A little wine is better than a great deal, and if thou wilt follow the Apostles counsel, thou must drink it but for thy stomachs sake, lest that happen to thee which thou shalt hear of this noble Patriarch.

Though he were never so righteous before God, and men, though he escaped the destruction which lighted upon all the world, though he had all the fowls of the air, and beasts of the land at his command, though he passed the pilgrimage of man nine hundred years, yet *Noah* was but a man, so ancient, so righteous, so mighty, so happy. *Noah* shewed himself but a man for drinking the Wine which himself had planted, he was drunken. This was *Noah's* fault; he was drunken with his own Wine, as *Lot* was defiled with his own Daughters. If *Cham* his Son had taken too much, and stript himself as his Father did, the holy Ghost would scarce have spoken
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of it, because he was a man of note, but when the Father forgat himself, and gave his offence, mark the manner of the Holy Ghost, as though he would shew you a wonder; he displayeth *Noah's* drunkenness, as *Cham* displayed his nakedness; as if he would say, Come and see the strength of man. He which was counted so righteous, he which believed the threatening like *Lot* when the rest mocked, he to whom all the fowls of the air, and the beasts of the earth, flocked in couples as they came to *Adam*, he which was reserved to declare the judgments of God, and to begin the world again; *Noah* the example of sobriety, the example of moderation, is overcome with drink, as if he had never been the man. How easie, how quickly the just, the wise, the prudent, hath lost his sense, his memory, his reason, as though he had never been the man!

And how hard is it to avoid sin, when occasion is at hand, and pleasant opportunity tempteth to sin? it is easier for the Bird to go by the Net than to break the Net; so it is easier for a man to avoid temptations than to overcome temptations. Therefore God forbid *Balaam*, not only to curse the people as *Balak* would have him, but he forbid him to go with *Balaks* servants, knowing that if he went with them, and saw the pomp of the Court, and heard the King himself speak unto him, and felt the tickling reward, it would strain his conscience, and make him doubt whether he should curse or bless.

Peter but warming himself at *Caiphas* fire, was overcome by a silly Damsel to do that which he never thought, even to forswear his Lord God. Therefore *Daniel* would not eat of the Kings meat, lest he should be tempted to the Kings will, shewing us that there is no way to escape sin, but to avoid occasion. Therefore *David* prayeth, *Turn away mine eyes from vanity*; as though his eyes would draw his heart, as the bait tilleth on the hook. *Noah* thought to drink, he thought not to be drunk; but as he which cometh to the field to sound the Trumpet, is slain as soon as he which cometh to fight; so the same Wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste of the fruit of his own hands, God set an everlasting blot upon him, which sticks fast till this day, like a bar in his arms, so long as the name of *Noah* is spoken of, that we cannot read of his vertue, but we must read of his sin; whereby every man is warned to receive the gifts of God reverently, to use them soberly, and to sanctifie himself, before he reach forth his hand unto them, that they may comfort and profit us, with that secret blessing which God hath hid in them; or else every thing, the best gifts of God may hurt us, as the pleasant Wine stained and confounded the great Patriarch, when he de-

lighted too much in it, which he might have drunk as Christ did at his last Supper, and this disgrace had never been written in his story: But God would have a fearful example, like the pillar of salt, to stand before those beasts, whose only strife is to make trial, who can quaff deepest, and shew all their valiantness in Wine.

Because there is such warning before us, now we have the Drunkard in schooling, I will spend the time that is left, to shew you the deformity of this sin. If any hear me which have been overtaken with it, let them not marvel, why he cannot love his enemies, which loveth such an enemy as this, which leadeth till he reeleth, duls him till he be a fool, and steals away his sense, his wit, his memory, his health, his credit, his friends; and when she hath stripped him as bare as *Noah*, then she exposeth him like *Noah* to *Cham*, and all that see him do mock him; it is a wonder almost, that any man would be drunk, that hath seen a drunkard before, swelling and puffing, and foming, and spuing, and groveling like a beast, for who would be like a beast for all the world? Look upon the Drunkard when his eyes stare, his mouth drivels, his tongue falters, his face flames, his hands tremble, his feet reel; how ugly, how monstrous, how lothsome doth he seem to thee? so lothsome dost thou seem to others when thou art in like taking.

And how lothsome then dost thou seem to God? Therefore the first Law that *Adam* received of God, was abstinence, which if he had kept, he had kept all vertues beside, but intemperance lost all. In abstinence the Law came to *Moses*, and he fasted when he received it, to shew that they which receive the Word of God, receiveth it soberly. A temperate man seldom sinneth, because the flesh which doth tempt, is mortified, lest it should tempt; but when the handmaid is above the mistress, and a man hath lost the Image of God, and scarce retaineth the image of man, all his thoughts and speeches, and actions, must needs be sin, and nothing but sin, because the band of vertue, sobriety is broken, when kept all together; when didst thou want discretion to consider? When didst thou want patience to forgive? When didst thou want heart to pray, but when sobriety was fled away, and intemperancy filled her room? If shame let to sin, it casteth out shame; if fear let to sin, it casteth out fear; if love let to sin, it expulseth love; if knowledg let to sin, it expulseth knowledg, like a covetous Landlord, which would have all to himself and dwell alone.

There is no sin but hath some shew of vertue, only the sin of drunkenness is like nothing but sin. There is no sin but although it hurt the soul, it beautifieth the body, or promiseth profit or pleasure, or glory, or something to his servants; only drunkenness is so impudent, that it descrieth it self; so unthankful, that it maketh no recom-

recompence ; so noisome, that it consumeth the body, which maketh sinners spare, lest they should appear to be sinners. Every sin defileth a man, but drunkenness maketh him like a beast ; every sin defaceth a man, but drunkenness taketh away the image of a man ; every sin robbeth a man of some vertue, but drunkenness stealeth away all vertues at once ; every sin deserveth punishment, but drunkenness upbraids a man, while the Wine is in the stomach. And though he would dissemble his drunkenness, yet he is not able to set a countenance of it, but the child descrieth him ; the fool knows that he is drunk, because his face betrayeth him, like the Leprosie which braist out of the forehead ; so worthily hath he lost his opinion of sobriety which hath lost it self. His Son thinks himself more master now than his Father ; his Servant makes him a fool ; his Children lead him like a Child ; his Wife useth him like a Servant. And although his drunkenness leaveth him when he hath slept, yet no man seeks to him for counsel after, no man regards his word, no man reckons of his judgment, no man is perswaded by his counsel, no man accounts of his learning, no man hath any glory to accompany with him, but so soon as drunkenness hath made him like a beast, every man abhorreth him like a beast, as they did *Nebuchadnezzar* ; the spirit flyeth from him, lest it should grieve it, his friends go away lest he should shame them, and no vertues dare come near, lest he should defile them.

How many things flie out when Wine goes in ? How is it then that he which loveth himself, can be so cruel to himself, that he should love his life, and shorten his life ! that he should love his health, and destroy his health ! that he should love his strength, and weaken his strength ! that he should love his wealth, and consume his wealth ! that he should love his credit, and crack his credit ! that he should love his understanding, and overturn his understanding ! that he should love his beauty, and deform his beauty ! The Poets need feigning no more, that Men are transformed into Beasts ; for if they were living now, they should see Men like Beasts ; some like Lions, some like Wolves, some like Foxes, some like Bears, some like Swine. Who is the Beast, when the Beasts satisfie Nature, and Man satisfieth Appetite ? When the Beasts keep measure, and Man exceeds measure ? When the Beasts are found labouring and Man found surfeiting, who is the Beast ? I have read of a Bird which hath the face of a Man, but is so cruel of nature, that sometime for hunger she will set upon a Man and slay him ; after, when she comes for thirst unto the water to drink, seeing the face in the water like the face of him whom she devoured, for grief that she had killed one like her self, takes such sorrow, that she never eateth nor drinketh after, but beats, and frets, and pines her self to death.

death. What wilt thou do then which hast not slain one like thy self, but thy self, thy very self with a cup of Wine, and murderest so many vertues and graces in one hour?

As *Esau* sold his land and living for a mess of pottage, so the drunkard selleth his sense, and wit, and memory, and credit, for a cup of Wine. Thou hast not murdered thy brother like *Cain*, but thou hast murdered thy self like *Judas*; as the *Rechabites* abstaining from Wine, as *Jonadab* bid them, obtained the blessing which God had appointed to the *Israelites*; so let us take heed, lest they which we account Idolaters, whilst they fast and watch, obtain the blessing which God hath appointed for us, (get away the blessings) while we sit down to eat, and rise to play. Therefore as Christ said, remember *Lots* Wife, so I say, remember *Lot*; one hour of drunkenness did him more hurt, than all his enemies in *Sodom*. Remember *Noah*, one hour of drunkenness discovered that which was hid six hundred years. Ten times more might be said against this vice; but if I have said enough to make you abhor it, I have had as much as I would.

Some go about to excuse *Noah*, because he was an old man, and therefore might soon be taken cup-shot. Some because the Wines were hotter in those Countries than they are with us. Some because of his change of drinks, which had not wonted himself to Wine before. Some because as most men delight in that which by great labour they have brought to pass of themselves.

So no marvel though *Noah* had a longing to his own Grapes, following herein the example of a curious Cook, which doth sup and sup his broth, to taste whether it be well seasoned, that he may mend it, if he can, or mend the next; but as the Flie by often dallying with the Candle, at last scorseth her wings with the flame; so taking, he was taken, and at last was drunk, yet this is imputed to him for his fault, that he was drunk, as the punishment which follows doth witness. Such is the providence of God, that his mercy might be glorified in all, he hath concluded all under sin, and suffered the best to fall, that no man might trust in his own strength, and that we seeing their repentance, may learn to rise again, how grievous soever our sins be, if we have been Idolaters, if adulterers, if persecuters, if murmurers, if murderers, if blasphemers, if drunkards; *Aaron* and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Solomon*, and *Peter*, and *Paul*, and *Noah*, have been the like, who reign now in the Kingdom of Christ with his Angels, and so may we, if we repent like them. These examples saith *Paul*, are not written for our imitation, but for our admonition.

Thus you have seen *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunk with his own Wine, he may surfeit

surfeit with his own meats, he may lust with his own Wife, he may offend with his own gifts, his own honour may make him proud, his own riches may make him covetous, his own strength may make him venturous, his own wit may make him contentious. Therefore as the child plucks out the sting before he takes the honey; so let every man, before he receives the gifts of God, sit down and look what baits, what snares, what temptations Satan hath hid in them, and when he hath taken out the sting, then eat the honey, and he shall use the blessings of Christ, as Christ did himself.

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A Godly Prayer to be said at all times.

BEcause I have sinned, O Lord, and done wickedly in thy sight, and provoked thee to anger by my abominable wickedness; making my body, which thou hast ordained as a vessel for thine honour, an instrument of most detestable filthiness; O Lord, be merciful unto me, and pardon me this great wickedness. Look not upon me, good Father, with the eyes of justice, neither do thou draw against me the sword of judgment, for then shall I that am but dust stand in thy presence, when thy wrathful indignation cometh forth as a whirlwind, and thy heavy displeasure as a mighty tempest, seeing the earth trembleth, the depths are discovered, and the very heavens are shaken, when thou art angry? Exercise not therefore thy fury against me, that am but chaff before the wind, and as stubble against a flaming fire; though I have sinned grievously in thy sight, preferring my wicked desire before thy holy Commandments; esteeming the pleasure of a moment before eternal and everlasting joys: Nay, which is worse, making more account of vileness and vanity, and extream folly and madness, than of the Glory and Majesty of the most excellent, wonderful, and blessed God, nothing dreading his displeasure, whose wrath maketh the Devils to quake, and burneth unquenchable unto the bottomless pit of Hell? whose might is so great, that by the breath of his nostrils, he can in the twinkling of an eye destroy a thousand worlds; yet am I bold, prostrating my self before the throne of thy Majesty, heartily to beseech, and humbly to intreat thee, that thou wilt not deal with me according to my merits, for I have deserved, that thou shouldest rain down fire and brimstone, from out of Heaven upon me to devour me, or to open the earth under me, to swallow me up quick into Hell; but thou art gracious and full of compassion, and rich in mercies, therefore do men put their trust under the shadow of thy wings. I have none in Heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are stretched out day and night, to receive all that by earnest repentance turn to thee, being ready to ease all those that are laden with the burden of their sin, and to refresh their distressed Consciences. In the multitude of thy mercies I approach unto thee, O Lord, desiring thee to look down from the height of thy sanctuary, upon me poor and wretched sinner, and to wipe away mine offences,

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and to blot out my misdeeds; especially this my ungracious,unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons sake, O Lord, in whom thou art well pleased,in whom thou wast fully satisfied upon the Cross for my sins; grant me free pardon and remission of that, I have so foolishly by my exceeding frailty,committed against thee in this shameful deed. But, O thou my unclean and unthankful soul, my ungodly and rebellious heart, what did I sinful wretch and execrable caitiff, so blindly and desperately attempt? How art thou become quite senseless that thou wast so ready to anger thy most loving God, and to provoke thy most mighty Judg, that thou mightest satisfy thy filthy flesh, suborned both by thine and Gods most malicious adversary, to grieve and vex the spirit of the Lord, and so damn thy self for ever? Hath not God of his singular favour, made the Heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Starrs, a wonderful workmanship for thy use and benefit? Hath he not lifted up the clouds by his strong arm, and heaped treasures of rain, hail, and snow, to do thee service? Hath he not in the midst of the world, laid the foundations of the earth, that thou mightest have a stable habitation, and mightest from thence behold every way thou lookest, the walls of this beautiful place? Hath he not gathered the waters into one place, and made the dry land appear, and drawn forth by his power a pure substance of air between Heaven and Earth, that Fishes might multiply in the Seas, Fowls in great abundance fly in the open face of the Firmament, tender Plants, Herbs, Flowers, Trees in all variety grow and fructifie upon the ground; yea, creeping things, Cattel and Beasts increase in infinite number, in Pastures, Fields, Gardens, Orchards, and Groves, and all these to do thee pleasure? Hath he not further given thee Springs and Rivers, Gold and Silver, Pearls and Jewels, even plenty of Streams, Stones, and Metal, to further thee with whatsoever for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler over all his Creatures, even over all the huge Elephants, the Whale, the strong Lion, and Unicorn, and Horse of War? over the savage Tigers, Bears, and Wolves? over the mighty Eagle, Griffin, Vulture, Ostrich, and Hawk? Art thou not clad and defended, fed and enriched cheered and renowned by these his Creatures, and that all the parts of the body, and senses of the mind, might be partakers of his goodness, and with his sweetness refreshed, comforted and delighted in great measure? yea, above all this, hath he not breathed into thy body an immortal Soul, that thou mightest remain with him in glory for ever? Did he not at the first frame thee like unto himself, that he might therefore love thee as his Son? Did he not cast into thy spirit the beams of his wisdom, that thou through thy understanding mightest

A Godly Prayer to be said at all times.

BECAUSE I have sinned, O Lord, and done wickedly in thy sight, and provoked thee to anger by my abominable wickedness; making my body, which thou hast ordained as a vessel for thine honour, an instrument of most detestable filthiness; O Lord, be merciful unto me, and pardon me this great wickedness. Look not upon me, good Father, with the eyes of justice, neither do thou draw against me the sword of judgment, for then shall I that am but dust stand in thy presence, when thy wrathful indignation cometh forth as a whirlwind, and thy heavy displeasure as a mighty tempest, seeing the earth trembleth, the depths are discovered, and the very heavens are shaken, when thou art angry? Exercise not therefore thy fury against me, that am but chaff before the wind, and as stubble against a flaming fire; though I have sinned grievously in thy sight, preferring my wicked desire before thy holy Commandments; esteeming the pleasure of a moment before eternal and everlasting joys: Nay, which is worse, making more account of vileness and vanity, and extream folly and madness, than of the Glory and Majesty of the most excellent, wonderful, and blessed God, nothing dreading his displeasure, whose wrath maketh the Devils to quake, and burneth unquenchable unto the bottomless pit of Hell? whose might is so great, that by the breath of his nostrils, he can in the twinkling of an eye destroy a thousand worlds; yet am I bold, prostrating my self before the throne of thy Majesty, heartily to beseech, and humbly to intreat thee, that thou wilt not deal with me according to my merits, for I have deserved, that thou shouldest rain down fire and brimstone, from out of Heaven upon me to devour me, or to open the earth under me, to swallow me up quick into Hell; but thou art gracious and full of compassion, and rich in mercies, therefore do men put their trust under the shadow of thy wings. I have none in Heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are stretched out day and night, to receive all that by earnest repentance turn to thee, being ready to ease all those that are laden with the burden of their sin, and to refresh their distressed Consciences. In the multitude of thy mercies I approach unto thee, O Lord, desiring thee to look down from the height of thy sanctuary, upon me poor and wretched sinner, and to wipe away mine offences,

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and to blot out my misdeeds; especially this my ungracious,unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons sake, O Lord, in whom thou art well pleased,in whom thou wast fully satisfied upon the Cross for my sins; grant me free pardon and remission of that, I have so foolishly by my exceeding frailty,committed against thee in this shameful deed. But, O thou my unclean and unthankful soul, my ungodly and rebellious heart, what did I sinful wretch and execrable caitiff, so blindly and desperately attempt? How art thou become quite senseless that thou wast so ready to anger thy most loving God, and to provoke thy most mighty Judg, that thou mightest satisfie thy filthy flesh, suborned both by thine and Gods most malicious adversary, to grieve and vex the spirit of the Lord, and so damn thy self for ever? Hath not God of his singular favour, made the Heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Starrs, a wonderful workmanship for thy use and benefit? Hath he not lifted up the clouds by his strong arm, and heaped treasures of rain, hail, and snow, to do thee service? Hath he not in the midst of the world, laid the foundations of the earth, that thou mightest have a stable habitation, and mightest from thence behold every way thou lookest, the walls of this beautiful place? Hath he not gathered the waters into one place, and made the dry land appear, and drawn forth by his power a pure substance of air between Heaven and Earth, that Fishes might multiply in the Seas, Fowls in great abundance fly in the open face of the Firmament, tender Plants, Herbs, Flowers, Trees in all variety grow and fructifie upon the ground; yea, creeping things, Cattel and Beasts increase in infinite number, in Pastures, Fields, Gardens, Orchards, and Groves, and all these to do thee pleasure? Hath he not further given thee Springs and Rivers, Gold and Silver, Pearls and Jewels, even plenty of Streams, Stones, and Metal, to further thee with whatsoever for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler over all his Creatures, even over all the huge Elephants, the Whale, the strong Lion, and Unicorn, and Horse of War? over the savage Tigers, Bears, and Wolves? over the mighty Eagle,Griffin, Vulture, Osstrich, and Hawk? Art thou not clad and defended, fed and enriched cheered and renowned by these his Creatures, and that all the parts of the body, and senses of the mind, might be partakers of his goodness, and with his sweetness refreshed, comforted and delighted in great measure? yea, above all this, hath he not breathed into thy body an immortal Soul, that thou mightest remain with him in glory for ever? Did he not at the first frame thee like unto himself, that he might therefore love thee as his Son? Did he not cast into thy spirit the beams of his wisdom, that thou through thy understanding mightest

test behold him and his glory, and stir up sparks of goodness in thy heart, that thou mightest by thy affection imbrace him and his bounty, and be made perfectly blessed by his infinite happiness, who, when *Adam* thy ungrateful father, by distrusting him that hath faithfully promised, was throughly able to fulfill his will, and resolutely determined exceedingly to advance him, having given him this whole world in testimony thereof, by discontenting his mind with the excellent estate he was placed in of unspeakable love, unless he might be as good as God himself, proudly desiring to make dust the fellow of him, who was from everlasting, infinitely full of Wisdom, Power, Grace and Majesty, and had done all this at the perswasion of the most traiterous rebel of his right gracious King, and spiteful enemy of his most bountiful Master, even then when this most villanous conspiring with Gods notorious adversary, had deserved immortal hatred against him, and all that pertained unto him: yea, they are yet unborn, but contained in him, whose whole mass by this impious disobedience, became by just judgment a temple of cursed estate for ever and ever. Thou also thy self bringing forth fruit of contempt of his Law, which is most holy, merciful, and mighty; yet even then I say, of unspeakable pity and compassion intended, nay promised, nay laboured to deliver him and thee from that dreadful vengeance which ye have purchased by your wicked and ungracious demerits, and to reconcile you, base objects and vile cast-aways, and yet stubborn and spiteful haters of the great God *Jehovah*, who when there was no means to be found in Heaven, nor Seas, nor in the Earth, nor under the Earth, but that he should damm his only begotten Son, the very brightness of his Glory, who never offended him, but was an eternal delight unto his Soul, and rejoycing unto his Spirit, that thou mightest be saved, a gross lump of slime and clay, still vexing him by thy wickedness? yet delivered his Son into the full power of Satan, to put him to a most shameful death, by the hands of most detestable persons, and did cast him far away out of his favour, and threw him down into the bottomless pit of his unsupportable wrath and indignation, that thou mightest be placed between his own arms in the Kingdom of Heaven, in all Royalty and Glory, as his dear and entirely beloved Son. Why therefore wast thou, O my unholy and unthankful nature, so ready and prone, so violent and head-strong to commit things highly displeasing in his sight, who in a manner, and as far as was possible, flew himself for thy safety, when he had no creature so disobedient as thee? O thou my inward soul, and spirit of my mind, awake and stand up to defend thy self, for thou art besieged with mighty enemies, the Prince of darkness, the rulers of the air, the spiritual craftiness and policies of Hell! why arisest thou not, thou sluggard? thy foes in great number are prepared with many ambushments,

ments, having a huge army all maliciously bent, with venomous darts to pierce thorow thy heart; they are entred thy holds at all five gates of thy outward sense, yea, they have broken down thy inward door, and have left thee but one window towards Heaven to escape by, even by thy prayers whereto the Spirit of God waiteth thy speedy coming: make haste, O thou heavy with sleep, or thou art taken by thy cruel enemies, whose hands are of iron, and their teeth of steel, to grind thy very bones to powder. Harken no longer to that stinking harlot, thy wicked appetite, which lying in thy bosom, desireth nothing but thy utter destruction; she perswadeth thee that thou art in no present danger, that she may rejoyce at thy miserable end. It may be thou are fed to the slaughter, that though thou go on a little way in thy pleasant path, thou maist return back when thou wilt, and thy little wandring will not greatly be regarded. O thou unwise and sottish heart! when wilt thou understand? hath the Son of God endured such pain for the smallest of thy sins, and makest thou so light account of so grievous crimes? doth the law thunder curses, and plagues, and everlasting torments against thy least inordinate motions, and didst thou not dread to perform so shameless a practice? Knowest thou not that the eyes of God and his Angels behold thee doing that thou wouldest be ashamed to do in the presence of ungodly men, or unclean Beasts; or dost thou consider how thou didst grieve the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnal lusts? Why didst thou then defile this temple which he hath sanctified to be a house for himself to dwell in? take heed thou drive not out so worthy a guest by such swinish and fleshly behaviour, who if he once depart, then shalt thou be a hold for devils, and legions of damned spirits, that they may stuff thee full of all manner of iniquity, and then at length become pitch and brimstone to maintain the fire of Gods scorching wrath in thy sinews, spirit and inward bowels, drinking out in full measure the dregs of the wine of his rage and fury; and canst thou be blind and wretchless, that for the vain pleasure of sin for a little while, thou wilt constrain God to torment thee everlastingly, who it may be, even at this instant, if thou wilt still try his patience and long sufferance, will suddenly take thy spirit from thee, or come in judgment to recompence to all sinners by his final sentence in the burning of the whole world, the stipend of horror, shame, confusion, and utter reprobation, and weigh with thy self, that to approach to God, is the chiefest joy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins do separate thee from him, and make thee afraid to speak to him by prayers, which is thy chiefest and greatest solace in this mortal life; how much more will thy ungodliness make thee wish delay of
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the last judgment, the speedy and present coming whereof, is a chief prop of our faith; and withal remember how the Devil, that roaring Lion, laboureth by his impure act to make thee most filthy and lothsom in the sight of God, and rejoyceth to see thy gracious Father, merciful Saviour, and comfortable Sanctifier, so abused and withstood, and angered by thee, whom he hath wonderfully made, carefully preserved, and dearly redeemed, and tenderly loved, that if it may be, thou shouldest by utter Apostasie dishonour him in the face of the world, who hath advanced thee in the presence of all his Angels; and though thou be so sure in faith that thou canst not utterly fall (the consideration whereof should make thee more dutiful, and not encourage thee in a sinful course) yet mayest thou by little and little, and by often falling, bring thy self into a better liking, both of the wicked and of wickedness it self, whom thou oughtest to hate with a perfect hatred, and then God by just judgment cast thee into a sure sleep, that thy filthiness may be seen of men, and thou condemned, to the grief of the righteous, and scorned to the shame of the ungodly, and in the mean season, by provoking Gods judgment, be spoiled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of Christian communication, of holy endeavours, of assured perswasions of faith, of stedfast waitings through hope, of constant suffering by patience, and hearty rejoycings from Love. In the perfect consummation of which things, because all happiness consisteth, beware thou careless wretch, lest suddenly by thy abominable filthiness, thou either for a time wholly deprive thy self of comfortable feeling of these things, or much diminish thy present graces and blessings received of the holy Spirit, to the glory of God the Father. But why do I utter my voice, or strive to make a dead carcass move? O quicken thou me that art the fountain of life, and call thou out of heaven thy dwelling place, that my wandring soul may hear the voice of her shepherd, and follow thee whither soever thou ledest; nay, of thy tender compassion take me up upon thy shoulders, and carry me gently into thy fold again; for thieves have stoln me away, and have bound my feet, so that I cannot go, and they watch for me until thou are gone, that they may carry me away quick from thy pastures: O do thou therefore presently deliver me, and give me thy helping hand; O cast thou down by thy spirit my raging lust, and by thy grace subdue my untamed affections. I am weak, O Lord, and unable to resist the force of my mighty adversary; send thy help from above, and save me out of the jaws of this cruel Lion; thou hast delivered me out of the mouth of Hell: O let not the gates thereof any more prevail against me; let me not any longer be occupied in ungodliness, lest my enemy triumph over me, saying, in his malicious heart, *There, there, so would I have it.* Let this sin be far from me, O Lord, lest I
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should defile my self any more with this notorious wickedness; work therefore in my heart an utter detestation of it, that I may ever hereafter keep my self pure and unspotted for thy Kingdom. Thou that art able to make of stones children to *Abraham*, mollifie, I pray thee, my stony heart, that all manner of son-like affections may be imprinted therein; pluck up, O good Father, these roots of bitterness, that no unsavory fruit may come of the tree, which thou by thine own hand hast planted: I desire, I look, I call, I cry for thy assistance, that I may conquer this unruly motion. O blessed Saviour that hast granted so many petitions upon earth, to them that were careful for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparel, but for thy heavenly grace and inspiration; yea, let me lose all those rather than be left in my sinful flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the old body of sin, and give unto me a new body, purged from these dead works, to serve the living God; renew my spirit daily, that I may cast away these works of darkness; let it be enough, O merciful Father, that my weakness in falling heretofore, hath been made known unto me, lest I should be too proud. Now let thy strength appear in putting this mine enemy under my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soul framed according to thy image, be given over as a prey into the hands of Satan? Deliver me, O Lord, from the snares of the hunter, and preserve me from the hand of mine enemy, who lieth in wait for my spiritual life, and laboureth my everlasting destruction, so shall I praise thee for thy great goodness, and magnifie thy name for giving me conquest over my adversary that is too strong for me. To thee I fly for succour till this tempest be overpast, hide me I pray thee under thy shield and buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the love thou bearest unto Mankind, for thy Sons sake, who hath taken our nature on him, grant that I may not be tempted above my strength, and that in all temptations I may flie unto thee as a horn of my salvation, yielding thee most humble and hearty thanks for that thou hast given me a desire to withstand my sinful flesh, which thy work I beseech thee for thy names sake to perfect, and fully accomplish.

Mat. 26. 41. *Watch and pray lest you enter into temptation; the spirit is willing, but the flesh is weak.*

Another zealous Prayer.

ETernal God, Almighty and most Merciful, we thy unworthy servants, prostrate before thy Throne of grace do yield our selves body and soul unto thee for all thy benefits, which thou from our birth

hast heaped upon us, as though we had always done thy will, although we were occupied about vain things, never marked, never loved, never served, never thanked thee so heartily for them, as we esteem a mortal friend for the least courtesie. Therefore we come with shame and sorrow to confess our sins, not small but grievous, not a few but infinite, not past but present, not secret but presumptuous, against thy express word and will; against our own conscience, knowledg and liking, if any had done them, but our selves; O Lord, if thou shouldest require but the least of them at our hands, Satan would challenge us for his, and we should never see thy face again, nor the heavens, nor the earth, nor all the goodness which thou hast prepared for man; what shall we do then, but appeal unto thy mercy, and humbly desire thy fatherly goodness, to extend that compassion towards us, which thy beloved Son our loving Saviour hath purchased, so mightily, so graciously, and so dearly for us? we believe and know that one drop of his blood is sufficient to heal our infirmities, pardon our iniquities, and supply our necessities; but without thy grace, our sighs, our strength, our guide, we are able to do nothing but sin, as woful experience hath taught us too long, and the example of them which are void thereof, whose life is nothing else but the service of the world, the flesh and the devil. Therefore good Father, as thou in special favour hast appointed us to serve thee, like as thou hast ordained all other creatures to serve us, so may it please thee to send down thy heavenly Spirit into our hearts, change our affections, subdue our reason, regenerate our wills, and purifie our nature to this duty; so shall not thy benefits, nor thy chastisements, nor thy word return void, but accomplish that for which they were sent, until we be renewed to the image of thy son. Good Lord, we beseech thee, look down in the multitude of thy compassions, upon thy militant Church, this sinful Realm, thy gracious servant, our dread Sovereign, his Honourable Council, the Civil Magistrates, the painful Ministers, the two Universities, the people that sit in darkness, and all that bear thy Cross. Gather us into one communion of thy truth, and give unto every man a spirit to his Calling, that we being mindful of the account, and that we are called Christians, may firmly resolve, speedily begin, and continually persevere in doing and suffering thy holy will, Good Lord bless and sanctifie our meeting, that no temptation hinder me in speaking, nor them in hearing, but that thy word may be heard and spoken as the word of God, which is able to save our souls in that day. There is no cause, O God most just, why thou shouldest hear sinners, which art displeased with sin, but for his sake which suffered for sin, and sinned not; in whose name we lift up our hearts, hands, and voices unto thee, praying as he hath taught us, *Our Father which art, &c,*

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